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THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 1.] CALCUTTA: SATURDAY, JULY 4, 1846. [VOL. XI.

MUSSOORIE PROTESTANT ASYLUM.

Our attention has been directed to a letter ;ned *a Catholic*, on the subject of the above 'oposed institution, which was published in he *Delhi Gazette* of the 17th ult.

The Editor seems to attach a vast deal of importance to that document, as expressing "the feelings of the more liberal and the more loyal—possibly, also, the more religious—art of the Roman Catholic Community."

A more illiberal, a more uncharitable or nti-Catholic effusion was never obtruded upon public attention. It is characterized by a spirit of hostility to the most venerable Institutions of the Church; and we deliberately pronounce the writer not to be a *Catholic*.

Our remarks on the subject of Major Lawnce's Hill Asylum not only "indicate the utiments of Catholics in general," but no lieving Catholic can for a moment entertain different opinion on the subject to which ey refer.

The writer observes that "it is undoubted the sacred duty of our Clergy to guard gainst any scheme of education that may involve danger to the religion of those entrusted o their spiritual charge," yet he asserts, that e proposed system of education is perfectly mpatible with the religion which he would in, have us believe, he professess.

He informs us that Major Lawrence's "benevolent idea" was to construct his school on e system of religious instruction which obns in the *La Martiniére*—a system laid wn by the Vicar Apostolic of Bengal, Bishop ilson and Dr. Charles.

He will allows us to inform him that the Martiniére system which he lauds, is diametrically and insultingly opposed to the feelgs and doctrines of Roman Catholics. It ay perhaps coincide with his own views of atholic doctrine, but it is one which has en formally condemned by the Sovereign ad of our Church, as dangerous to Catholic faith and morals—yes, an attempt had been made by a Vicar Apostolic, to modify the course of education, so as to meet the wishes of the Catholic community; but it signally failed, and the Archbishop Vicar Apostolic had no alternative but to discountenance the attendance of Catholic children at that school. It is quite true, that Bishop Wilson has given all the high sanction of his influence to the *La Martiniére*, and the result has been, that no provision is made for the religious education of Catholics, although the funds of that institution were given by a Catholic Gentleman for Catholic purposes.

This then is the model which Major Lawrence has adopted, and we are accused of illiberality in condemning it! Oh! "if Major Lawrence had to deal with English Priests, the difficulties would vanish." A viler, or more wicked slander was never uttered by the most profligate defamer of the Catholic creed.

The English Catholic Clergy have in these latter times been the most uncompromising defenders of Catholic rights and privileges, and any such weak compliance would be derogatory to the interests of that Church which is daily admitting within its bosom the most talented men that Oxford has produced.

But the so called *Catholic* must have English Priests: Irish would not suit his purpose. Oh No! they are red hot politicians. They cling to their people and their people cling to them. They feel as done to themselves every oppression inflicted on their flock, and their flock, in return, indignantly resent any disrepect shown to their sacred ministry. Yet after all, patriotic as the Irish priests are, and as we earnestly pray, they may ever continue to be, it would not be easy to find in their speeches or letters, so fervid, so dangerous, or so apposite a sentence as the following—"TYRANNY IS NOT GOVERNMENT, AND ALLEGI-

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ANCE IS DUE ONLY TO PROTECTION." It was in this glowing language that AN ENGLISHMAN, *the Protestant Bishop* of Derry addressed the Irish volunteers, the 100,000 heroes, who by their intrepid and inflexible Patriotism wrung from the British cabinet the acknowledgment of the independence of their Native Parliament. Let the would be-Catholic beware! The mantle and spirit of the English Protestant bishop may have descended to some one of his Lordship's countrymen, and, for the present, may be conveniently covered over by the Casseek. Doubtless the next essay of the *Delhi Gazette* "Catholic" will be, to call for an English Pope, under the name so dear to Ireland, ADRIAN!!!

The *animus* of this writer is too manifest to be concealed. He has endeavoured to cloak his purpose under the garb of liberality, but the cloven foot is easily seen. Were he an honest man and a sincere Catholic, he must have known, that a system of instruction which deprives children from being educated in the religion of their fathers is therefore calculated to weaken, if not eventually to destroy their faith, calls for the condemnation of every right thinking christian. In the imperial parliament measures have been proposed to abolish those restrictions on Catholics which have disgraced the statute book of England; and have we lived to see the day when a Catholic, by the hollowest sophism would dare to defend a system of education fraught with the deadliest danger to the faith of the majority of the children? He however may rest assured that as long as we advocate the Catholic interests in India, we will firmly oppose every measure, no matter from what quarter it may come, which would peril the precious treasure of faith.

We wish the *Delhi Gazette* joy of his *Catholic* correspondent.

THE "STAR" AND THE ORPHAN ASYLUM AT MUSSOORIE.

The "*Calcutta Star*" of the 27th ult. contains an article on all that has been said, and done, and intended, relative to the new Orphan Asylum to be established at Mussoorie and we are happy to find that our Cotemporary is true to his principles and calling, on this question, as on every other on which he has spoken. We assure the Editor of the "*Star*," that the article referred to, is not the less acceptable to us for the strictures it contains, on the want of moderation in our own expressions, as in those of his Correspondents, who advocate our views; and we hope that the *Governor General* and *Lord Gough*, as well as the Officers of the Army, in general, will no less ready, than we are, to acquiesce in Contemporary's spuriments, and thus prove sincerity of those honorable intentions for w they get credit.

If a heartless, *Blue-light Editor* in wh soul the love of justice is dead, and wh mind is inaccessible to the purer moti honor and disinterested sympathy for dist were to blame us for want of moderation advocating the claims of the destitute Orph of Catholic Soldiers, under existing cir stances, we are confident, we should be to make our case good against him, and sho not fail to do so; but we have no disposit to quarrel with the Editor of the "*Sta* and we take all that he has said, includ his cousines, in the spirit of thankfulness, ing persuaded that he is no less the advo of justice, than of moderation in asking it; less tender of the rights of conscience, t of the Soldier's honor, and as ready to vi cate the birth-right of a fatherless and d to the infant, as the poverty of a Peer's intent.

In what an honorable constrast do Editor of the "*Calcutta Star*" stand, bes the rabid, *anti-Catholic* Editor, who guides *Delhi Gazette*, if not through devious, at le through *dirty ways*, as well as, beside t hollow "*Friend of India*."

We are confident, that every impartial, h mane man, who is not blinded by self-intere or bigotry, no matter what may be his viev in other respects, will confess, that the *C cutta Star* is the best Friend of the Brit interest in India, while he advocates the rig of conscience, equal privileges and impartiali for all the British Troops and their childre in this country, without distinction of Creed and that the Government and the Bri name have not more dangerous enemies t those "*Sliding-Scale*," well paid Journali who are ever ready to originate or promo any unjust Sectarian measure which may gr tify personal bigotry, or advance self interest

How is it possible for any Government stand long, except on the broad basis of i partial justice, and if invidious and inju distinctions be made between classes of t Troops in the same army, what hope can the be of contentment; and if not content, wh may not be the consequence at certain c juncture? Why, it is admitted by all, t so imperative is the necessity of impartial ju tice to the well being of an army or Kingdo and in general, to the durability of eve Society or Association, that even robbers w professionly war against justice, and club tog ther for the common object of depredatic must be just and impartial in the d

spoil, or the strength of their union would be lost in mutual separation.

The children of this world are wiser in their generation than the children of light: and the Redeemer of men sends his followers *into the world*, to learn wisdom. we cannot be accused of disrespect, in sending Christian Peers, Viscounts, Lords and Commons, including the gentlemen of the Press, even to such an association as we have just mentioned. to learn justice and impartiality in the division of the spoils of victory.

Every thing may be expected and obtained from the British Troops. as far as the patience of human nature can go, but because their discipline and conduct and dispositions are above all praise is that the reason, they should be tempted wantonly, in defiance of justice and prudence, by odious distinctions, unequal privileges, and provoking, bigotted assaults on the faith of their children?

We should be glad to learn from the Editor of the *Star*, or any one else who may be in the secret, what was the intention of the Government and the Government that established the Military Male and Female Orphanages in Calcutta. on the exclusive, proselytising principles which are at this moment in operation in these Institutions?

Perhaps they meant well, but it is said, that Hell is full of good intentions, not realised, of course; and if the concoctors of the establishments referred to, had pure and honorable and just intentions, they might as well as as regards the poor Catholic Orphans, have had unjust and proselytising views and objectives.

Let us hope, notwithstanding all the appearances to the contrary, that *Viscount Hardinge* has the purest and the best intentions, in relation to the Orphans of Catholic Soldiers, and that his Lordship will be more practically impartial than his predecessors; it certainly is a pity, that a spot or stain should attach to any thing connected with the memory of those who fought or fell at the *Sutlej*, and we willingly take the "Star's" word for it, for at present, that all is meant well, and will be done well, in due time. Hoping that *Lord Hardinge* and the Army, including *Lord Gough*, are not so delicate as to be deterred from the adoption of the *course of justice*, by a few hard or immoderate expressions urging them to it, we beg leave to submit to our readers, the Star's very moderate and just views of the *Hill Asylum*.

"We have published several letters from Roman Catholics, relative to the Hill Asylum, for the Children of the soldiers who have fallen in the late Campaign, for the establishment of which a magnificent sum has been raised by subscription in the army. We have hitherto refrained from entering into this question ourselves, and indeed all the discussion in Calcutta has been on one side, having been confined to the expression of the discontent of the Catholics at the proposed arrangements, while one or two of our M. W. contemporaries seem to have taken it for granted, that the Catholics are in the wrong. It appears to us that the only fault with which the Catholics can be charged, is some want of moderation in the expression of their feelings. They think themselves wronged, prospectively to be sure, for we believe no teachers have been appointed to the contemplated school. Wronged perhaps they may be, but it is useless for them to say that any intentional harm has been done them. To maintain that Lord Hardinge, or any one else has set out with a preconceived plan of making proselytes among the children of the brave men who have with their comrades gained all the honours which have been recently bestowed on the officers of his army, is perfectly absurd. Protestants may be, we dare say, frequently open to the charge of jesuitism, but it is to be hoped that there are few such Protestants among our army in India or any where else.

It is very likely the case that those who have in their hands the maturing of this noble scheme of education, have allowed themselves to forget that the majority of the children whose welfare more or less depends upon this Charity, are born of parents of a different religion to that of their benefactors, and many of whom would have preferred that their children should be brought up in ignorance, than that they should be educated in heretical doctrines: it may be too that in some cases where this has not been forgotten, its importance has been overlooked, but further than this we should never doubt for a moment that our officers have acted as honorable men, and we think that the *Catholic Herald* and our Roman Catholic correspondents are likely to do their cause a great deal of harm, by attributing sinister motives to persons who never dreamt of any thing other than pure benevolence.

On the other hand, we readily admit the justice of all that has been said in moderation by the Roman Catholics. On a subject of this sort, there is indeed little to be said further than to urge the simplest principles of religious liberty. We do not know the proportion which exists between the children born of Roman Catholic and of Protestant parents, among those who will be entitled to the benefits of the Hill Asylum, but it is highly probable, when the constitution of our regiments is taken into consideration that a large majority will be found to exist in favour of the Catholics. Whether this be the case or not, there can be no question of the principle by which the education afforded should be governed. The Asylum is to be erected in consideration of the parents of the children who have fallen in their country's battle. They are dead, and it would be a poor return for their services to confer on the children a blessing which they would look upon, if alive, in the light of a curse. If then without any intention of committing an act of injustice, it appeared likely that the only religious instruction to be afforded to these children would be a Protestant one, we think that

the Catholics have been prefectly right in calling for justice, and we have not the least doubt but that their appeal will be answered, as it should be, by the adoption of a just discrimination in the education afforded. Had this appeal been made in more unexceptionable language, the mistake would probably have been set right at once, without any more discussion."—*Calcutta Star, June* 27.

If our Cotemporary were aware of all the steps taken in this affair, and what has transpired relative to the resolutions of the acting Committee, he would not close his article in these words; nevertheless, long may he live and shine, the "*Bright Star of the East, our horizon adorning.*"

CATHOLIC CLAIMS.

To the European Catholic Soldiers, Non-Commissioned Officers and Privates, of the Bengal Army.

FELLOW COUNTRYMEN.—Were I possessed of the poetic powers of *Virgil*, I would be happy to employ them in celebrating your valour, your loyalty, patience and piety, in strains like those which immortalize the *Pious Æneas* and the remains of Troy. After so many years of military service, in so many different countries; after so many victories gained by the power of your own right hands, after so many dangers braved, so many seas traversed, so many privations patiently endured, so many monuments of military fame and religious zeal erected by the success of your arms and the contributions of your generous charity, well may you adopt the language of the Trojan Hero; "*Quæ natio in terris nostri non plena laboris ?*"

> What land, illumined by the Solar ray,
> But knows our trophies and proclaims our sway !

Yes, fellow-countrymen, I am proud of you; you have mainly contributed to win and uphold an extensive empire in this country, without being able to hope for the just proportion of the rewards bestowed, so deservedly, on the victorious Army in which you serve. You have never shrunk from the post of honor, which is the post of danger, nor from the discharge of any duty which a good soldier owes to authority, on the battle-field, on the march, in Camp, or in Cantonment, and you have thus proved, as you will ever continue to prove, the truth and divine origin of that holy religion, which teaches you to be brave and loyal for God's sake alone, and which enables you to love your faith, while it robs you of many rewards and privileges bestowed on your fellow soldiers of another creed. How enviable is your position, this moment, in the eyes of enlightened faith! You have laboured in every good work, and you are sufferers for almost every good cause. I may say to you what the poet said of himself, figuratively:—"*Sic vos, non vobis fertis aratra, boves, &c.*" That is, in plain English;

> Thus, you, O Oxen, plough, not for yourselves;
> Thus, you, O Sheep, bear fleeces, not for yourselves;
> Thus, you, O Buds, build nests, not for yourselves;
> Thus, you, O Bees, make honey, not for yourselves;

Yes, fellow-countrymen, so it is with you, to some extent also; your ploughing, your fleeces, your nests and your honey, are as valuable as those of your Protestant Comrades in arms; but because you are Catholics, your labours are not equally rewarded, nor your native valour equally honored, nor your intelligence equally prized, nor your Christian and Military virtues equally estimated, when the hour of reckoning comes. The Government funds will build churches for Protestant Soldiers, but the Catholic Soldiers must build their own churches or hear Mass in Barrack Rooms. Is not this the same thing as making a difference in the daily pay of Catholic and Protestant Soldiers, purely on account of their religion? The government will support the children of Protestant Soldiers, and provide for their Orphans in life, after having educated and supported them in childhood, and this is just; but alas! for the poor Catholics; unless they betray their religion and renounce salvation, they must support their own children, and resign their Orphans to the merciful charity of their fellow soldiers. I know that government sanctions the payment of Rs. 2-8 annas per mensem, for the support of Catholic Children, as well as for those of Protestants, but it is next to impossible, to support and educate a child for that small sum, and even that allowance, inadequate as it is, has not been paid for almost any of the Soldier's children in the Catholic Orphanages of Bengal, for more than a year. The Protestant Male and Female Military Orphanages, supported altogether by government, are able to relieve the Protestant Soldier of all expense for his children's support and education, whereas the Catholic Orphanages have no means of support whatever, except the contributions of the soldiers and the precarious charities of the public. The British Government of India, (to its shame be it told), never yet gave the smallest assistance, either in erecting or supporting any of our Catholic Orphanages. There might be some apology for this extraordinary proceeding on the par of government, if the Military Orphanages ha been established on the liberal and impartial principles which would make them available to Catholic, as well as Protestant Children; but no, every child that enters, must enter a Protestant, or must enter on the condition o

becoming a Protestant. At the present moment, how many children of Catholic Soldiers are being educated Protestants in the Military Male and Female Orphanages in Calcutta? probably hundreds.

As if all this were not sufficient, the Catholic Soldiers are obliged, through charity, to contribute to the support of their Chaplain, at many of the Military Stations, so inadequate is the government allowance; and if they chance to have the consolations of religion in the camp hospital, or on the field of battle, when wounded and dying, the government does not pay a fraction, even of the travelling expenses which a clergymen must incur, under such circumstances, and which, of course, the Catholic Soldiers do pay, and are very happy to be allowed to pay, without being frowned upon by their Military Superiors

The New Protestant Asylum at Mussoorie, is the last and greatest effort of insidious bigotry and bitter sectarianism, which the history of the British rule in India, records. In this project, the Governor General and the Commander-in-Chief with their blooming honors, all the Commissioned Officers of every branch of the Military Service, of every rank and grade, combine, in the flush of victory, and while the field of battle still streams with torrents of Catholic blood, the blood of the priest and his flock commingled, to exclude the Catholic Soldiers and the Orphans of their fallen comrades, from their proportion of the rewards of justice, and the contributions of charity, except on the revolting condition of apostacy from the faith of their fathers. O!—What shall I call it? Let it be nameless for the present; I like to call every thing by its proper name, and I cannot find an appropriate term to designate so unnatural and monstrous a proceeding.

Yet, fellow countrymen and fellow Catholics, despair not, better times are before you. You have been faithful to your Sovereign and country, you will be faithful to your God; you have not sold your own faith, and you will not betray the souls of your innocent children: you obey your officers, and you will obey your Spiritual Pastors! you have conquered the Sikhs by your swords, and the fearless courage of your generous hearts, and you will subdue the religious bigotry which attacks yourselves and your children, by your Christian patience, and a steady perseverance in all those Catholic sentiments and Military Virtues, by which you have ever consoled religion and your spiritual guides, exalted the glory of your sovereign, and extended the empire of your country.

The Queen, God bless her, is your friend, and she will befriend you;—She is impartial, and she will give you equal rights; she is tolerant and tender of the rights of conscience, and she will extend to you that religious freedom which all her other subjects enjoy;—She is a good mother, and she will feel, with a mother's heart, for the condition of your destitute Orphan Children; in a word, she will do her duty to you as her subjects, no less faithfully than you have done to her, as your sovereign. Her Majesty has proved Herself the soldiers' friend and the protectress of the rights of conscience, especially of the children, not in empty words, like the Governor General, but in truth and indeed. See what she has done for the Children of Catholic Soldiers in Ireland. There is a Military School or Asylum for Soldiers' Orphans, in Phœnix Park, Dublin, which was conducted on the same principles as those on which the Military Male and Female Asylums are now established in Bengal, up to the year 1841, when the Queen interfered and changed the whole system. *Lord Ebrington* who was then Lord Lieutenant of Ireland, represented to her Majesty, that many of the children were born of Catholic parents, but had no means of learning or practising the duties of their religion, and immediately, without a moment's hesitation, she revoked the old Charter which had been framed in the old Penal times, long before Catholic Emancipation had been obtained, and granted a new Charter by which the following rights were secured.

1st. To have mass celebrated in one of the apartments of the Establishment.

2nd. That Catholic Children should be allowed to attend Divine Worship, according to the rites of their religion, to receive instruction from the Catholic Chaplain, and to perform, at proper times and places, all the other duties of their religion.

3rd. That the Catholic Clergyman should have permission to visit the children when sick, and administer to them the last rites and sacraments of the church, when in danger of death.

4th. That Catholic Children should not be obliged to attend the Protestant service, nor be taught the Protestant Catechism, nor the doctrines of the Protestant Church.

Such are the regulations permanently established by our gracious Queen in the Military School in Dublin, and such, too, are the provisions which you have a right to expect, should be made for the proper education of your children, in all the Military Asylums of this country. Until this shall have been done, you cannot, without offending, God, grievously, and betraying the souls of your innocent children, allow them to be educated in these Asylums. Be patient, be firm, be faithful

to God. to your faith, and to your children; be docile, take the advice of your Bishops and Clergy, in all matters appertaining to religion, and you must succeed, before long, in getting your rights. It is impossible for the Governors or Officers of this country, to resist the example and the will of the Queen, or to deny to you, who are the pillar of the state and the right hand of the British power in India, the rights of conscience, or those Civil Military and Religious privileges which Protestant Soldiers enjoy. The time is past when such penalties could be inflicted and perpetuated by private or official bigotry. This is the age of freedom, and free, please God, you will soon be, yourselves and your children, with the freedom of the British Constitution. In the mean time,

I remain, My Dear Fellow-Countrymen,
Your humble servant,
Calcutta, EQUATOR.
1*st July*, 1846.

DARJEELING LORETTO BRANCH SCHOOLS.

We have much pleasure in announcing that at the late public or Government Sale of locations for building at Darjeeling, three, extending over an Area of nearly five Acres, were purchased on reasonable terms for the proposed Loretto Branch Schools, to be established there. A centrical situation with reference to the limits of the station has been judiciously chosen in order to meet the convenience of those Families, who may prefer, that their children should be Day Pupils. The clearing of the ground and the construction of gravelled walks &c. have been already actively entered upon. To expedite as much as possible the completion of the Buildings, the Doors, Windows and some parts of the timber work will be made in Calcutta by Messrs. Burn and Co. That respectable firm has forwarded to the Committee an exceedingly handsome and most convenient plan for the intended Buildings. The Church we understand will occupy the location centre, and each of the other buildings one of the two remaining sites. A well lighted and airy Corridor will connect each School with the Church, and thus enable the Pupils to pass and repass without being exposed to injury from sun or rain.

MATHEW FUND.

To the Editor of the Catholic Herald.

MY DEAR SIR,—May I be permitted to acknowledge, through your medium, the receipt of Rs. 131, on account of the "Mathew Relief Fund," from the Teetotallers of H. 63d Regt.

In doing so, I beg leave likewise to return my cordial thanks, thus publicly, to their respected and zealous chief pastor at Secunderabad, the Right Rev. Dr. Murphy, who has thus so readily seconded not only my wishes and requests, but also those of the "*Cork Mathew Committee*," by getting up the above mentioned Subscription, and, while I pray you to insert, in your next issue, the enclosed list of the contributors, I must not omit to thank them likewise, and to announce (what will doubtless redound much to their credit in Ireland,) that the amount, which *they alone* have remitted, far exceeds *all* that I have received from the other Teetotallers in India put together!

I remain, dear Sir,
Your's faithfully,
✠ THOMAS OLLIFFE, D. D.

PROPAGATION OF THE FAITH IN BENGAL.

An English Lady hitherto a Member of the Established Church, has during the preceding week embraced the Catholic Faith, and a Mahammedan Young Woman was admitted by Baptism.

BOW-BAZAR CATHOLIC CHAPEL.

James Rideout, for June last, Co's. Rs. 5

KISHNAGUR CATHOLIC CHURCH

A Catholic, ... Rs. 100

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

Captain Hockly, ... Rs. 5
A Catholic, ... 3

THROUGH REV. MR. McGIRR.

A Catholic, ... Rs. 10

THROUGH REV. MR. KENNY.

Quarter Master Sergeant Cooney. Rs. 4
Do. Sergeant Keogh, ... 5

PROPAGATION OF THE FAITH.

THROUGH REV. MR. PRENDERGAST.

Amount of Collection at Chinsurah by the Misses Vogle, ... Rs. 8

FOR THE DACCA MISSION.

Washington Olliffe, Esq.,... ... Rs. 25

LIST OF SUBSCRIBERS TO THE REV. FATHER MATHEW'S RELIEF FUND

By H. M's. 63rd Regt.

Grenadier Co.		Sergeant P. Stanton,	Rs.	1	0
„	„	Coporal D. Costello,	...	1	0
„	„	„ P. Purcell,	...	1	0
„	„	Private J. Curren,	...	2	0
„	„	Sergeant J. McKeon,	...	1	0
„	„	L. Corpl. Tressay,	...	1	0
„	„	Private Killhenny,	..	1	0
„	„	„ McKnally,	..	1	0
2nd	Co.	Sergeant P. Waters,	...	1	0
„	„	L. Corpl. J. O'Donnell,	...	1	0
„	„	Private J. Kenny,	...	2	0
„	„	„ P. Flood,	...	1	0
„	„	„ J. Diamond,	...	1	8
„	„	„ J. Hall,	...	1	0
„	„	„ P. Feeby,	...	1	0
„	„	„ J. Toy,	...	1	0
„	„	„ F. Graham,	...	1	0
„	„	Corpl. Loyred,	...	2	0
„	„	Sergeant Mooney,	...	1	0
„	„	Private Falvey,	...	1	0
3rd	Co.	Sergeant McGann,	..	2	0
„	„	Private Guck,	...	1	0
4th	Co.	Sergeant J. Johnston,	...	2	0
„	„	Private Micl. Jennings,	...	1	0
„	„	„ J. Fitz-patrick,	...	1	0
„	„	„ M. Marcus,	...	1	0
5th	Co.	Cr. Sergeant J. Burke,	...	2	0
„	„	Corpl. Wm. Steward,	...	10	0
„	„	Private F. Cox,	...	2	0
„	„	„ Gallaher,	...	1	0
6th	Co.	Sergeant J. Smith,	...	2	0
„	„	Corpl. J. Green.	...	2	0
„	„	L. Corpl. J. Cunningham,		1	0
„	„	„ „ G. Beech,	...	1	0
„	„	Private J. Mahony,	...	1	0
„	„	„ Herrington,	...	0	8
7th	Co.	Sergeant A. Ralphe,	...	2	0
„	„	„ Js. Molony,	...	2	0
„	„	L. Corpl. Js. Kelly,	...	2	0
„	„	„ „ J. McGlemron,		1	0
„	„	Corpl. Monaghan,	...	1	0
8th	Co.	Sergeant P. Brooks,	...	2	0
„	„	Private D. M. Williams,		2	0
„	„	„ J. McCluskey,	...	1	0
„	„	D. Mannix,	...	1	0
„	„	Bd. Shields,	...	0	8
„	„	Richd. Stanton,	...	1	0
„	„	D. Foley,	...	1	0
9th	Co.	Private Bd. Donoghue,	...	1	0
„	„	„ Hagan,	...	1	0
„	„	L. Corpl. Bevill,	...	1	0
„	„	Private Molloy,	...	1	0
„	„	„ McGloughlin,	...	1	0
„	„	„ Gallaher,	...	1	0
Band		Sergeant P. Mahon,	...	1	0
„		L. Corpl. Connolly	...	1	0
Mrs. Maloney,			...	2	0

From the B. and D. Co's. 1st Battl. Artillery.

Sergt. Major. Hennessey,	..	...	5	0
Apothecary Hall,	...	...	3	0
Brigade Sergt. Harvey,	...	...	2	0
Sergt. Murphy,	...	...	1	0
„ White,	...	...	2	0
„ Butler,	...	...	2	0
„ Ryan,	...	...	1	0
„ Pearse,	...	...	1	0
„ Sheehan,	...	...	2	0
Corpl. Cooney,	...	...	2	0
„ Berwick,	...	...	1	0
„ Carbery,	...	...	1	0
„ Foran,	...	...	1	0
Bombr. Sullivan,	...	...	2	0
„ Kennedy,	...	...	1	0
„ Conroy,	...	...	0	8
„ McDonald,	...	...	1	0
Gunner Burke,	...	...	1	0
„ Costello,	...	...	1	0
„ Havey,	...	...	1	0
„ Leahy,	...	...	1	0
„ Meara,	...	...	2	0
„ Kennedy,	...	...	1	0
„ Cahill,	...	...	1	0
„ Dolton,	...	...	1	0
Bugler Ford,	...	...	1	0
Sergeant Burley,	...	...	3	0
„ Liddy,	..	...	1	0
Corpl. O'Neil,	...	...	2	0
„ Delay,	...	...	1	0
„ Richardson,	..	...	1	0
Bombr. Sullivan,	...	...	1	0
„ Doyle,	...	...	1	0
„ Doyle,	...	...	1	0
Gunners Broderick,	...	...	1	0
„ Healy,	...	...	1	0
„ McDonald,	...	...	1	0
„ McDonnell,	...	...	0	8
„ McEwen,	...	...	1	0
„ O'Neil,	...	...	1	0
„ Pendergast,	...	...	1	0
„ Caulston,	...	...	1	0

Selections.

The Puseyite doctrine is still in the ascendant in the University of Oxford, and as it extends itself, Catholicism acquires more strength and confidence. Within the last few days six Clergymen seceded from the Established Church, and embraced the tenets of the Church of Rome, or in other words, acknowledged the Pope's supremacy in spiritual matters; for Dr. Wiseman has remarked, in a letter addressed to the Rev. Dr. Pusey, that their is no real ground of difference between them as, Puseyism is, in fact, 'Popery without the Pope.' The names of four of the gentlemen are the Rev. Messrs. Wells, Lloyd, Thompson, and Jephson, the other two are in the dioceses of Gloucester, and Bath and Wells, and all of them held preferment in the Church, which they abandoned to follow the dictates of their own conscience. It is stated in a quarter cognisant of what is passing in the Puseyite circles, 'that the secessions will not stop here, but that the example of the Rev. Mr. Newman, be it for good or evil, will be shortly followed by several of the Clergy in the archdiocese of York, especially in the neighbourhood of Leeds.' Meanwhile the vacancies caused in the University and the Establishment are filled up by new candidates, as will be seen by the recent proceedings at Oxford, where two B. A.'s obtained the fellowships resigned by the Rev. Mr. Newman and Mr. A. J. Christie.—*London Mail.*

PROTESTANT ORPHAN ASYLUM AT MUSSOORIE.

To the Right Honorable Lord Hardinge, &c., &c., &c.,
Governor-General, &c., &c., of India.

My Lord.—When Solomon ascended the throne of Juda, his first prayer to the Most High, is thus beautifully described in the Holy Scripture, "give to thy servant an understanding heart, to judge thy people, and discern between good and evil." The wisdom he obtained in return for this pious prayer, was soon called into requisition. Two women appealed to the King, each claiming as her own, a new-born Infant. Unable, as it were, to ascertain, who the just claimant was, Solomon said, "Divide the living child into two, and give half to the one and half to the other" Then the real mother exclaimed, —"I beseech thee, My Lord, give her the child alive, and do not kill it." But she that was not the mother, said: "Let it be neither mine nor thine, but divide it."

It is impossible, my Lord, for a Catholic, who may happen to have this history present to his mind, when he reads over the prospectus of the Mussoorie Orphanage, not to discover much, that resembles the description here given of the conduct of the Harlot, who unjustly sought, to obtain, as her own, the child of another.

Conscious that their pretensions to assume the guardianship of the Orphans of Catholic Soldiers, were untenable and groundless, the Mussoorie Committee, in order to create a sort of coloured title to the possession of these poor children, profess, that the institution is intended for all classes of Christian Orphans. But to this apparently liberal announcement, they annex a proposition which renders the use of the Bible by the Catholic pupils, an indispensable rule of the orphanage. This proposition, coupled with the circumstances, that the Committee, which consisted exclusively of Protestants, proceeded to legislate for the religious education of Catholic Orphans, without entering into communication with any Catholic Clergyman or Layman, and without shewing any regard to Catholic feelings or Catholic principles made it evident, that the seemingly liberal announcement was, to use the memorable words of Lord Denman, on a late well known occasion, "a snare, a mockery, and a delusion."

The announcement here spoken of, (there is no alternative,) was as I have said, either a snare, a mockery, and a delusion, or the Mussoorie Committee had in view, to bring up the Catholic pupils according to a religious system, partly Catholic and partly Protestant—that is, they wished to adopt in effect, with respect to the Catholic Orphans, the heartless and execrable principle of the Harlot, "Let the child be neither mine nor thine, (neither Catholic nor Protestant), but divide it."

Against this impious mutilation of her spiritual offspring, their true mother in Christ, the Catholic Church feelingly protests, and through the humble agency of one of the least worthy of her children, implores your Lordship to interpose, and, like another Solomon, to discern by her maternal anxiety for their religious integrity, undoubted claims to be acknowledged, as the mother who brought them forth to the Gospel.

As a Christian and as a Statesman, the interests of Religion and of the Empire demand, that your Lordship should discountenance any such unworthy compromise of principle, as that to which I have just alluded. Nothing, my Lord, is more likely to unsettle men's minds, not only on doctrine, but also on morality, than a weak and vacillating system of religious education which begins, by rendering youth indifferent, first, to their respective creeds, and ends, in making them wholly reckless about any form of religion, whether Protestant or Catholic. On this point, the Martiniére Institution supplies abundant evidence, at least, as far as regards the Catholic pupils educated there. It would be an ungracious task, for me to affirm, that a result almost as unfavorable has taken place, with respect to the Protestant pupils, also, of the Martiniére. But it is my sincere impression, that, with respect to both Catholics and Protestants, the religious experimental system adopted in that Seminary, has not only failed to bring forth good fruit, but, on the contrary, has been the occasion of sending out, into the world, several of the youth of both denominations, devoid of those fixed principles of Faith and Morals, which all Christians regard as the best security, both for the good conduct of individuals and for the general well-being of Society.*

As to the Catholic pupils brought up under that system, I pray your Lordship to hold in mind, that, I speak only of those who were educated in the Martiniére, whilst the Vicar Apostolic of Bengal favoured the trial of the system adopted there, and laboured earnestly to render it successful, by causing a Priest to give every

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* Since this letter was sent to Press, the following Editorial on the *Martiniére* has appeared in the Eastern Star.—*Sunday, June 29*

"We desire to enter our protest along with all our contemporaries, against the recent exhibition of cruelty, under the designation of discipline, at the Martiniére. We have little to add to the facts detailed in the extracts, we have given to our readers, beyond that the boy, Ferrier, who was to have been expelled, is still kept in confinement—in consequence as it is alleged of his friends not having yet responded to the summons of the Governors. "But 'ma ha'rd, he ain't got no friends"—is perhaps the not too classic expression of the thought prevading the mind of the punishers.

Among the Governors, are gentlemen habituated to judicial proceedings—we ask them if such punishment as was inflicted on this occasion, and the manner of its infliction, was under any circumstances that turned up during the investigation, justified to them? A drum-head Court-martial and its sentence to be followed by a regular court of enquiry and *its* sentence! A double chastisement for the same offence and each heavier than the statues for the municipal crime award to hardened criminals?

There are dignitaries of the Church among them. To one it is currently reported the governorial proceedings are attributable. With them it is hardest to reason, for we shall be answered with spiritual texts. Still of them we would ask, despite this terrific discipline by which you would extirpate criminality,—is it, has it been at any time extirpated in the Martiniére? *Has not that institution on the contrary rather an ill reputation on the score of lying and thieving among its scholars, by their own school-mates?*"

...k, religious instructions to the pupils of his ... in that establishment. With respect, then, ...ese pupils, I can assure your Lordship, that ...er diligent enquiry, I cannot find, that there is ...e, who can be pointed out, even in the most ordinary sense of the terms, as an edifying pious member of our community. Some have become Protestants, some retain the name of Catholics, ...seldom or never comply with their religious ...ies; and some, I understand, live wholly in...rent to Christianity of any denomination ...s to advantages of another kind, which, it ...y be suppo...d, that the pupils I peak of, de...d from their education at the Martiniere; let ...e add, that I have not heard of, nor met with ...e of those youths, who has attained any repu...tion whatever for literary endowments, or rais...d himself by means of his education, to any even moderately respectable station in Society. Now, My Lord, when you remember, that the Martiniere was founded and endowed with immense revenues, solely by a Catholic gentleman, and that, from its foundation, to the present day, a single Catholic was never employed in any respectable office in that Institution, will you not candidly admit, that the Catholics of Bengal have much reason to complain of the result of the system adopted there, so far as relates to the pupils of their own communion.

And, with this unfortunate state of thiggs before our eyes, can you be surprised, that the Catholic Clergy and Laity behold with alarm, the attempt now in progress, to establish at Mussoorie an Asylum in which the youth of their communion will grow up under all the religious disadvantages of the Martiniere, and without any of those spiritual helps, which the Catholic pupils of ...t Institution enjoyed, until its system was condemned by the Holy See.

If, My Lord, the Mussoorie Committee had undertaken to provide an Asylum for the Orphans of the Native soldiers, who fell at the Sutledge, and if they had rashly presumed to attach to the Institution rules and conditions, openly at variance with the Native superstition and prejudices; in such a case, you would, doubtless, deem it your duty to interpose your high influence, and warn the Directors of the injustice and danger of thus offensively intermeddling with the religious feelings of the community, to which these children belonged. In good truth, My Lord, in the case supposed, your interposition would not be necessary, for the Committee in question would know so well, that whilst they might, if so disposed, act with impunity, and at their pleasure, the most unwarrantable regulations for Catholic orphans, they would assuredly draw down on themselves the heaviest displeasure of Government, if they interfered with the received superstition of the Natives.

Yes, my Lord, the Catholics see and feel, that, whilst the arm of Government power and influence is uplifted, as it ought to be, to protect from injury and insult, the opinions and practices, even of the Hindoo and Mussulman convicts, in the public prisons of this country, it is coldly indifferent, and even more than negatively and indirectly hostile to the education and religious wants of its Catholic subjects, whether Civil or Military. The Government Subordinates of every grade, my Lord, understand well this policy, and so far from hesitating, from fear, to act upon it, I have little doubt, that, in many cases, they hope to recommend themselves to patronage, by supporting it openly.

Macrobius, a Heathen writer, records a shrewd, but most severe saying of the Emperor Augustus, with respect to Herod. "*Melius est porcum Herodis esse quam filium.*" This apposite quotation, I shall, with your Lordship's permission, thus freely translate. "Far better be a Turkish or Hindoo Sepoy, than a British Catholic soldier, under the Government of India." The justness of the censure is so clearly deducible from what I have premised, that I shall not trespass on your Lordship with any further illustration.

The Evangelist, My Lord, narrating the cruelty of Herod towards the new-born Infants, refers to the Prophecy of Jeremias, which foretold that melancholy event—"A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not." It is, my Lord, in sorrowful and affecting strains like this, that the Catholic Church mourns over the loss of the Infant Orphans, who, in Baptism, had acknowledged and reverenced her, as their Mother in Christ. Her Sacred Minister and Martyr, the lamented Father Francis, had not only regenerated them in Water and the Holy Ghost, but, had, moreover, like the true Shepherd, who is ready to die for his Sheep, accompanied their Fathers to the battle field, and there received their last sigh and prayer, until the hour came, when he sealed his love for them by the testimony of his blood.

And, My Lord, with this illustrious example of the zeal and affection of a Catholic Pastor for his flock before your eyes, is it possible that you can be so forgetful of what is due to your high sense of honor and gratitude, as to allow those hirelings who basely forsook their own flock in the hour of danger, to seize upon, in the hour of victory and security, the little ones, whose fathers the holy Priest, above named, consoled in their last fatal agony, at the expense of his own life! forbid it justice, forbid it charity! Forbid it all the great and generous feelings, which should animate a Soldier, a General, and a Nobleman, whose honors all carry with them, the memorial crimsoned in blood, of the bravery and fidelity of Irish Catholicity. No, My Lord, you will not lend yourself to a scheme, so unworthy of your fame and of the honorable place, which you desire to hold in history. "*Fiat justitia, ruat coelum,*" this will be your glorious motto, your invincible helmet—Protected by this Aegis, your name will descend to future ages, as that of an intrepid Warrior, and of an enlightened, just, liberal and generous Statesman, who, in the discharge of his high office, dispensed to Tyrian and Trojan, to Catholic and Protestant, with perfect impartiality, the honours and rewards, to which their services entitled them.

I have the honor to be, with profound respect,
your Lordship's most obedient servant.

HIBERNICUS.

Calcutta, June 27, 1846.

MURDER OF A ROMAN CATHOLIC BISHOP.

The following narrative of the death of Bishop Epaille, has been handed to us by Captain Richards :—

" Schooner *Marian Watson*, at Astrolabe Harbour, Isle of St. George, Dec., 1845.

In lat. 81° 39° South, long. 159° 41, 46,, East

" Tuesday, 14th Dec.—At 7-30 A. M. Bishop Epaille, Messrs. Frement and Chauraine, with a lay brother, left the ship in the whaleboat in charge of the second mate and four hands for the purpose, as they had been two days previous on the Island of Ysable, to see if they could find a place adapted for a settlement or station About 10-30 the boat returned to the ship with three severely wounded, having been attacked by the natives. On getting the Bishop on deck, and his wounds examined by Mr. Guior, we found there was no hopes of his recovery, having received four large cuts on the head, and all clean through the skull, so as to expose the brain. Mr. Fremont, with two wounds, and the second mate with two which had the appearance of being done with a tomahawk. The account of this melancholy affair I got from Mr. Chauraine, the Bishop's secretary. On landing they saw some natives, and all armed, one of them, who appeared to be a chief, came to the boat, and wanted the Bishop's ring—the second mate and our seamen also landed and walked up the beach ; the natives coming still out of the bush towards the boat ; this chief asked for a tomahawk, which the second mate gave as he did not like his appearance. By this time several natives had got about the boat, and taking particular notice of the fire-arms. It appears no one paid any attention to the natives, being all dressed or painted as natives, generally are when they are for war—and the first alarm was the Bishop crying out, and a yell from the natives running out of the bush. The second blow the Bishop fell, at which time, three or four natives, were round him. Mr. Fremont and the second mate made for the water, and the report of a pistol from the boat saved them from sharing the same fate. Mr. Chauraine most ably fought his way through this mob of savages with stones only, and got to the boat, when he seized a cutlass and fearlessly risked his life to go to the assistance of his Lordship, whom they were dragging along the beach, tearing his clothes off, when at the second report of musket and pistol, they all ran off into the bush. It appears that these natives are well acquainted with fire-arms ; as, on the signal being given, they tried to heave up the boat, and others wetting the arms with salt water. The Bishop departed this life at 4 P. M , on Friday, 19th December, but never took notice or spoke after being taken into the boat. On Saturday, 20th December, at 5 A. M. we all left the ship, and buried the body about 6 A. M. The grave is close to a place marked on the French charts Debarcader—the outer point of Astrolabe harbour, and the highest peak near Cape Prieto on the Island of Ysable. On one of the small stones along the grave is the mark, where lies the remains of John Baptist Epaille, Bishop of Sion. Vicar Apostolic of Melanesie and Micronisie.

" It is very evident, had the party on shore fire-arms on their persons, this melancholy affair would not have happened, as the natives, must have known the use of them by the report of one pistol making them take off, as well as their cunning to try to wet the arms. Since our arrival at the place, we have had many canoes alongside, and several natives on boad, all from the Island of Ysable, who were anxious to trade, bringing yams, tarrou, &c. ; but the party that attacked the boat we believe to belong inland. The natives told us, or made us understand, they were good ; but it is so common among all the islands for one tribe to run down another, that there was no notice taken of it."—*Sydney Herald.*

" REVIVALISM" AT BIRMINGHAM—EXTRAORDINARY SCENE.

The town of Birmingham has been in a state of great commotion during the last few weeks, in consequence of a series of what are termed " Revival" meetings, the scenes at which were of the most extraordinary and unprecedented character. It appears that the Rev. J. Caughey, a minister in connexion with the Wesleyan Episcopal Church in America, commenced these meetings about three months ago, in one of the Wesleyan chapels, and that the effects of his preaching were such as to excite numbers of his audience, chiefly females, to an extent bordering on distraction. The notoriety of the preacher, and the scenes that occurred, drew immense crowds, and for sixty successive nights the spacious chapel in Cherry-street was not only filled but hundreds had to turn away from the doors for want of room within. The Rev. gentleman has now changed the scene of his labours, having this week commenced another course of meetings in a different part of the town. The same results have followed as at previous meetings, and no pen can describe what these results really are. Some idea of the character of the sermon, however, may be formed from a brief account of what occurred on Sunday. After a short sermon in the morning of a practical kind, but chiefly remarkable for the declamatory character of the style, those who " were seeking salvation" were incited to attend the meeting in the afternoon. At this service preparations were made to assist all who might go forward in their inquiries and aspirations by about thirty lay and clerical preachers, who had previously taken their places within the altar there for that purpose.

Mr. Caughey now invited the inquirers to come forward to the altar, and " when they were saved, others would have the opportunity of taking their place." A good many, principally females, at once obeyed the call, and then commenced a scene of the most maniacal-like description which can possibly be conceived. The exhibition of the unknown tongues was nothing in comparison with it. Some were sighing, others crying—some ejaculating Scripture phrases with great violence of voice and gesture—and some, again, seemed absorbed in a rhapsody of silent devotion. As they knelt round the altar, almost every inquirer had one, if not more, of these spiritual advisers kneeling before her, in close conversation ; while

others, less devotedly engaged, exclaimed "The work goes on! the work goes on!" By and by several of those most strongly affected were removed into the vestry, where they were attended by Mr. Caughey's assistants; but two worshippers, a man and his wife, clung to the rails of the altar with something like a death grasp, and continued in that position for fully half an hour. Around these persons about a dozen young ministers were grouped; one planted himself on his knees immediately in front of the woman, and while vehemently entreating her to believe, first one and then another of the congregation fell on his knees, and in a state of the greatest excitement continued in prayers; others were singing, and just as the noise began to quiet a little, the person in front of the woman stood up and cried out, "Glory! glory! she believes," when the whole assembly within the altar rails burst forth in a strain of the wildest acclamation—"Glory! glory! Hallelujah! Amen." In the midst of this melee, Mr. Caughey, who had been quietly overlooking the exhibition from the pulpit, walked down, and taking his place by the side of the stressed woman, told the audience that she would "get saved that afternoon. The voice of God had said so to him, and as her husband had got saved last week, he was now wrestling in prayer that his wife might get saved too." Again the young man already referred to got up, and exclaiming "She's saved!" the whole chorus, in the most frantic-like manner, burst forth afresh in the exclamation "Glory! glory!" This was too much for human nature. The poor woman now completely broke down, the blood seemed dancing in every vein of her head, and when about to leave the altar, she fell into the arms of her husband in an almost lifeless state. In this condition she was taken to the vestry, accompanied by the young men who surrounded her, and the door was shut. In the evening Mr. Caughey preached from the text, "This year thou shalt die;" and after assuring the audience that he had been commissioned by the Lord to warn some in that assembly that this year they must die, related the particulars of the cases which had illustrated the truth of his divine commission, when preaching on the same text before. The one was that of a gentleman, who had become so alarmed under the sermon, that he told his wife "that he could stand it no longer;" went home; had just time to say he had insured his life for a thousand pounds; that he had his soul also insured in heaven—and died. The other was that of a poor man in York, who, after the service, said to his wife that he had no doubt but that year he should die as Mr. Caughey had told him; and in less than ten days he was found by a gentleman passing by the way side, resting on a bed of chaff, and uttering the words "God have mercy on me," and he died. The effect of these anecdotes, as told by the speaker, was such that but few people of weak minds could withstand them: and when the speaker had worked the feelings of his audience to the highest pitch of excitement, there was enough in the scene to drive even wise men mad. Having requested the gas keeper not to turn on the gas till he gave orders for it, the sepulchral-like gloom, as night came down, was made a great deal of. This period was devoted to the exercise of devotion, in which the speaker called upon all who were impressed to follow him in his vow to "renounce the world, the flesh and the devil:" and after a while the gas was turned on, when a shout of exultation, praising God that he had illumined at the same time the minds of the people present, closed this service. Then followed a repetition of the scenes enacted in the afternoon, and, we believe, with the same or similar effects. From this description of these meetings, does it not appear remarkable that with all our boasted intelligence, there should still be so much superstition and prejudice among the people? It is no defence of these unnatural and unseemly exhibitions to say, that the chief actors are sincere, nor that in many instances good has thus been done. That may be quite true; but sincerity without reason and intelligence to guide and control it, is a motive that as readily impels to evil as to good. —*Morning Chronicle*.

RELIGIOUS PERSECUTION BY MADRAS MISSIONARIES.

To the Editor of the Bengal Hurkaru.

SIR.—As I take much interest in the conversion of the Natives to Christianity, I opened with much anxiety a notice in a late Number of the *British Review*, on the Bishop of Madras' late Visitation. I expected to find gratifying proofs of the success of the Church Missionary's agents in his diocese and to see a goodly list of new converts exhibited. But I was most miserably disappointed. It is, indeed, mentioned that there were confirmations but whether of natives or not, we are left in the most profound ignorance, or, if there were any natives confirmed, their number is kept a profound secret. This I submit is unfair to the public. If the Bishop, or at least the Reviewer, is silent as to the success of the Church Missionaries in the work of conversion, he is most luminous and explicit on another point. I mean the success of the Roman Catholic missionaries in his diocese. Like a good Protestant Bishop, indeed, he takes the opportunity when proclaiming their success to launch forth his thunders against their soul-destroying doctrines, their idolatry and so forth; but he has not a word to say against their moral character: on the contrary, in his eagerness to prove them idolators, he has quoted a petition from the native heathens of Trichinopoly addressed to himself, praying him among other things, to protect them and the Catholics too, from the persecutions of the protestant missionaries, who, the petition states, do in their anxiety to make converts and thus retain their salaries, receive the very dregs of native society into their communion, men who do not in the least obey what the missionaries teach, but make a great disturbance and annoy the papists, who the heathen petitioners add, "*never consent to force over persons of other religions into theirs, or* ALLOW THEIR OWN PEOPLE TO ENTER INTO WICKED COURSES." The petition concludes by saying, that the Protestant missionaries do not in the least "take into consideration" the misconduct of their converts, in annoying others in the exercise of their religious ceremonies, and they,

therefore, pray his lordship to put a stop to the annoyance.

Why, in the name of goodness, did the Bishop publish such a petition so injurious to the credit of the Church Missionaries Society's converts, and so complimentary to the moral character of the Catholic converts. Is he a papist in disguise? If he is, let our worthy Metropolitan look to it. He brings proof of the success with which the Roman Catholic missionaries labor in converting the natives; for in this very visitation charge he tells us, "the strength of the native Roman Church in India lies in the *number* of their converts." And he has brought the very native heathen to bear testimony to the good moral character of these converts. If he were an emissary of Rome, could he do more to favor her cause.

A. LAYMAN.

EARLY DAYS OF DANIEL O'CONNELL.

(*From the Albion, May* 4.)

A poor old hedge schoolmaster, by name David Mahony, may be given to fame as the first person who taught Daniel O'Connell his letters: and the story of his achievement is not without a moral to those who have the instruction of children. Happening, upon one of his rounds in quest of charitable assistance, to visit Darrynane-house, he had taken young "Dan," then four years old, upon his lap, and was playing with him; when, perceiving that the child's hair, which was long, had got much tangled from exercise, he took out a box-comb and combed it thoroughly, without hurting the child, as the rough country maids scarcely ever failed to do. In gratitude for exemption from his usual torture, the child readily consented to learn his letters from the old man; and, in the short space of an hour and a half, learned *the whole alphabet* perfectly and permanently. The moral of this tale is, not that you should comb children's heads gently, in order to ensure their learning quickly, but that the difficulties of teaching them can be much lightened by a little care to conciliate their good will to the task. At the age of thirteen, Mr. O'Connell and his brother Maurice, a year younger than himself, were sent to the school of the Rev. Mr. Harrington, a Catholic clergyman, at a place called Redington, in the Long Island, two miles from Cove, the first school publicly opened and held by a Catholic priest since the penal laws. At the expiration of a year, the two brothers were removed from this school by their uncle Maurice, in order to be sent to the continent to pursue their studies at greater advantage. For this purpose they were embarked in a brig bound to London, the captain of which was to land them at Dover, whence they were to take the packet to Ostend. The tide being out at Dover when the vessel arrived, those passengers who were in haste to land had to do so through the surf on the open beach; and Mr. O'Connell's first acquaintance with England was marked by a ducking in the surf, the boat having capsized through some mismanagement in beaching her. An opportunity offering in a few days, the party proceeded to Ostend, and thence by Treykschuyt and diligence to Liége, where, however, a disappointment awaited them. Mr. O'Connell was found to have passed the age when boys could be admitted as students, and they had to retrace their steps as far as Louvain, there to await new instructions from home. The difference of disposition between the two boys was here strikingly shown: Maurice the younger, naturally enough availed himself of his six weeks' unexpected holydays (the interchange of communications between their then abiding-place and the remote shores of Kerry requiring that interval) to indulge in all a boy's vacation amusements: while, on the other hand, his brother, feeling no relish for idleness, attended class in one of the halls of Louvain as a volunteer, and with such assiduity, that, ere the arrival of letters from home, for which they were waiting, he had risen to a high place in a class of one hundred and twenty boys. Their uncle's new orders were, that they should go to St. Omer's, whither, accordingly, they proceeded, and remained a year, namely, from early in the year 1791, till a similar period in the year 1792, when they were removed to the English College of Douay for some months. Mr. O'Connell soon rose to the first place in all the classes at St. Omer's.—*Life and Speeches of O'Connell.*

DR. MILEY'S LENT SERMONS.

(*From the Freeman.*)

Dr. Miley does not belong to that class of preachers, who find attentive and edified hearers chiefly among "the satin and velvet part of the congregation." Every rank, under, middle, upper, feels the force of his appeals, as each would be alike affected by the heat and brightness of the sun. His sermons are not preached for a class, ignorant or learned: the labourer in clay comprehends him as plainly as the labourer in books: he takes his stand upon the broad basis of Christian truth, and appeals to all that is noble and good in the intellect and feelings of every human being. To force conviction on the mind until we know that we are the heirs of the kingdom of heaven; to animate the heart with the spirit of the Gospel, until it grows almost too rarified for impurity; to depict the final judgement with its eternity of happiness or torture, until hope or terror becomes almost a distinct life within us, is the gift of the preacher who in Dublin last Lent, undertook to illustrate the life of Christ. With a mind, like an ancient missal, filled with holy lore, and richly illuminated, Dr. Miley came to expound the character of the Redeemer, and to trace also the sequel, as it were, of the Divine biography in the labours of his church. Beginning with the infancy, he followed his wanderings with a sacred enthusiasm, as if he were tracing his foot-prints in the sands of Palestine. With the preacher he heard his sermon on the Mount—we beheld him on the cross—we kept watch besides his grave—we gazed on him as he ascended to heaven. Yet, though 1,800 years have rolled away, we know that he is true to his promise, to be with the Faithful to the end of time; for age after age, we trace his wounds bleeding afresh in the per-

secution of his church. Does our faith fail us? Do we doubt the evidences of revealed religion? Dr. Miley, like a brave logician, puts aside altogether every document purporting to be inspired, and proves from all human institutions—from the crusades, law, painting, architecture, agriculture, everything—that He who was lifted up on the cross has humbled all things unto himself. We have never heard the arguments of the few illustrious infidels who, in their day, disturbed the peace of the church and the welfare of the world, more thoroughly refuted, or more skilfully pressed into the service of Divine truth. Dr. Miley has turned their most feasible positions against them: he met them on their own 'vantage ground, and defeated them with their chosen weapons? After such a contest and such a victory, he leads us to contemplate the glory, the holiness, the beauty of the faith "once delivered to the saints," which he has rescued from the pollution of men who profaned their talents to the service of hell, seeking the ruin of social order and the destruction of virtue. If a doubt ever darkened our minds as to the truths of the Christian religion, we could not at the conclusion of these lectures help exclaming with the Plamist—"I will heartily rejoice in the strength of my salvation."

CATHOLIC CHURCH.

We extract the following from an address delivered by the Reverend Cecil Wray, in Saint Martin's Church, Liverpool, on Sunday week, on the occasion of the conversion of the Reverend Mr. Wells, Curate of that church, which we announced last week. Mr. Wray is endeavouring to account for his Curates "secession." "Brought up," says Mr. Wray "among the Evangelical party, he was a constant attendant in early youth at the Protestant meeting in Exeter Hall. There he would learn to slight the authority of his mother church, to believe slanders against the Church of Rome, and to exercise his private judgment upon the Bible. The conduct of the Church of England has not been such as to restore his confidence in her authority;—the detection of the slanders against Rome disposed him to take her part, and to discredit even well-founded charges against her;—and the conscientious exercise of his private judgment has, we see, led him to the belief that her interpretation is the only sound one. Such are the fruits of puritanical training, which furnishes no medium between Calvinistic assurance and Popish infallibility; and the latter is clearly the most reasonable conclusion of the two, for this is, at least, belief in a church, whereas the former is but confidence in one's self.—*Liverpool Standard.*

One of the Clergy of the London District has lately assured a correspondent that scarcely a day passes without a conversion in his district.—*The Tablet.*

The Rev. Mr. Wells, Curate of St. Martin's-in-the-Fields, Liverpool, has conformed to the Church of Rome.—Mr. Wray, the other Curate, in addressing the congregation of St. Martin's on the subject, said, "Mr. Wells was fascinated by the order, decency and reverence of the Romish worship by the absence of those inconsistencies of discipline and doctrine which we have to deplore." "The guilt of his blood, and that of other seceders," he added, "rests upon those who conduct divine worship with careless irreverence;" and he went on to recommend the true sons of the church to cite into the ecclesiastical courts those who violate her laws, rubrics, and canons, or palpably contravene any acknowledged doctrine of the Prayer-book; and promised to persevere in showing, so far as St. Martin's Church is concerned, that the glory of divine worship does not exclusively belong to Rome. According to Mr Wray, "the beautiful marriage service is utterly spoiled," habitually and systematically spoiled, by a class of clergymen, who are "changing and debasing the whole character of of public worship as sanctioned by the Reformation." Their innovation relates not to mere question of taste; for the Rev. Mr. Wray protests that it interferes most materially with the efficacy of the rite. The "prayer," he says, "for the blessing of *children* is usually left out, it is said from motives of *delicacy!* Should an action be brought in the Ecclesiastical Courts by childless parents against the officiating minister, for robbing them of 'this gift that cometh of the Lord,' it is presumed that the law will show him little delicacy for the loss which his faithless conduct may have occasioned."—*Friend of India.*

It is rumoured that Lords Gainsborough and Portarlington are about to join the communion of the Church of Rome.

Miss Bridges, eldest daughter of Matthew Bridges, Esq, of Aldershot manor, Surrey, was received during Lent into the Romanist Church, at Prior-park.

The Rev. Dr. Whittaker, vicar of Blackburn, in a published letter, says, that he is not to be "set down in the category of Tractarians for holding the grace of baptism, or the real presence in the Eucharist," inasmuch a she "held and maintained these truths for ten years, at least, before Messrs. Pusey, Newman, and Ward, were heard of." He adds, that to deny these doctrines "is a great impiety."—*Patriot.*

It was evidently a leading object with Mr. Gresley, in his late pamphlet, to create an impression, that the danger from secession to Popery was over; and thus to draw men's minds in another direction. Hence he very positively assured us, that "the Church of England has *just passed through* a process of fermentation; a fever has raged in her veins, a storm has troubled her atmosphere; and *now* that these symptoms *have subsided*," &c. And, a little further on, he repeats, "Now *that the fever have subsided.*"

All this, however, is purely fictitious. No such momentary *fever* has ever existed; no such *cessation* of the evil is to be perceived any where but in Mr. Gresley's imagination.—*Record.*

South Australia.—The Right Rev. Dr. Brady, the Roman Catholic Bishop of Western Australia, accompained by twenty-seven priests, students, and Sisters of Charity, sailed from London on the 13 of September, and have probably, by this time, commenced their vocation in that colony.—*Observer.*

RELIGIOUS.

THE GERMAN CATHOLICS.—The *Cologne Gazette* publishes the following, as the copy of an official circular, from the First Chancellor at Vienna to the chiefs of the provinces in Bohemia, Moravia, Silesia, Galicia, Syria, and the frontiers:—

"Art. 1. The Catholics calling themselves German, not forming part of any religious community acknowledged in Austrian monarchy, are an illegal association, and have no right of domicile in the empire. Those who compose it will be punished as criminals, in case of any reprehensible action committed by them, under the 39th, 40th, 41st, and 42d sections of the second chapter of the code, as guilty of great offences.—Art. 2. Austrian ambassadors are directed to examine the passport of every foreigner coming into the monarchy who may belong to this sect. If any of these crosses the frontier without having his passport so examined and signed, he shall immediately, after a judicial inquiry, be sent back out of the country, of which information shall be sent to the ambassador.—Art. 3. When Austrian subjects belonging to this sect, residing abroad, wish to return home, the Austrian ambassador will invite them to abandon the sect in question, and return to one of the communities recognised by the state.—Art. 4. Foreigners of this sect, residing within the Austrian monarchy, shall be ordered to quite the country without delay —Art. 5. Austrian subjects belonging to this sect, or who shall desire to belong to it, as long as they commit no reprehensible action must comply with the provisions of chapter 3, or otherwise emigrate. If these subjects select emigration they shall be required to conform, with as little delay as possible, with the provisions of the paragraphs relative to the licence concerning emigrations of the year 1832, and prepare themselves immediately to quit the Austrian territory. —Art. 6. In case of the death of any one of these secretaries no funeral ceremony shall be performed, unless the priests of the Church to which he belonged shall have given their consent, and the body shall be buried in silence, through the intervention of the civil authorities. To verify the births and deaths, and have them inscribed in the registers of the communes to which the individuals belong, it is necessary to apply to the respective priests. In certain cases, where the registers of births and deaths form likewise books of matriculation, the local authorities will have no interfere.—Art. 7. Inasmuch as the Emperor will not have in his service, or in that of the domains of the Crown or of the communes, any functionary who may belong to this sect, it is declared that as soon as any public functionary shall declare himself in favour of this sect he shall be treated according to the prescription of Art. 5.—(Arts. 8 and 9 are directions to the civil authorities to observe with rigour to regulations respecting religion and education, and to the heads of the clergy to give their inferiors all the orders rendered necessary for a vigilant opposition to the new doctrines.)—Art. 10. This present ordinance shall be sent to all the chiefs of directors, enjoining them expressly not to let any part of it transpire publicly, but to make it immediately known to the local authorities whose connexion with foreigners may excite a sympathy for this sect."—*Patriot.*

MISCELLANEOUS.

THE JEW AND THE PAINTER.—Horace Vernet, in his picture of the Taking of the Smala of Abd-el-Kader, has condemned to eternal ridicule the *millionaire* Rothschild as a flying Jew persued by infuriated cattle. The orgin of this group —a main feature in the great picture—is thus related:—It would appear that the wealthy Jew paid a visit to the *atelier* of Horace to know whether the master would paint a portrait of him, *the* Rothschild. Vernet of course consented, and was asked to name his price. "Three thousand francs" answerd the painter. "Nonsense," said *the* Rothschild, with the true spirit of a huckster, "you can never intend asking three thousand francs for a portrait." "No," said Vernet, "on reflection it ought to be four." The Jew tried to beat down the painter, but the only effect his argument had were to make Vernet raise his price successively to five and six thousand francs, and finally to twelve thousand. The obstinacy of the painter almost made the dealer in stock and scrip mad. He expostulated for a long time in vain. At last Vernet said, "Well Mr. Rothschild, if you will I must paint your portrait for nothing." The pride of the *millionaire*, of course, spurned such an offer. "Impossible" he said; in that case I shall not sit for my portrait." "Excuse me," said the master politely bowing him out "but you have done so." The opening of the Louvre solved the meaning of the painter's words, and they who laughed first at the Jew in the painting laughed even more when they listened to the legend.—*Morning Post.*

HOW TO GET RID OF A RIVAL.

'In 1744, the Vicar of Burstal thought it justifiable to rid the parish of a man who preached, with more zeal and more effect than himself and readily lent his assistance to have him pressed for a soldier. The man was brought before the Commissioners at Halifax (where the Vicar was upon the bench), who refused to hear him plead his cause, saying 'We have already heard enough of you from the minister of the parish'— 'So, gentlemen,' said Nelson the name of the preacher, 'I see there is neither law nor justice for a man that is called a Methodist; and addressing the Vicar by his name, he said, 'What do you know of me that is evil? whom have I defrauded? or where have I contracted a debt I cannot pay?'—'*You have no visible means of getting your living,*' was the reply. He was forthwith marched off to Bradford, and confined in a dungeon, where there was not even a stone to sit upon.'—*Standard.*

HOW TO WRITE FOR A NEWSPAPER.—1. Have something to write about. 2. Write plain; dot your i's: cross you t's; point your sentences: begin with capitals. 3. Write short; to the point; stop when you have done. 4. Write only on one side of the leaf. 5. Read it over, abridge and correct it, until you get it into the shortest space possible. 6. Pay the postage.

THE

BENGAL

CATHOLIC HERALD.

"*One body and one spirit—one Lord, one Faith, one Baptism.*"

No. 2.] CALCUTTA: SATURDAY, JULY 11, 1846. [VOL. XI.

MUSSOORIE PROTESTANT ORPHAN ASYLUM.

We have been favored with a Copy of a Letter addressed by the Right Rev. Bishop Borghi to the *Delhi Gazette*, on the subject of the Asylum, about to be erected at Mussoorie. That letter we insert in this days *Herald*. Before we offer any remarks upon it, we beg to premise, that there is not a Prelate in British India, for whom we entertain a higher respect, than, Bishop Borghi, nor one, whose splendid indefatigable and most successful Apostolic labours for Religion, we deem more worthy of commendation. Thus much, we deem necessary as a preface, to prevent any misconception, or unfavorable construction of the observations we are about to offer.

His Lordship, in the letter in question, is pleased to reprove the B. C. Herald, so far as regards the offensive language, which he assumes, has been used in that journal, on the Mussoorie Asylum, in reference to Lord Hardinge and Lord Gough. Now, it is almost superfluous to say, that our strictures on these distinguished Noblemen were directed against them wholly in their public official capacities, and were by no means intended to detract from their unquestioned and unquestionable private individual great eminent worth and moral respectability. If we had occasion to speak of them in this latter point of view only, we would be just as ready as any of our Contemporaries to expatiate on their many estimable qualities.

It was, however, our duty to review not their private but their public conduct, in reference to the Mussoorie Asylum. The calling into existence and the permanent support of that Institution, depended wholly on the undertaking being sanctioned by the Governor General and the Commander in Chief. Without their high OFFICIAL Co-operation, all other individual efforts, however generous, must have failed. Their disapproval, therefore, of any rule of the Mussoorie Committee, would have, at once, instantly caused the obnoxious regulation to be rescinded, or have deprived the proposed Asylum of its only sure hopes of success, the OFFICIAL PATRONAGE and APPROVAL of the Chief Civil and Military Authorities in India. To any one, however superficially acquainted with the state of things in India, it must be evident, that, constituted as the Mussoorie Committee is, even a very gentle intimation from Head Quarters, would suffice to effect the introduction of a system, in which due Provision would be made for the religious wants of the Catholic Wards of the proposed Asylum.

In these circumstances, then, it is impossible for us, not to hold the Governor General and the Commander-in-Chief as reponsible to the Catholic Community, for the introduction and adoption by the Mussoorie Committee, of a system utterly incompatible with the religious education of the Catholic Orphans who may be admitted into the Mussoorie School. No men in India known better than Lords Hardinge and Gough, how much strife, discord, religious and social evils were occasioned in Ireland, for several years, on account of the support given by Government to the Kildare place Education Society, by which, as by the Mussoorie Committee, the use of the Bible by the Catholic Pupils was made a primary indispensable rule for the schools under their authority. Year after year, the Catholic Clergy and people petitioned Parliament for the redress of this grievance, and for the introduction of a national system of education, in which there would be no interference with the religious principles of the children of their communion.

In their untiring efforts to accomplish this happy change, the Irish Catholics were cordially supported by several of the most distinguished of the Protestant Nobility and

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Gentry. Among the foremost of their Friends, the Duke of Leinster and Lord Cloncurry stood eminently conspicuous. At length, Government felt, that it was necessary to yield to the National voice, and in compliance with the Public Wishes, it withdrew its patronage and the annual grant from the Kildare place Society, and transferred both to the present Board of National Education.

That Board consists of an almost equal number of Protestants and Catholics, among whom are the Catholic and Protestant Archbishops of Dublin. In the Schools under the National Board, the ordinary arrangement for each is, that the Head Master should profess the Religion of the majority of the Pupils, and the Second Master that of the minority. Of the twenty-five Inspectors of District Schools, twelve are Catholics and twelve Protestants; the choice of the remaining one was determined by lot. In all that relates to religion, the Pupils are left wholly under the care of their respective pastors, and it is altogether discretionary with the Pupils, under the direction of their parents and pastors, to make use of, or not to make use of, the Scripture lessons or other such tracts, which are sanctioned by the Board.

With all the details of this system, Lord Hardinge must be well acquainted, as it was during his Secretaryship in Ireland, that the Parliamentary grant for its support was enlarged, from £30,000, to £50,000, per ann. It was very much in consequence of our firm conviction, that the noble Lords now at the head of affairs in India, were well informed on the measures recently adopted by the home Government, to satisfy the religious feelings of the Irish Catholics, that we deemed their conduct respecting the Mussoorie Asylum so censurable. Their intimate knowledge of the grounds, on which the Catholic Clergy and people of Ireland persevered in denouncing the Kildare place Society, until Government yielded to their importunity, should have deterred them from lending their high official sanction to the far more un-Catholic and dangerous, because far more unprincipled system, proposed by the Mussoorie Committee. With a full knowledge then, that the institution to which they lent the influence of their exalted stations was based on principles, which the home Government had abandoned, as offensive and hostile to the feelings and tenets of its Catholic subjects, Lords Hardinge and Gough encouraged by their active and passive co-operation that Committee, to persist in upholding a system, which, in our conscientious judgment, if acted upon, cannot fail to undermine the faith of the Orphans of our communion, and to conduct many of them, eventually, to religious indifferentism or infidelity.

The extraordinary fact stated in Bishop Borgia's letter, a fact which must have been known to Lords Hardinge and Gough,) namely, that Major Lawrence's most noble and generous offer to provide at his own expence, by a Subscription of £200, per an. for the support of a priest to Instruct in Religion, the Catholic Orphans, was negatived by a large majority, proves to demonstration, that the system adopted was not the result of accident or inconsiderate haste, but, on the contrary, the natural consequence of previously concerted and deliberate bigotry. In these circumstances, we cannot retract our first formed impressions, nor the language in which we have honestly conveyed these impressions to our brethren in the faith. The public conduct of public men is admitted by all to be open to just and legitimate animadversion. The strictures we have passed, rest on such a basis; our conclusions have been deduced from established premises, which are already before the public. In the question at issue, all the Catholic Bishops and people of India are deeply interested. For their sake, and for the sake of good-feeling among all classes of the Christian community in this country, we earnestly hope, that it may be soon conducted to a happy conclusion. As far as we are concerned, should events prove, that our fears are unfounded, and, that we too hastily deduced unfavorable consequences from ambiguous premises, we shall not only glory in retracting any statement we may have advanced, but shall be among the very foremost of our brethren, to return on their behalf and our own, the heartfelt tribute of profound gratitude, to the Governor General and the Commander-in-Chief, for the impartial generous protection, they may extend to the Orphans of our communion, in common, and on an equal footing, with the Orphans of the Protestant Soldiers, who fell during the late Campaign.

(COPY)

To the Editor of the Delhi Gazette.

DEAR SIR,—In your last number I saw a letter of the impartial and learned gentleman, who signs himself *Anglicanus*, in which he calls me forth to explain to the public, what are my sentiments with regard to a certain article published in the *Calcutta Catholic Herald*, on the subject of Major Lawrence's Asylum. In order then to comply with his wishes, I declare before the public of India, that I reprove the offensive expressions used by the writer of the article in question, towards the High Authorities of this country. Having the honor to be personally acquainted with our Governor General, I can never be induced to believe, that he entertains the base

idea of depriving Catholic children of that faith, which they have inherited from their brave and loyal fathers. I recollect that in a long conversation I had lately with his Excellency, he promised me, that he would have taken into serious consideration the spiritual destitution of the numerous Catholic Soldiers in India, and in fact, we are expecting, that in a short time liberal measures shall be taken by Government, in order to ameliorate the condition of the Catholic clergymen serving in the Army. The writer in the *Herald* has been wrong by including into a Mass all the Officers of the Bengal Army, and by attributing to them such ungenerous feelings as he does. As a proof of the liberal and philanthropic sentiments of Major Lawrence, I can record the fact, that he proposed to add to his privately donation, the annual sum of two thousand Rs. provided that a Catholic Chaplain should be attached to the Asylum, but his proposal was opposed by some bigots. The late resolutions of the Asylum's Committee, with regard to the religious instruction of the children, and the continual misrepresentations, calumnies and falsehoods vented against the Catholic religion by some of your Correspondents of *Recent character*, have generated some apprehension and distrust in many Catholic minds. The writer in the *Herald*, who, as I suppose is a resident at Calcutta, perhaps has been alarmed by the Consideration that our Children were to follow the fate of Catholic pupils of *La Martinière*, who, as it has been stated by the Venerable Archbishop Carew, were sent to the Catholic Church twice or thrice a year, or to be sacrificed like the Catholic Orphans of the low Military Orphanage, and of the Kidderpore School, who have been brought up in the Protestant religion. I myself with due respect to the Asylum's Committee do not approve the System of religious instruction of *La martinière*, and I find the same equally objectionable for Catholics as well as for Protestants. I fully agree with *Veritas*, that such a system would undermine and subvert the constitution of the Angelican Protestant Church, and I add also, that it would render Catholic Children, at least, indifferent about religion. Catholic parents would be never satisfied, if there were not a Chapel and a Priest attached to the Asylum, but I dare think, that some Protestant inmates would not like too much to hear the singing of High Mass; in such difficulties and with a view to satisfy both parties, and to put an eternal check to religious animosities, which are so contrary to the spirit of the Gospel, I would propose to the liberal and kind consideration of the Asylum's Committee and subscribers the following plan, viz:—

1st. To form two separate establishments in two different places, one for Protestants and the other for Catholics under the guidance of their respective Clergymen

2nd., To apply in a fair proportion the annual support to both Establishments.

3rd. To add one or two respectable Catholics to the Asylum's Committee.

If these conditions, as I trust, will be accepted, I will offer my mite of two thousand Rupees for the general fund of the two Asylums two eligible sites at Mussorie, estimated at four thousand Rupees, for building the Catholic Asylum, and I will supply also, qualified Masters and Mistresses from Ireland for the said Catholic Institution.

I will be happy to hear the opinions of *Anglicanus* on the subject, and trusting Mr. Editor, that he will change his resolution to keep a long silence with you.

I have the honor to be,
Dear Sir,
Your obedient servant
✠ J. A. Borgia,

Mussoorie,
21st June, 1845.

A Letter to the European Soldiers in India on the substitution of Coffee for Spirituous Liquors.

By Henry Piddington, Esq.—*2nd Edit. Cal.* 1845.

This little production is evident, was undertaken with the best possible intention, and we hope that it will do much good among the European Soldiers in this country, especially among those who have not been enrolled in the Total Abstinence Society. For the latter, indeed, it seems to be particularly adapted and intended, and to these we heartily recommend it. We are persuaded, however, that if Commanding Officers were to adopt the excellent idea of substituting Coffee for Spirituous Liquors, in the European Regiments, as Mr. Piddington recommends, all classes of the Troops would benefit by it, exceedingly. The habitual drunkard who is galled by the sad consequences of Intemperance, would be glad to try, if he might not live, at least a month, on Coffee so well made and so confidently recommended, and would probably bless for ever the day, on which he made the experiment; while the Teetotalers, as well as all those who take spirits only as medicine, would be delivered from the greatest temptation to fall or relapse into habits of intoxication.

Hoping, therefore, that so excellent and so useful a suggestion may not be lost on those on whom it depends to give effect to it, we proceed to lay before our readers the cheap, simple, and easy method by which Mr. Pid-

dington teaches us how to cheat the devil, if we cannot conquer him.

Nothing can be better that the motto.—"To expect people to be good, to be just, to be temperate, &c. without showing them *how* they should become so, seems like the ineffectual charity mentioned by the apostle; which consisted in saying to the hungry, the cold, and the naked; "be ye fed," "be ye warmed," "be ye clothed," without showing them *how* they should get food, fire, or clothing."—FRANKLIN.—*Letter to Lord Kames, May 3rd*, 1760.

We pass over the introduction and come at once to the ways and means of being comfortable without the danger of intoxication.

SUBSTITUTION OF COFFEE FOR SPIRITUOUS LIQUORS.

This is a long begining you will say; but I do not think it useless to shew you that my intention is, not merely to tell you as many do with plenty of good wine in their godowns, that 'you ought not to drink,' or 'ought not to get drunk,' which last you know as well as they do. I believe, you would as willingly too avoid the drunkenness, as these persons, if you knew *what* to drink, which would fulfil the intentions with which we all drink,—to quench thrist, to assist digestion, or to 'make one's self comfortable.' I now arrive at what I teach you—the making of good Coffee.

MAKING GOOD COFFEE.—There is nothing clever, nothing expensive, nothing troublesome in this. The poorest Private may have as good coffee as the Commander-in-chief, if he will attend to it and nothing is well done in this world without some trouble and attention. Let us first buy the coffee.

The small grained coffee is the best, but very good coffee is made from the larger sorts too. What should be particularly looked after is the picking out of the discoloured *black* grains. In Bengal large quantities of it are mixed with all the coffee sold in the bazars; and I believe it is an adulteration practised by the dealers, for these black grains are the berries of the wild Sylhet coffee, which is not only not fit to drink, but spoils good coffee if mixed with it; as do also the discoloured berries of the true coffee. Their being broken does not signify at all, it is the discoloured ones which make the coffee bad; just as rotten apples spoil good cyder.

Roasting it is the next operation, and on this depends the goodness of the coffee. The English at home and their kansamahs here in India, for the most part spoil it in this operation, first by putting ghee, or even lard with it when roasting, and next by over-roasting it. Now both these are capital faults. All that should be done is to roast the coffee by itself, and only roast it to a bright—not a dark mahogany colour. All mixtures of greasy ingredients are worse than useless; they are mischievous, and, with the over-roasting give the English coffee the flavour of charcoal water mixed with burnt dripping. The over-burnt berries even should be picked out; for charcoal, depend upon it, is *not* coffee.

The cheapest thing for roasting coffee in, is that sort of cast dish with two handles called a *Koray* in the bazar. Keep it though *only* for this purpose; for if it is used for any cooking it will spoil the flavour of the coffee. When roasting, the coffee must be constantly stirred about briskly, and now and then tossed over and over in the pan, so that all may roast alike and together. The French make use of a close iron box, which is better, and, when bottles are plentiful, a French wine bottle makes an excellent coffee roaster, though apt without care to fly; but I am writing to teach you what is simplest and cheapest, and this is the Koray. We will make a little calculation, before I have done, to shew what is the cost of these things. If you do not immediately grind or pound your roasted coffee keep it in a close corked bottle, as you would spirits, for coffee has also its spirits and a very aromatic one, too, in which and its bitter taste, its virtues reside; and if you leave it exposed to the air in any way it will lose this.

We must now grind, or pound, our coffee; and as mills are expensive and troublesome, by getting out of order, and rather a lumbering article to carry about, you had better have nothing to do with them, and come back to the true Arab style of making your coffee, which is by pounding it in a mortar. A small iron mortar may be had in the bazar cheaply enough; but this like the pan for roasting must be kept for that purpose alone. The pounding should go on till the coffee is beaten to about the fineness of fine gunpower, or a little finer, and if you have a little tin sifter made, the wholes of which are of a size to let it pass so, and return that which is too large to the mortar again, there will be perhaps some little economy; but this is scarcely worth the trouble, as the eye will always tell when the whole is about of a proper fineness. The moment you have pounded your coffee put it into a closely corked, or stoppered, bottle and keep it so. This is very essential, recollect. It will keep very well if so preserved, for a few days, but if exposed to the air loses much of its virtue and all its fine flavour. Recollect that any measure such as a cup-full of the best raw coffee, roasted, and powdered or ground should give *two* measures of the powder; but common coffee gives only about one and a half.

Our next consideration is the coffee pot; and the best which you can use is the commonest and cheapest one you can find in the bazar, with a tin strainer, (not a bag but a little tin sieve) fitted into it. This strainer should not be one of those with too many little pin-point holes, for these get choked and do not allow the coffee to filter. The proper ones are those with *few* holes, almost as large as your grains of coffee; punched in a circle or in a flower pattern. There is also a little round piece of tin with a stem to press the coffee down with, and a strainer to divide the water.

Having now got all the necessary articles, we have to make the coffee, and this recollect, cannot be done well without boiling water I mean here water which *does* boil; because in India

boiling water usually means water which *has* boiled or *will* boil. Water which does boil at the moment you use it is a very scarce article; but you will forget that the goodness of your coffee, and the economy of making it, depend upon the heat of the water. The first thing to be done is to scald your pot so as to make it as hot as possible; and if you place it in a bowl, pouring hot water round it, or even on a few embers to keep it hot while the coffee is filtering, so much the better. For every coffee cup-full of good strong coffee required, put a table spoonful of the powder, and press this down, moderately hard, with the tin plate, a spoon, or the stopper of the bottle. This must be done carefully, and is a knack which you will easily find out by practice, for if done too hard the coffee will filter slowly, and if left too light, it will allow the water to go too soon through it. A large quantity too will bear more pressing than a small one. In short, the business is, to press the coffee hard enough to make *it* serve as a filter. If the coffee is too weak press a little more, and pass it through the powder again; but it seldom requires this. Your boiling water must be *measured*, observe, like malt and water in brewing. No good coffee is made by guess. Allow about a third or fourth more of water for every cup you mean to make, for this quantity will be taken up and retained by the powder. If it drops too slowly you have pressed it too hard, and there is no remedy but patience; but your coffee will be so much the better the slower it is made. When you get it, you may add what quantity of water you please, for you will probably find it too strong for drinking. If it is properly made, it will stain the sides of the cup and the spoon like thin treacle; and all coffee which does not do so is not well made, for good coffee is never made weak. You may get weaker coffee by adding more water to this same powder, but it will not have the flavour of the first, which is in fact the *proof spirit* of the coffee.

It may sometimes be inconvenient to make coffee as often as you want it. Now *good* coffee may be carried about for a few hours ready-made, as conveniently at least as spirits, by putting it into an English pint-bottle as soon as made (with the sugar added to it if you like) and corking this closely. When you want to use it, warm it, by putting the bottle into warm water or turning it near a fire for a few minutes.

Let us now see what the cost of drinking good coffee ought to be. The necessary articles for making it are—

A small tin coffee pot,.....	0	8	0
A *koray* for roasting, ...	0	8	0
A mortar for pounding it,	0	8	0
	1	8	0

This is all that is required for the *manufacture* of coffee for three or four persons. As to the expenditure of coffee per month, I can only say, as a guide to you, that making coffee as I have described it, and drinking it in my family at the rate of at least four cups of this essence of coffee in a day—which is equal to eight cups of coffee as usually drank, or 240 cups of coffee in a month, I never use more than 3 seers of coffee, which at twelve annas a seer is 2 rupees 4 annas per month for the coffee out of which my Mussulman servants also get their share as usual. Sugar and milk will equally be consumed with tea, so I do not put them into the account; you can make your own calculations from this.

I have met, in Dr. Davy's Tour in the Levant, with the following account of Coffee-making in Constantinople, which is no doubt nearly the manner in which it is also prepared for the Mussulman population in our towns in India, where there are plenty of Coffee shops if the Mahomedan population is at all numerous.

"People of all classes in Constantinople use these drinks. A good cup of strong coffee may be had for a farthing, and a glass of sherbet for little more. Their coffee is made in a simple, easy manner, and most expeditiously. When a single cup is called for, the attendant in the coffee house pours hot water into a little copper pan, or rather pot; puts it over a charcoal fire for an instant to make it boil, then adds a proportion of well ground or pounded coffee, either alone or mixed with sugar; returns it again to the fire to boil for an instant, and the coffee is made. It is poured, boiling hot, into a small porcelain cup, and handed to the customer; the coarser grounds quickly subside in a few seconds, whilst cooling down to the drinking point. Disagreeable at first, a taste for this strong unclarified coffee is soon acquired *It is an excellent and safe substitute for a dram.*"

Bishop Heber, whom you have all heard of, in his Narrative, Vol. II. p. 269, mentions a whole regiment, "The Queen's own," in the Bombay Presidency, in which by the care of Colonel Williams, the men had substituted, in part, *good strong coffee* for spirits: what has been done by one Regiment may be done by more.

The French, who know the use of coffee far better than we do, make an excellent dish of it for breakfast, which they call milk-coffee (*café au lait*) by boiling down milk to one-half or two-thirds of its bulk, and adding this boiling hot to good coffee made as I have described above. The English in general imagine that there is some secret in the management and making of this; but you may be assured that, by attending to the precautions I have given you here, you may have it in perfection; and in conclusion I can only add that, fully desirous you should avoid the demon of drinking, and yet believing that men are often led to it from idleness or uncomfortable feelings of body or mind, I trust when tempted to this sin, some at least will find that, with a very little trouble and expence, good coffee is quite equal to dram-drinking—'to make oneself comfortable.'

Calcutta, 30th June, 1846. H. P.

KISHNAGUR.

The Archbishop Vicar Apostolic has received the following letter from his active and truly zealous missionary, Rev. Mr. Zubiburu, in which the Rev. Gentleman conveys the happy tidings of several conversions, which, through

the aid of the Almighty, he has been instrumental in effecting. The labours and severe difficulties he has had to encounter in the progress of his mission, whilst they demand our warmest appreciation of his piety and zeal, loudly call upon the charity of the faithful to assist him by their generous contributions, in promoting the honour and glory of our Divine Master.

To His Grace,—Archbishop Carew.

My Lord Archbishop,—According to the letter which I addressed to you from Kutupur, I went to Mumipore, where I baptized two Protestants,—having had to ford the river, during the night, on the shoulders of two Christians.

From there I proceeded to Makola, Kalangi and Pipiragazy, at which latter place we arrived at 2 o'Clock in the morning, being much fatigued—we had to remain until morning in the open air, exposed to a heavy dew.

During the day, the poor Christians cleared out a cow-house for our lodging, where I baptised twelve Native Protestants—Protestantism in this village is now reduced to a reader who receives from the society ten rupees monthly. In every place, the majority of the population came to meet us—you my Lord, cannot conceive their surprise at seeing an European Padre travelling bare-footed through mire and water. Their admiration gave me the best opportunity to preach to them the Gospel, commencing with the text of St. Paul, "for I do not seek what are yours, but you yourselves." I then explained to them the character of my Mission and visit amongst them.

A Brahmin put several questions to the Baboo, who answered him from his own Shastra —From my long experience of Brahminical hypocrisy (in general) I think it far easier to silence the Jackals during the night, than to convert the Brahmins. From Pipiragazy, we departed to Polenpur, promising in every place, that we intended to re-visit them. Here I waited a Palkee from Kishnagur, where I arrived in a rather indifferent state of health. I hope however to recover in a few days, my sickness being unaccompanied with fever. Begging your Lordship's benediction on my humble labours, I remain your grace's

Faithful and Obdt. Missionary,

Thomas Zubiburu.

Ord. Carm.

Kishnagur, June 15, 1846.

PATRICK'S DAY IN AMERICA.

The last Anniversary of the birth of Ireland's Patron Saint and Apostle, was celebrated throughout the States with an enthusiasm, for which you could find no parallel at home. I can afford time to notice only one celebration, that at the Capital, which almost eclipsed the rest. From Indiana to the Gulf of Florida, members of the Senate and House of Representatives were present, to express their sympathy with Ireland's struggle. Letters were read from the President, Vice-President, General Class, and other eminent personages. One, particularly, was read from T. Quincey Adams, which, perhaps, I dare not quote, lest his old age and philanthrophy of world-wide fame, should be construed to give a righteousness to the hope he cherishes for Ireland. The Honorable Mr. Hannegan, the intrepid leader of the War party was present.

"Gentlemen," said he, in a speech of splendid eloquence—

I glory in being a descendant of the green isle of the ocean. (Vociferous applause.) My name is Hannegan, and every Irishman knows that the man who carries it must have Irish blood in his veins—(immense cheers.) I am the son of an Irishman, who was born and bred in that land which he ever dearly loved; for, as far back as memory goes, I remember, regularly on the return of this day, to have seen him displaying the *Shamrock*. Early recollections caused me to remember, as it drew on, that the 17th of March would be St. Patrick's Day, and I remembered it all the better on the day before yesterday, the 15th of March, because over and often and again did my heart remind me, through that day, that it was the natal day of Andrew Jackson, (cheers,) and its first return since he had closed a life all glorious by a death so sweet, so beautiful, and so sublime as to rob even the grave of its triumph, and the pangs which wait on its approach. And as memory called up afresh the recollections of the great American patriot, the son of an Irishman, and himself almost an Irishman, I more than once reached forward thro' the lapse of but a single day that was to bring me to the anniversary of the patron saint and the benefactor of Ireland (applause.)

And, again :—

I came because I love Ireland and all her past glories, and mourn over her wrongs and her oppressions, and feel my heart grow big with hope and promise at her present condition. I came because I love to mingle with her warm-hearted, generous and confiding sons. Knowing all this as you do, and for this alone, you have warmly welcomed me (loud cheering.) And where is that heart which boasts one drop of Irish blood, that is not proud of Ireland?

* * * * * * * * *

But it is not to the bloody field alone that Ireland turns for the undying memorials of her sons. Her rich and varied stores are every where. Turn to poetry and song. Listen while her Goldsmith wakes up the fountains of the heart amid the ruins of his Deserted Village (applause.) Hold still the breath, stir not the finger, while,

her Moore sweeps his hand across the "living lyre" (loud cheers.)

And in the sacred crypt which preserves the names made immortal by their eloquence, how many shall remain when her Sheridan and her Burke, her Grattan and her Curran, are forgotten?

And the Irish woman, famed for the purity of her mind and the comeliness of her person all over the world?

The Bard of Ireland, and the Women of Ireland, may, I think, be justly proud of this eloquent tribute. The Senator gave in conclusion, the health of the Chairman, George Washington Parke Curtis, nephew and only surviving relative of the great and good patriot whose name he bears, and himself a celebrated Patriarch of freedom. The veteran, in offering his acknowledgements for the enthusiastic manner in which his health had been drunk, said—

It was the twenty-seventh time he had had the honor of addressing an audience in behalf of unhappy Ireland, and the forty-fourth year since he mounted the rostrum, the unyielding advocate of the liberties of every clime and every country. Mr. Curtis continued to deliver a speech worthy the noblest orator of any age or nation.

Mr. Curtis thus concluded. With your old orator life's poor play will soon be over; but he will leave three fine grandsons, who will be the friends and advocates of Ireland, when he shall be no longer remembered. Yes, much injured, much enduring land, although the American who has long gloried in the title of the orator of Erin may be gathered to his fathers ere the day of thy deliverance shall arrive, yet his boys will remain to join in the cheer that shall ring through this mighty empire, when it is declared to the world, that Ireland is regenerated, free, and happy. Erin and liberty—*Erin go bragh.*

Other Senators and Representatives followed in speeches, which breathed the finest eloquence and enthusiastic admiration of your peoples' bearing in the prosecution of their just and holy cause. I would send you a copious report of the clebration with which I have been favoured by one of the leading journals at that Capital, prior to its publication, could you allot a page of your journal to its insertion.

I see by the papers that Papineau, the soul of the last Canadian revolt, presided at a commemoration in Canada, and said he hoped that better days were in store for Ireland.—*Bacon.*

CHUNAR CATHOLIC CHAPEL.

Truly gratifying must it be to the friends of true Religion to perceive with what unwearied energy those pious and zealous Christians of Chunar are progressing with the truly laudable work which they have undertaken, of raising a Temple to the Lord,—with a view, that having discharged their duty honorably and faithfully to their Sovereign and Country; to piously devote in the service of God, the period of life which it may please Him, to allot them in this world.

When it will be considered that these pious individuals have completed a considerable portion of this Sacred edifice unaided by Government, having solely to rely upon the contributions of the Soldiers of the different stations, whose scanty means could not allow them to contribute very liberally; together with the little that they themselves can afford to spare from the very limited monthly pension allowed by Government, was the only means they had to forward this proceeding.

It is at once easy to perceive what difficulties must have presented themselves, and how very discouraging are the circumstances, which oppose themselves in the way of its completing.

It is therefore to be hoped that the Appeal which they are now obliged to make for this praise worthy object will be generously responded to by every class of the community, but more especially by those, who yet one day may have the happiness to enjoy the blessings, which those good Christians are zealously endeavouring to provide.

To the Editor of the Bengal Catholic Herald.

Mr. Editor, you as well as your readers are aware, that the foundation Stone of the New Catholic Chapel at Chunar was laid on the 18th of May, 1815, by our respected Priest, the Rev. Father Marcellinus, and will be glad to learn, that the walls of the Building, have been raised to the intended height, and covered in with flags. It is not intended to furnish the roofery until the rains set in, which may shortly be expected.

So far you will say is good, but the last mentioned work will exhaust all our remaining funds, and where is more to come from, is the question? The work, which will, there remain unfinished will be the plastering of the walls; the construction of the floor, the painting of the wood works, and nearly 1,000 panes of Glass required for the inner doors. Our funds being now quite exhausted, the remaining portion of the building, will remain unfinished; unless we are assisted by the contributions of the benevolent and charitable.

The Chapel when finished will constitute a very substantial, and handsome Edifice, and it would be a great pity, and distressing to the feeling of all, who take interest in the construction of places dedicated to Christian worship to be aware, that its completion must be

deferred for want of means. However we the undersigned put our trust in God, and hope He will inspire the hearts of the Catholics in particular, and of all Christians in general, and especially of those, who have already so often put their names to the list of subscribers to come forward once more to assist us in this our need, and thus having commenced the good work will see their exertions crowned with success.

We accordingly Mr. Editor beg to appeal through the *Catholic Herald* once more to the generosity of our brethren in profession of the same faith, as also to Christians of other persuasions to afford us the requisite aid. We have done to the very utmost of our means, and when the scantiness of the pay received by invalids is taken into consideration together with the various necessary demands made upon it by their families, and some of them large, it will be acknowleged that nothing, but mere necessity constrains us to solicit this aid in the confident hope, that it will be liberally responded to,

We are all,
The Invalids of Chunar,
Seryt. J. DUFFY.
Acting President Chapel Committee.

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Subscribers to the *B. C. Herald*,—Private Charles McLaughlan, Grenadier Company H. M. 94th Regiment Fort William.

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Through Gunner E. Silke, in the Vicariate of Agra.

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A. Balderston, Capt. M. B.	4	0	
F. Cooke, Major 17th N. I.... ...	4	0	
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Elibas, C. S.	5	0	
E. Gordive, Surgeon, ...	4	0	
W. Lindsay, 10th N. I.	4	0	
E. Martinea, ditto, ...	4	0	
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C. Woods, ...	5	0	
J. Kennedy, ...	25	0	
R. Tucker, ...	2	0	
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C. Harris, ...	2	0	
J. Plunkett, 6th N. I.	10	0	
Birch, ...	2	0	
J. Killier, ...	3	0	
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Mr. E. W. Butter, ...	10	0	
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(To be Continued.)

Selections.

THE POLISH INSURRECTION.

THE POPE'S LETTER TO THE BISHOP OF TARNOW.

Pope Gregory XVI. to the Venerable Brother Joseph, Bishop of Tarnow.

In the midst of the very grave solicitudes and afflictions with which we are overwhelmed in this great perturbation of the civil and Christian republic, we have learned with much pain that in the country subjected to our very dear son, the Emperor of Austria, apostolic King of Hungary and illustrious King of Bohemia, a detestable conspiracy has been undertaken against the sovreignty of that most serene prince—a conspiracy clandestinely carried on by the machinations of those men who, in these sad times, only listen to their passions, and, always agitated like waves of the sea, despise all rule, and blaspheme the majesty of the throne; of these insidious inventors of lies, who abuse in an impious manner the pretext of public good and religion, and endeavour to deceive the inexperienced minds of the multitude in order to lead them into error, and who excite sedition in order to overturn, if possible, the rights and established order of all authority. This grave and afflicting intelligence, venerable brother, has extremely grieved us, for we are aware how great is the piety of this most serene prince, who has merited well from the Holy See, who upholds the Catholic religion in his States—defends with care those who profess it, and provides with all his power for the happiness of his people. We are the more afflicted, that we understand that several ecclesiastics have been wretchedly deceived by bad counsels and intrigues, and that even several curés have dared, in an affair of such great importance, to fail in their duty. We are persuaded, venerable brother, that, by your pastoral vigilance, you will have endeavoured to preserve your flock from seductions and snares, and to make them persevere in the observance of the precepts of the Catholic religion and in fidelity to their Sovereign, by remaining subject to him, not only through fear, but also by conscientious motives. We, however, address to you this letter in order that you may inculcate with the utmost zeal the doctrine of obedience, which all subjects owe absolutely to the supreme authorities, according to the precepts of the apostle Paul, and even of the Divine Prince of Pastors himself. Do not forget to recall to their duty those ecclesiastics who, forgetting their obligations and their dignity, dare take part in these seditious movements; never cease to exhort your clergy, in order that, calling to mind their vocation, and thinking seriously of the ministry which they have received from the Lord, they may make every effort, both by words and example, to keep Christians away from the perfidious conspiracies of seditious men, and to inform them that all power comes from God, and that, consequently, this Divine precept cannot be violated without committing a sin, except when anything contrary to the laws of God and the Church should happen to be commanded. We do not doubt, venerable brother, the zeal with which you will second our desires and our counsels, and that you will so act that the flock committed to your care may hold in horror, and utterly avoid the mad schemes of unsettled minds, the impious movements of turbulent men, and that they may, according to the Catholic doctrine, pay all honour and obedience to their most serene prince. Meanwhile, we attest to you, by this letter, the strong feeling of kindness which we experience towards you, and we give you the apostolic benediction with all the effusion of our heart, and with a desire that you and your faithful believers may enjoy a veritable felicity.

Given at Rome, near St. Peter's, on Feb. 27, 1846, the 16th year of our pontificate.

GREGORY XVI.

BEETHOVEN'S MASS IN D.

We have already quoted the account of this Mass, and its extraordinary performance by the Philharmonic Concert band, from the *Times*. The Catholic reader, overlooking a few natural errors in the following extract on the same subject from another Protestant paper—the *Chronicle* of Monday—will not fail to congratulate himself upon the feeling it displays:—"Nothing else is talked of, in the musical circles, but the marvellous performance last Monday, at the fourth Philharmonic Concert, of Beethoven's 'Missa Solemnis' in D. We return to the subject as it was an epoch in art, and three important facts were demonstrated by the result of the undertaking; the first was the introduction of a work by the society, in its entire form, declared to be unintelligible and impossible in the execution; secondly, the complete success of such a daring experiment, thanks to the surpassing skill of the conductor, and the zeal and intelligence of our executants: and lastly, the gratifying evidence was afforded of an enlightened auditory, capable of appreciating a composition of such colossal proportions. Any prediction, seven years since, that such a wonderful interpretation of the Mass could have been given in this country would have been treated as monstrously absurd. Like the 'Posthumous Quartetts,' it was pronounced by certain critics to be 'crude, and wild and discordant;' it was declared to contain 'ugly passages,' 'wrong harmonies,' 'unvocal phrases,' &c. Miserable criticism! Such cold calculators would cast off Shakspeare and Milton for a grammatical error, or a mistake in punctuation. The The Mass in D. stands in a peculiar position. It was written by the most imaginative of musicians, who was a disciple of that school of theology which perverts the simple words of Revelation into the mysticism of modern Platonism. 'I have,' says Beethoven, 'no friend. I must needs live alone with myself; but I well know that God is nearer me in my art than others. I commune with him without fear; ever more have I acknowledged and understood him, and am not fearful concerning my music. No evil fate can befall it; and he to whom it is made a revelation must become free from conventionalities and all the littlenesses that worldings drag about with them.' He believed the Deity was the cause of all that was true and beautiful, whether of the

material or intellectual world. and that his mind was a direct emanating power, consecrated to the creations of truth, whether in its reality or in its symbolism. In addition to his peculiar neology, he was a faithful son of the Church, and in symbolising the Mass in his own wonderful world of sound, he bowed himself to the duty with all the faith and humility of a true son of the Catholic Church. The words of the Mass or Communion Office, with the Catholic, are a great solemnity. It is the Eucharistal Office, the Office of Thanksgiving; but it is also the Office of the Christian Sacrifice—the 'Unbloody Sacrifice' which succeeded the more material but not less symbolical Sacrifice of the Jewish Temple. It has the imploring strains of the 'Kyrie Eleeson,' the exulant jubilations of the 'Gloria,' the prayer to the Lamb, 'who by his sacrifice taketh away the sins of the world,' the grand Doxology, the Credo, with its summary of all the wondrous mysteries of the Christian faith; the 'Sanctus,' the 'Hosanna,' the 'Consecration,' the 'Agnus Dei,' and the last sweet implorings of the troubled heart, 'Dona Pacem.' The celebration of the Eucharistal Office accompanies every great act of Christian economy, and it was for the inauguration of his own beloved friend that Beethoven commenced the realisation of his great theory in music and religion. He was a genuine enthusiast, for of a verity he believed the Godhead to reside with him. As an artist he had become thoroughly acquainted with the great works of Handel and of Sebastian Bach—the Lutheran mystics of the preceding generation; he had seen what these two mighty spirits had done for their church, and with kindred feelings he entered upon his task. The deep devotion is beyond parallel, for the 'Missa' of Beethoven was a sacrifice, not a mere memorial. Hence the weeping tenderness of the opening 'Kyrie Eleeson,' for without repentance there could be no groundwork; hence the fervour of his praise in the 'Gloria,' his grateful humility in the 'Pax Hominibus,' the 'Adoramus Te;' his 'merry noise,' and 'cheerful voices' in all the articles of his Creed; his wondrous changes at the 'Incarnatus,' the 'Crucifixus,' the 'Sepultus,' and his sublimity at the words 'Et ascendit, in cœlis, sedet ad dextram Patris, et iterum venturus est cum gloria.' The words 'judicare vivos et mortuos' he set to music no less than twelve different ways until he satisfied himself, and of a verity it is one of the most heart-stirring and heart-quailing passages in this most magnificent work. The 'Hosanna' is a veritable breathing out of the fact that 'pleni sunt cœli et terra gloria tua;' the 'Benedictus,' with its lovely accompaniment of men and angels, is the union of the churches visible and invisible, and stands without parallel in the union of art and devotion. The 'Agnus Dei' is the prayer of touching lament, and the 'Dona Nobis,' the invocation for peace amidst the din of war."—*The Tablet.*

PROGRESS OF TEETOTALISM.

To the People.

My Friends,—One of those great public demonstrations which mark the steadily progressing civilization of the time in which we have the happiness to live, took place on Easter Monday, at Smithfield, under the auspicies of Father Spratt. He again assembled the people together for the blessed purpose of urging forward the march of that great reformation of which the foundations have been so firmly set in our hearts by the good Father Mathew. The day was inclement, much rain fell, but you were not deterred from coming to the place of meeting to sustain your untiring friend in his labours to do you good. I have known you for several years past to manifest a praiseworthy zeal on behalf of Teetotalism; but never on any former occasion did I feel greater delight at our open air meetings, than I experienced on witnessing your warm enthusiasm on Monday last. You gave on that occasion abundant evidence of your willingness—of your determination—to co-operate with your leaders for the overthrow of those drinking customs which have heretofore kept us poor, and miserable, and destitute and which have filled the land with immorality and crime. You only want leaders on whom you could repose with confidence, to induce you, in all quarters of the land to band yourselves as one man, against the foe of human happiness. If those who, by station and intelligence are placed in a position to guide public opinion were but to take advantage of the present feelings of the people in favour of perfect Temperance, the good they might effect in a short time would be incalculable. But, my friends, whether or not you are led and guided in the paths of morality and virtue by those whose duty it is, and whose pride it ought to be, to take you kindly by the hand, I allude to the clergy of all persuasions, and to the men of rank, and wealth, and education in Society, I hope you will be true to yourselves; that you will be firm in the maintenance of your Pledge of Teetotalism, so as to make all who have not joined our ranks ashamed of their weakness. No man who really loves his country—no man who is in earnest about benefitjng his fellow man—no man who aspires to the name, or who would really be a patriot, can be indifferent about the progress of Teetotalism. I would go even further, and say that the man who is not a Teetotaler gives no evidence that these feelings have a place in his bosom—mere *profession* is valueless, men must *do* something to prove their sincerity, and they who still countenance the body-and-soul-debasing drinking customs of Society, show by their acts that a love of sensual indulgence has greater charms for them than the elevation of their fellow men. Is it not rank folly—not to say madness—for men to continue in the practice of customs which are, by common consent, destructive of individual, of national of domestic happiness? It is folly, and in that light the world will yet look upon it. Light is constantly breaking in upon the people—it will yet overpower all the darkness. Father Spratt addressed the great multitude of people by whom he was surrounded on the occasion I have alluded to in strong and forcible language, in words of wisdom and affectionate entreaty. He was listened to with deep attention, and his appeal was warmly responded to. From 500 to 700 persons took the pledge. The Marshall of Dublin delivered one of the best temperance addresses I ever listened to. Mr. Barry also spoke accepta-

bly, and I said a few words expressive of my feelings on the occasion. I do not think it is possible to estimate the amount of good which Father Spratt is doing in our city by his untiring labours in the cause of Temperance. Our gaols are comparatively empty, the committals for drunkenness are few indeed in comparison with our great population. The returns for the last four weeks at Richmond Penitentiary, are 24, 25, 33, 41. I imagine few towns or cities in the empire can exhibit so beautiful an illustration of the value of Father Mathew's labours, and this result is due and owing to Father Spratt, and to the honest zeal of the people themselves. I believe a similar warm feeling in favor of Teetotalism actuates the people in other parts of Ireland, and I write now to encourage you to perseverance in the good cause. Let there be no cessasion in our warfare against the drinking customs of Society, until we banish them altogether from the land—until we make Ireland as morally beautiful as God evidently intended her to be when he made her, physically, one of the loveliest spots on the face of the earth. People of Ireland, be true to yourselves; remember your high dignity as sons and daughters of God; banish the source of your crimes and your miseries for ever.

Your faithful friend,
JAMES HAUGHTON.

35, *Eccles Street, Dublin,*
15th April, 1846.

ST. VINCENT OF PAUL.

TO THE EDITOR OF "THE BEACON."

DEAR SIR,—I had the happiness of assisting this morning at the Pontifical High Mass which was celebrated to-day by the Right Rev. the Bishop of Nancy, in the Chapel of the Lazarists at Paris. By the kindness of the good Fathers of the Mission, the choir was removed for the convenience of the members of the Brotherhood of St. Vincent de Paul, and they not only filled that space, but also occupied many of the stalls and a great part of the sanctuary immediately round the altar. The chapel is a plain inelegant Ionic building with nave only. The sanctuary was hung with red silk and gold, with the words "*Pertransit bene faciendo,*" in letters of gold over the altar. Elevated above the altar was the body of the Saint, enclosed in a silver shrine —the side being opened and glazed, showed the sacred remains of the Saint reposing as in a gentle sleep. Placed in a large gallery at the end of the chapel were the novices of the Sisters of Charity, and in small narrow galleries at the sides the good Sisters themselves. The Holy Communion was administered to the Brothers by the officiating Bishop. It was an edifying, and to the English Catholic, a striking sight, to behold the procession of 230 novices in their modest garb, going to and returning from the chapel to their large mother house in the Rue de Bac. Among their numbers there was, if I am not misinformed, an English young lady of one of our noble Catholic families. A general meeting of the Brotherhood took place in the evening. The translation of our holy patron's body is thus described in the Paris Breviary. "During the troubles in France, the body of St. Vincent de Paul which had been religiously preserved in the house of the Lazarists, having been enclosed in a wooden shrine and sealed, was hidden. During better times, in 1806, it was placed in the chapel of the mother house of the Sisters of Charity. At length, in 1830, the Most Rev. Hyacinth Louis de Quelan, Archbishop of Paris, after a most rigorous investigation as to the authenticity of the body, had it placed in a more elegant shrine, skilfully worked, and translated it with great pomp from the metropolitan cathedral to the new Chapel of the Congregation of the Mission, (the sons of St. Vincent de Paul, called also Lazarists,) on the 25th of April, being the second Sunday after Easter, accompanied by a great number of the Prelates of the Church, the Chapter of the Cathedral, and nearly the whole of the diocesan clergy, and the pious *alumni* of St. Vincent, followed by an immense number of the faithful."

The Brothers of the London Conferences will perhaps be edified by this short account of the devotion to their blessed patron in this city, and they may be assured, that they were remembered with fervent prayers for their increase and success, by

A MEMBER OF THE LONDON BROTHERHOOD.

Paris, May 1846.

On Maunday Thursday her Majesty, the Queen of the French, assisted at the Divine Offices; she then washed the feet of twelve poor men and twelve poor women, and with her sister visited the stations. A detachment of cavalry led the way; then came the Queen's footmen, the gentlemen and chamberlains in waiting. Her Majesty walked with her mother and sister between the halberdiers in their new Prussian uniform. Then came all the ladies of honour, with the civil and military officers. The whole passed off with the greatest order in the midst of an immence concourse that crowded all the streets through which the procession passed.—*Univers.*

CONVERSIONS.

DUBLIN.—The Rev. Dr. Burton, D.D., Chaplain of the Royal Hospital, and formerly of Paul's Church, Dublin, publicly renounced the tenets of Protestantism in the Jesuits' Church of St. Francis Xavier, Gardiner-street, on Friday last. The well-known piety of this gentleman for many years gave those who knew him intimately a kind of presentiment that he would not die out of the bosom of the Church; and his learning, as displayed in his "Tour to the Holy Land," and in his more recent work on the "Antiquities of the Royal Hospital," prove that his conversion is the fruit, not of pride or passion, but of deep and solemn conviction. Sometime since, on the death of his brother, he felt a deep and thrilling emotion in favour of the consoling and Catholic dogma of praying for the dead, and before his grave he threw himself on his knees, in humble submission, to beg that God would have mercy on the soul of his dear departed relative. A week before this formal renunciation he was seen prostrated in a Catholic Church at the most holy Sacrifice

of the Mass. Under the spiritual training of the Rev. Mr. Callan, a gifted brother of the Society of Jesus, this good man has been united to the Church; and, having given up his living and all emoluments for the sake of "the faith once delivered to the Saints," he will remain for some time in the College of Clongowes, belonging to the Jesuits, previously to the subsequent arrangements for his own comfort, and the salvation of others.

Dr. Burton is uncle to the celebrated artist of that name.—*Freeman.*

[Doctor Burton is a descendant of a long line of Protestants—indeed of a family which had been Protestants probably from the period of the Reformation. He is a native of the county of Clare, and a branch of the Burton's ennobled by the title of the marquisate of Conyngham.]—*Pilot.*

REPLY OF THE REV. DR. BURTON

TO THE GENTLEMEN OF THE PROTESTANT ASSOCIATION AND ORPHAN SOCIETY.

GENTLEMEN.—It would be highly unbecoming in me were I not to notice your well-intended address, but as I have ever been anxious to avoid a public display, or to occupy the public attention, I shall beg leave to be as brief as possible, especially as the queries proposed have been already so repeatedly answered.

When Jesus Christ, the wisdom of the Father, established his church for the reception of his elect, he must have foreseen the shocks to which it was liable from the restless minds of men, aided by the powers of darkness, and endued it with a strength proportioned to its exigencies. It is a building of God, and not of man, and therefore revolts from its authority and schisms from its body must ever be viewed with suspicion and distrust; when Noah constructed the ark under the direction of God, a deviator from its admirable architecture would have been attended with the utmost peril.' What disastrous presumption would Moses have not been thought guilty, had he not, in the construction of the tabernacle, adopted the pattern that had been shown him in the mount.

After the lapse of fifteen hundred years, a body of men without the sanction of a general council, present us with a system purporting to be on the model of the primitive church; but judge the difficulty that must arise in such a case, and after such a period. How could man repair what could only be effected by the power of God? For we believe both in the "Holy Ghost and in the Holy Catholic Church"—the latter ever directed by the faithful guidance of the former.

This Church is not responsible for what the zeal and piety of private individuals may have advanced from time to time as to extraordinary miracles, they at least are the consequences of faith in that miraculous agency which has ever attended the Church of God from the beginning, and hold up a people accustomed to supernatural interference, who "had heard with their ears, and whose fathers had declared to them the noble works that had been done in their days, and in the old times before them" These stories have in them a foundation of truth, and an instructive tendency, and therefore may be tolerated, as the established Church does the apocryphal writings. I may be permitted to observe, that all the separated sects have ceased to maintain that communion with the Church triumphant, which tends so much to preserve the consistency and unity of the great Catholic family, and therefore they are drifting hither and thither without pilot and without compass, whilst rationalism is ever attempting to file down the truth.

I cannot conceive how the Bishops of Queen Elizabeth could have been the genuine successors of St. Patrick, when the earthquake had already taken place which created the gulph that separated them from the see by which St. Patrick had been commissioned.

It is my duty to exonerate the too calumniated order of Jesus from any attempt to draw me over: it was my own act to repair to one of that highly gifted body who, it seems, with the name are destined also to bear the reproach with the consequent honors of their Divine Master.

I have the honor to be, gentlemen, your obedient humble servant,

Dublin, May 12, 1846. NATHANIEL BURTON.

THE CATHOLIC CHURCH.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

A SOLEMN High Mass was celebrated on Sunday in St. Mary's Cathedral, Cork, for the living and deceased members of this Society, and for the furtherance of its noble and Christian objects.

The beautiful and spacious edifice was crowded to excess The Rev. John Browne officiated as High Priest, assisted by the Rev. John Clancy as Deacon, the Rev. Patrick Murphy as Subdeacon, and the Rev. D. Foley as Master of the Ceremonies.

Immediately after the Gospel the Rev. Mr. Leahy, O.S.D., ascended the pulpit and preached a most impressive and eloquent Sermon, from the text—"And he said to them, the Harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the Harvest that he send laborers unto his harvest."—St. Luke chap. 10, v. 2.

MR. MORAN presided with his usual ability at the organ.

We are gratified to learn that, notwithstanding the great want which at present pervades the land, this Society, noble and truly Christian in its designs, continues to progress, and that Ireland, in the midst of her own cares, is not forgetful of the religious wants of other countries, but is as solicitous for the promulgation of those glorious doctrines, for which her children ere now have bled and died, as was she in that happy era when foreign nations knew her as the "*Insula sanctorum et doctorum.*"—*Cork Examiner.*

We have much pleasure in being able to announce the safe arrival in town of the Rev. Dr. Corr, from the Mauritius; of the Rev. Mr. Smith, from Jersey; of Rev. Anthony Herrera, from Spain; and of Brother Malachy, from America.

NEW ZEALAND.

"*To the Editor of 'the New Zeland Spectator.'*

SIR,—In a despatch from our late Governor Captain Fitzroy to Lord Stanley, dated Government House, Auckland, September, 16, 1844, and printed lately in the *Sydney Morning Herald* and the *Nelson Examiner*, there is the following paragraph, attacking the ministers of the religion to which I have the honor to belong, but which I should not feel called upon to notice, had not Captain Fitzroy a short time previous to the date of that despatch, assured me personally, that he held a totally different opinion.

"'I should be sorry to find, indeed, that any *Roman Catholic Missionaries* have contributed to excite such a feeling * * * they have circulated small books in the native language, printed at their own press, the contents of which are considered to be very objectionable; and although confined, it may be said, to religious questions, there are passages which have, in my opinion, a direct tendency to cause bad feeling towards the English generally.'

"Now, Sir, such an assertion as the above, made in a public document and printed throughout these colonies, may be calculated to create erroneous impressions if uncontradicted. I beg, through the medium of your widely circulated journal, to give an account of two interviews I had with Captain Fitzroy on the subject.

"During a private interview I had with the Governor on the 10th June, 1844, while attending my duties at Auckland, as member of the Legislative Council, he took occasion to remark, that he had been informed that certain pamphlets had been published at the Catholic Missionary press, containing statements of very dangerous tendency. I said I could not believe such to be the fact, but that I would endeavour to obtain the works in question, and lay them before his Excellency in order that he might judge for himself.

"A few days afterwards I did obtain the books both in the native and the English language, being all that *had* or up to this time *have* been issued from the Catholic press. At the same time also I obtained from a person with whom it had been left, a tract issued by a Society of ladies, who, under the auspices of Mrs. Fitzroy, were in the habit of meeting weekly at Government House, for the promotion of charitable objects, and among others that of superintending the distribution of tracts to the surrounding neighbourhood. The tract brought to me had the name of one of the ladies on the title-page, and contained the most absurd and virulent abuse of the Catholics. I can only just now remember one of the various assertions it contained, but which will serve to show the tendency of the work.

"It was putting the readers on their guard, against those horrible people called Papists, and informed them that they must not be lulled into a false security from the present quiet demeanour of that body, as they were only quiet from the want of power to work mischief, but if they were once allowed to get ahead, it would be no uncommon sight to see their enemies, or those apposed to them, hanging to the branches of the trees on the road side as thick as acorns on the oak.

"This interesting and peace-inspiring little book I laid before his Excellency at the same time as the works from the Catholic press, requesting that at his leisure he would have the kindness to peruse them.

"On the 3rd of July, 1844, having again occasion to call upon the Governor on matters of business, he informed me that he had carefully read over the Catholic works previously complained of, and that he was happy to say that he had found nothing in them that could be objected to. The Governor also informed me that he had given the other tract to Mrs. Fitzroy, who had laid it before the committee of ladies, and he had been requested to state that they had not been at all aware that it contained the passages *I had pointed out*, or they *would* never *have* issued it, which they had only done on the faith of the author's name; and moreover, that they would take immediate measures for calling in any copies that might still be in circulation.

"I refrain, Mr. Editor, from making any comments on the above, as I leave it to your readers to decide which class of works are most likely to have *a direct tendency to cause a bad feeling towards the English generally*, being proud to consider that though I am a Catholic, I am an Englishman, and I should be sorry to belong to any religion whose doctrines would allow its professors to endeavour to excite bad feelings against my countrymen, be they of what persuasion they may.

I have the honor to remain, Sir,
Your most obedient servant,
"CHARLES CLIFFORD

Wellington, New Zealand,
November 12, 1845.

"P. S.—I beg to enclose for your information, and that of any of your readers who may have the curiosity to look at it, the printed translation of the Catholic pamphlet alluded to."

"THE PRINCIPLE OF PROTESTANTISM."

We copy the remarks of a correspondent of the Catholic Herald, on a work of Professor Schaf's, with the above title; which has excited some attention, in the Protestant religious world. Professor Schaf is a German Protestant Clergyman, lately invited to fill some chair in the Theological Seminary of the German Reformed Church, at Mercersburg, Pa. His work is translated from the German, and an introduction prefixed, by the Rev. Dr. Nevin, President of the same institution.

We have not seen the work itself, but it seems about to raise a storm about the ears of the Author and the Translator.

From several extracts made from the Introduction, by the Banner of the Cross, we take the following remarkable passage:—*Catholic Miscellany.*

"But it is a presumption equally abominable, for a single individual to cast off all respect for Church authority and Church life, and pretend

to draw his faith immediately from the Bible, only and wholly through the narrow pipe-stem of his own private judgment. No one do's so, in fact. Our most bold, abstract sects even, show themselves here, as much under authority almost, as Papists themselves. Where shall we find a greater traditionist than the Scotch Seceder? Such a thing as an absolutely abstract private judgment, we meet with in no denomination party or sect. But if we had it, what would it be worth? What sort of comparison can there be, between the naked judgment of a single individual, and the general voice of the Church? The argument from prescription, is one which no spiritually sane mind can despise. We employ it with overwhelming force against the Anti-Trinitarian, the Anti-Pedobaptist, the Anti-Sacramental Quaker, and the whole host of fanatical upstarts, who modestly undertake to make the world believe that the city of God has been buried for eighteen centuries, like Herculaneum and Pompeii, and is now to be dug out of the Scriptures for the first time by such as themselves."—Introduction, p. 13.—*The Pittsburgh Catholic.*

THE ENGLISHMAN.

THE following letter addressed to Mr. Piddington, as Honorary Secretary of the Irish Relief Committee, has just been received from the Catholic Archbishop of Dublin:—

"*Mountjoy Square, Dublin, May* 1, 1846.

"SIR,—I have the honor to acquaint you, "for the information of Sir L. Peel, and the "Irish Relief Committee, of which he is the "President, that his valued letter of the 7th of "March reached me in due course: that the "sums so benevolently subscribed as mentioned "therein, (£3,000 and £2,000) have been re- "ceived by His Grace the Duke of Leinster, and "that the Trustees, charged with the distribu- "tion of them, are using their best endeavours "to render them available for the holy purpose "for which they were intended. Need I add, "that an effort of benevolence so munificent and "so timely as this has been, is appreciated as it "ought to be by the Irish people, and that the "feeling of gratitude to the Bengal Relief Com- "mittee and its generous co-operators in this "work of mercy which it has excited throughout "the entire country, is as intense as it is uni- "versal.

"I have the honor, &c. &c.

"✠ D. MURRAY."

Calcutta, Monday, July 6, 1846.

J. F. OLLIFFE, ESQ., M. D., PARIS.

"Dr. Olliffe has just been nominated a Knight of the Legion of Honor."—GALIGNANI'S MESSENGER, May 8.

We are happy to announce to our readers that the King of the French was pleased (on the proposition of M. Guizot. Minister for foreign affairs) to confer this distinction on our fellow-citizen, by an *ordonnance*, which appeared in the *Moniteur* of the 7th Inst.

The eminent position which Dr. Olliffe, though still young, has attained in Paris, as a Medical Practitioner, had attracted the notice of the French Government, who bestowed on him this signal favor, so rarely given to foreigners. M. Guizot announced it to him in a flattering letter, of which the following is a translation:—

"Monsieur le Docteur Olliffe.—The King, "who feels happy in rewarding talent, has been "pleased to confer on you, at my recommenda- "tion, the decoration of Knight of the Royal or- "der of Legion of the Honor. I am happy to have "it in my power to congratulate you on a favor "so well merited, and I seize with pleasure this "opportunity of assuring you of my most distin- "guished consideration.

"Signed—The Minister Secretary of Foreign Affairs,

"GUIZOT."

Dr. O. is son of the late Joseph Olliffe, Esq., of this city, and brother of the Right Rev. Dr. Olliffe. Both gentlemen were educated at Mr. Hamblin's and Dr. Porter's school.

THE CALCUTTA RELIEF FUND.

The the following is the distribution of the Calcutta Relief Fund as far as the same has yet been collected:—

Galway...	£400	King's...	£300
Clare..... ...	700	Cork ...	300
Tipperary	500	Meath ...	200
Limerick	250	Waterford	100

Mayo, Kilkenny, Armagh, Longford, from £50 to £100 each.

We have great pleasure in recording a fact very much to the credit of the Bank of Ireland, that that establishment made *no charge whatever*, either of commission or discount, in respect to the bill of exchange for £3.000, remitted from Calcutta to the credit of the Trustees, though the bill was drawn at six months' date.—*Cork Examiner.*

THE ESTABLISHED CHURCH.

(*From the London Sun.*)

In consequence of the increasing number of seceders from the Established Church of England, and the growing and alarming tendency to Romanism amongst a considerable portion of the pious, learned, and influential members of the Universities, which still nominally remain in her communion, it is confidently reported that a total revision of the "Thirty-nine Articles" is shortly to take place, so as to exclude all obsolete doctrines, ambiguous expressions, and doubtful passages which have hitherto given rise to misinterpretations and misconceptions of the pure and fundamental principles of the Protestant faith. Also, an entire reformation of the Book of Common Prayer (so much needed,) in which so many of the Romish doctrines are still inculcated and clearly set forth, which are totally at variance with our Protestant belief, such as the pretended corporeal and real presence in our merely commemorative Sacrament, Confession to Man, Priestly Absolution, &c.; as also, the Athanasian Creed, so obnoxious to many pious and good Christians, who cannot conscientiously subscribe to it.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 3.] CALCUTTA: SATURDAY, JULY 18, 1846. [VOL. XI.

THE LATE VERY REV. DOCTOR KENNEDY, V. G. B.

PRINCIPAL OF ST. JOHN'S COLLEGE.

With sentiments of the deepest sorrow we have to record the death of the late most pious and talented Vicar General of Bengal, Dr. Kennedy. For nearly three years, this gifted clergyman laboured faithfully and zealously to advance in this mission the cause of Religion and Education. At an early age, he was pointed out by his Superiors in the Seminary of Wexford, as a youth of great promise, to the Right Rev. Dr. Keating, the Bishop of Ferns, and in virtue of this recommendation, sent by his Lordship to the National College of Maynooth. Here, he took his place in a class consisting of about ninety students, all of whom had been sent to Maynooth from the several Diocesan Seminaries of Ireland, in consequence of similar recommendations from their respective Superiors. To obtain a high place in so numerous, and at the same time, so carefully selected a class, talents and industry of a far more than ordinary description were obviously necessary. Yet, from his very first examination, until he closed his Collegiate career, the lamented subject of the present notice, always bore away from his fellow students the highest literary honors in classics, in Philosophy, in Mathematics and Theology. His progress in the Sacerdotal virtues kept pace with his eminent literary and scientific proficiency. His Companions, whilst they admired his great talents, were still more astonished at his profound humility, obedience, edifying piety and constant punctual regularity. These great qualities marked him out in their opinion, as well as in the judgment of his superiors, as one destined by God to render important services to Religion. Towards the close of his Collegiate Course, it was generally believed, that the Archbishop Vicar Apostolic of Bengal, was about to be appointed to the See of Pitsburgh, in Pensylvania. Filled with a holy zeal to labour on a foreign Mission, Mr. Kennedy and a few other of his pious associates, at once offered to devote themselves to the service of that Mission. The Archbishop's destination having been however fixed for Madras, the same pious band, adhering to the principle of their first holy resolve, accompanied Bishop Carew, to that Presidency, A. D. 1838. For five years, Rev. Mr. Kennedy laboured on the Madras Mission with a zeal and disinterestedness worthy of his first fervour. On the appointment of Bishop Carew to Bengal, his Lordship sensible of the veneration and confidence entertained by the Clergy and Laity for Dr. Kennedy, appointed him to administer the Vicariate of Madras, until the Holy See should send out his Successor.

Towards the close of 1843, Doctor Kennedy entered on the Bengal Mission. For many of our readers it is unnecessary to expatiate on the talents and virtues displayed by him since his arrival amongst us. The Catholic Clergy and Laity of Calcutta, to whom they were well known, mourn with one accord in him, the premature death of a Priest whose moral and intellectual accomplishments did honor to his Sacred Ministry, and conferred great blessings on the community to which he belonged. Among the Military, his zeal in the cause of Temperance, gained over numbers of proselytes, and by this means, brought many hardened Sinners to habits of sobriety and virtue. Wholly devoted to the cultivation of piety and learning, he never mixed in Society, except to dispense the blessings of religion, or to advance the moral interests of his Neighbour. His days thus passed on serenely, until he consummated, by a death precious in the sight of the Lord, his valuable life. After having suffered for a few days from Dysentery, a disease, which attacked him often since he came to India, he calmly resigned his soul to God, on the morning of July 17th, A. D. 1846, aged 33 years, destitute indeed, of earthly goods, but leaving to his Brethren in the sacred ministry, the rich inheritance of his holy example.—*Requiescat in Pace.* Amen.

MUSSOORIE ASYLUM.

We understand that the various interesting and important Articles which lately appeared on the Mussoorie Asylum have been collected together and published in a Pamphlet. We have read over the Preface and the quotations annexed to it, which have been extracted from the Sacred Scriptures, the writings of the Fathers, and the works of some distinguished Catholic and Protestant Writers. The bearing of these passages is so obviously in keeping with the tenor of all that we have written on the principle, on which it has been proposed to conduct the Mussoorie Asylum, that comment on our part would be wholly superfluous. For the gratification of our readers, we subjoin both the Preface and the extracts appended to it.

PREFACE.

"In the hope, that it may prove satisfactory and useful to all classes of the Catholic community in India, and more particularly to the British Catholic Soldiers serving here, we have collected together, the chief articles and letters on the Mussoorie Orphanage, which have been published lately in the *Bengal Catholic Herald* and in the *Calcutta Star*.

To the *Calcutta Star*, the Catholics of India owe a large debt of gratitude. On more than one occasion it has generously stood forward, both to vindicate their claims to justice, and to repel the foul calumnies industriously circulated against Catholicity, by its bigoted, ignorant, and mercenary traducers. It can hardly be doubted, that by its honest and talented advocacy of our cause, that Journal must, from time to time, have injured its own temporal interests. As far then, as circumstances may permit, we owe it to gratitude and to ourselves, to prove practically, by our encouragement of the *Calcutta Star*, that we duly appreciate its valuable services, and that we are anxious to secure the continuation of them.

It is certainly to be lamented, that necessity should so often oblige the advocates of truth and justice, to employ strong language in asserting the sacred interests intrusted to them. But it is still more to be regretted, that men of Station and Education should by the indulgence of unworthy bigotry, call into action the strongest and most uncontrollable feelings and passions of the human heart. The Worm, if trodden upon, will, by the force of nature, turn on its assailant. The Victim of injust tyranny and oppression will, if deprived of every other mode of resenting his cruel treatment, break the slumbers of his keeper, by the incessant clanking of his chains. It is thus, that by a wise providence, it is ordained, that to injustice of every description, a congruous punishment should be inseparably annexed even in this life. In this way too, it is, that the Almighty would warn men, that not only because he commands it, but even for their own happiness sake, each should do to others, as he would that they should do to him. There are but few so degraded in the moral order, as not to regard with reverence and confidence those placed above them in society, whose conduct they perceive to be always regulated by this admirable maxim: On the other hand, there are but few also, of so calm and submissive a temperament, as not to take deeply to heart, the injury or insult, that is offered to themselves, or their brethren in the faith, on account of their religion.

Whatever the heart feels deeply, is sure to be strongly expressed, if not in words, most certainly in actions, whenever an opportunity for doing so may offer. It is the duty then of those charged with the care of social order, diligently to administer their most important trust, in such a way, as will convince their subjects, that they are parentally solicitous for the welfare of every class of the community, over which they preside. If they who hold the first stations in Society, regulate their conduct by this wise consideration, their subordinates in authority will soon emulate their example. Such upright conduct in the discharge of a great public trust, will secure for Government the attachment, the confidence, and the cordial support of every good man, no matter what may be his religious denomination, whilst a departure from this salutary course cannot fail to excite distrust, discontent, and bitter murmurings, even amongst the most moderate of those, who look upon themselves as an aggrieved and a persecuted portion of the community."

ON THE AUTHORITY OF THE CHURCH AND, ON THE PRIVATE INTERPRETATION OF SCRIPTURE.

"And account the long suffering of our Lord salvation, as also our most dear brother Paul, according to the wisdom given him hath written to you. As, also, in all his epistles, speaking in them of these things; IN WHICH ARE CERTAIN THINGS HARD TO BE UNDERSTOOD, WHICH THE UNLEARNED AND UNSTABLE WREST, AS THEY DO ALSO THE OTHER SCRIPTURES, TO THEIR OWN DESTRUCTION."—*2nd. Ep. St. Peter, Cap.* 3. *V. V.* 14. 15. 16.

"And he (Christ) gave some Apostles, and some Prophets, and other some Evangelists and other some Pastors and Doctors, for the perfecting of the Saints, for the work of the Ministry, for the edifying the body of Christ:

NTIL WE ALL MEET INTO THE UNITY OF FAITH, nd of the knowledge of the Son of God, nto a perfect man, unto the measure of the ge of the fulness of Christ: THAT HENCE-ORTH WE BE NO MORE CHILDREN TOSSED TO AND FRO AND CARRIED ABOUT BY EVERY WIND OF DOCTRINE, by the wickedness of men, by unning craftiness, by which they lie in wait o deceive."—*Ephes. Cap.* 4. *V.* 11. 12. 13. 14.

"This heresy does not receive certain parts of Scripture, and if it does receive them, it does not receive them entire; and if it does, in a manner, receive them entire, it corrupts them by many fanciful expositions."—*Tertullian's Prescriptions.*

TERTULLIAN in his book on *Prescription*, speaking of the Heretics of his time, says—"They meddle with the scriptures, and adduce arguments from them; for, in treating of faith, they pretend that they ought not to argue upon any other ground than the *written* documents of faith. Thus they weary the firm, catch the weak, and fill the middle sort with doubt. We begin, therefore, with laying it down as a maxim, that these men ought not to be allowed to argue at all from Scripture. In fact, these disputes about the sense of scripture have generally no other effect than to disorder either the stomach or the brain. It is therefore the wrong method to appeal to the scriptures, since these afford either no decision, or at most only a doubtful one. And even if this were not the case, still, in appealing to scripture, the natural order of things requires that we should first inquire to whom the scriptures belong? From whom, and by whom, and on what occasion, and to whom that *tradition* was delivered by which we became Christians? For where the truth of Christian discipline and faith is found, there is the truth of scripture, and of the interpretation of it, and of all Christian traditions." He continues —"That doctrine is evidently true which was first delivered; on the contrary, that is false which is of a later date. This maxim stands immoveable against the attempts of all late heresies. Let such, then, produce the origin of their Churches; let them show the succession of their Bishops from the apostles or their disciples. If you live near Italy, you see before your eyes the Roman Church: happy Church! to which the apostles have left the inheritance of their doctrine with their blood! where Peter was crucified, like his Master; where Paul was beheaded, like the Baptist; If this be so, it is plain, as we have said, that hereties are not to be allowed to appeal to scripture, since they have no claim to it. Hence it is proper to address them as follows: "Who are you? whence do you come? what business have you, strangers, with my property? By what right are you, Marcion, felling my trees? By what authority are you, Valentine, turning the course of my streams? Under what pretence are you, Apelles, removing my land-marks? the estate is mine; I have the ancient, the prior possession of it; I have the title-deeds, delivered to me by the original proprietors; I am the heir of the apostles; they have made their will in my favour, while they disinherited and cast you off, as strangers and enemies."

KETT, in his "History the Interpreter of Prophecy,"—After quoting Robinson, proceeds:—"But the progress of infidelity was much accelerated by the establishment of A PHILANTHROPINE, or ACADEMY OF GENERAL EDUCATION, (such as the *Mussooria* or *La Martiniére*) in the principality of Anhalt-Dessau.) The professed object of this institution was, to unite THE THREE CHRISTIAN COMMUNIONS OF GERMANY, and to make it possible for the members of them all, not only to live amicably AND TO WORSHIP GOD IN THE SAME CHURCH, but even to communicate together. This attempt gave rise to much speculation and refinement; and the proposal for the amendment of the formulas, and the instructions from the pulpit, were prosecuted with so much keenness, that the ground work of Christianity was refined and refined till it vanished altogether, leaving Deism, or natural, or as it was called, *philosophical religion*, in its place. *The Lutherans and Calvinists, prepared by the causes before mentioned* to become the dupes to this master-piece of art, were enticed by the specious liberality of the scheme, and the particular attention which it promised to the morals of youth; but *not one Roman Catholic could Basedow allure to his Seminary of practical ethnics.*"

NIGHTINGALE, a Protestant, says, that "the greatest benefit derived, to religion by the efforts of the reformers, is that doctrine which they so often disallowed to others, but which they found so convenient to themselves, of *acknowledging the unrestrained right of private judgment in matters of faith.* And there is little risk in asserting, that whoever proposes any contrary terms of articles of union, as necessary to be admitted, violates one of the leading and fundamental principles of the Protestant Reformation. But this would lead to downright Socinianism, as the Catholics charge upon us. May be so. *The charge is not without foundation, notwithstanding what some excellent Protestants have written upon the subject.* This dreadful consequence *may* follow. It is a lamentable case. But there is no way to prevent it, while you allow the principles."

FENELON, on the Protestant rule of faith, as related by Ramsay, in his life of that illustrious prelate, says, that "it is better to

live without any law, than to have laws which all men are left to interpret according to their several opinions and interests."

"Writers of the Roman Religion," observes Lord Bolingbroke "have attempted to show that the text of holy writ is, on many accounts, insufficient to be the *sole* criterion of Orthodoxy. I apprehend, too, that they *have* shown it. Sure I am, that experience, from the first promulgation of Christianity to this hour, shows abundantly with how much ease and success THE MOST OPPOSITE, THE MOST EXTRAORDINARY, nay, THE MOST IMPIOUS OPINIONS, and THE MOST CONTRADICTORY FAITHS, may be founded on the *same text*, and plausibly defended by the same authority."*

THE HILL ASYLUM.

Extracts from a letter of MAJOR LAWRENCE'S, *on the proposed* HILL ASYLUM, *addressed to the* DELHI GAZETTE, *dated Lahore, 31st March*, 1846.

"There is one more point on which I am anxious that no doubt or misunderstanding should exist:—viz. *the religious education* of the children. The difficulty of giving religious instruction in common, to children of different sects, is not a new one; it has presented itself before to the founders of charitable institutions; and I think the instance in which it has been most completely overcome, is the "*Martinière*" in Calcutta. Remembering that Christians of all denominations had many points of belief in common, the directors of the *Martinière* requested the heads of the several Churches at the Presidency to draw up a Catechism and form of prayer in which the children of the Protestant, the Catholic, the Presbyterian, &c., could mutually join. Its success had been complete. I propose therefore to introduce the same catechism and much the same system of religious education into the schools of the Hill Asylum."

"That the Bible be taught in the classes, and admission to the Institution be open to children of European Soldiers of every religious persuasion."

List of the Gentlemen composing the Committee, all of whom are Protestant, not even a single one of them being a Catholic.

H. Atherton, Esq. C. S.
Captain Baker, Engineers,
Lieut. Col. Birch J. A. G.
Col. Davis, H. M's 9th Regt.
Capt. V. Eyre. Artillery,
M. Gubbins, Esq. C. S.
Lieut. Col. Havelock, C. B.
Major H. Lawrence, Arty. A. G. G.
Dr. Login, Lucknow,
John Mackinnon, Esq. of Mussoorie,
H. C. Tucker Esq. C. S.

"That a superintendent and teacher be engaged in ENGLAND, with a salary of £300 per annum, under engagement to serve 5 years; leaving it to the discretion of the guardians to arrange on what terms he may obtain leave of absence, should illness make it necessary within the term of his engagement; and two matrons to superintend the girls schools, with a salary of £80 and £60, respectively. The entertainment of Masters and Mistresses, and an establishment, being left to the guardians, and to the superintendent."

CATHOLIC SOLDIERS, THEIR CHILDREN AND ORPHANS.

Extract of a letter from an old Non-Commissioned Officer of the Hon'ble Company's Army.

TO THE EDITOR OF THE B. C. HERALD.

The fear expressed in—— ——, letter respecting Gunner, &c., child, that the Government will prohibit Soldiers' children being sent to the Catholic Orphanage, will I trust be dispelled ere long. I hardly think that the Indian Government would commit itself by such an insane step, which would go far towards alienating the good will of their Irish Soldiers; the trifling allowance of 2½ Rupees for each child sent to the Catholic Schools may perhaps be withdrawn, but here the right of Government ceases, as the Catholic Soldiers well know, although some 20 or 22, years ago Catholic children were kidnapped by force, dragged from the arms of their parents, and placed in the Protestant Orphan School, to learn to hate and vilify the religion of their forefathers; but thanks to God these days are gone, never more to return, the Government of the present day might as well think of re-establishing the reign of the Druids in England, as to attempt to compel Catholic Soldiers to send their children to be educated in Indian Protestant Schools; even the boasted Hill School with its Semi-liberal programme, will turn out to be a complete failure as far as Catholics and their children are concerned, Major Lawrence is I believe a benevolent good man, and wishes to confer a benefit on the Soldiers child, but then *what the Major* would consider as a benefit, and a lasting advantage to the children of us Catholic Soldiers, we ourselves look upon as neither more nor less than an everlasting reprobation to our children, and for ourselves should we sanction such a proceeding, *dishonour* in this world, *condemnation* in the next. The institution is essentially

*The Reader is doubtless aware, that Kett, Nightingale and Bolingbroke are Protestant Writers of celebrity.

based upon Protestant ascendancy principles, and no Irish Catholic can be ignorant of the meaning of what that is One half, or nearly, of the Army, are Catholics, and in such a momentous affair as the moral and religious education of their children, for the due fulfilment of which the parents must render an account at the dread tribunal of divine justice, it would not, have been too much to expect that the venerable and learned prelates who preside over the Catholic Church in India, and to whom of right it belongs to preserve and guard the faith of their flocks should have been consulted and advised; even cold courtesy would demand this, &c. As it is, even now, it is not too late, let the Committee of management consult the Catholic Bishops without further delay, let them come forward in a plain honest Soldier like way and say, we are sorry for what has occurred already, it was thoughtlessness on our part, we did not fully consider the matter; God forbid that we should attempt to lacerate the feelings of the brave Irish Soldiers who fought side by side with us at Sabraon and Alliwal, by offering a boon to their children, which it would be *dishonour* to accept! No! we never will insult the ashes of the brave Catholics, who so recently spilt their blood on the battle-fields of India, by giving even a tacit sanction to any measure tending in the most remote degree to undermine and eradicate from the breasts of their Orphan progeny, the cherished faith of their valiant fathers, now my Lord Bishops, as a proof of our good faith, hear our proposal, we agree to allot one half of the School for Protestant, and the other half for Catholic children, all shall be educated under the one roof, but the establishments to be *distinct* for each, Protestant Masters and Mistresses will instruct Protestant children and a Protestant clergyman will teach them how to say their prayers, and that it shall not be said that we make fish of one and flesh of another, Catholic Masters and Mistresses, Nuns and Monks if you will, *shall* educate and instruct the Catholic children, you shall have *a Chapel and a Bell*, and say Mass every day for the children if you like, in fact, we will have no distinction beween Catholic and Protestant, the utmost liberality, charity and harmony, shall prevail and the funds shall be fairly and equally distributed, our business it will be to satisfy ourselves that the quota of education imparted to the Pupils at large does not fall below a fixed standard. "Let the Bishops be addressed in something like this strain, and there is I think not a question, but they will at once enter into the views of the Committee.

Most humbly do I beg you will pardon me for intruding so long upon your valuable time, but as the sentiments herein expressed are those of a Soldier, who has passed through various Grades in his Military career, and who is well acquainted with the feelings, wants and wishes of many hundreds of his fellow Catholic Comrades; who if called upon at this moment would lend a willing and hearty assent to the foregoing language, and if called upon individually would cry out! "*these are my sentiments*, "*and mine*," *and mine*, "*and all*." You will not be unwilling to devote an extra quarter of an hour in ascertaining the feelings of one of that class, the more immediately concerned in the subject of the "Hill Asylum." Sometime ago, I determined to write a letter to the Editor of the *Delhi Gazette* in reply to one which appeared in that periodical, on the all engrossing subject of the School, but after subsequent consideration I decided upon not sending the letter to the Delhi, from prudential motives, perhaps, as I felt that however honest and laudable the view of the case as advocated by me might have been, yet, in the event of the letter being traced home to me, I would, in all probability thereby injure my future prospects and although free from crime, I might not altogether be exempt from its consequences. I feel convinced that if the great body of the Catholic Soldiers could fearlessly speak out on the present subject they would do so, but this they cannot do, their mouths are closed, their hands, are tied down by Military regulations, an individual Soldier might petition the Commander-in-Chief for the redress of any grievance he might be laboring under, but then he must *not* embody in the said petition the case of any other individual, in fact no body of Soldiers, be they Catholics or Protestants can on any subject petition the Commander-in Chief *collectively*, but I am not aware of any Military order or regulation which prohibits Catholic Soldiers from addressing their Bishop by petition or memorial, to solicit him to exert his power and influence, with the Commander-in-Chief, or Governor General, for the redress of any grievance that they the Soldiers might be suffering under, of course, I here mean grievances purely and solely of a religious nature.

AN OLD NON-COMMISSIONER OFFICER,
Of the Hon'ble Company's Army.

MALACCA.

To the Editor of the Bengal Catholic Herald.

On Friday the 29th May, the Right Reverend Dr. Boucho, accompanied by his Lordship, Dr. Pallefoix, and the Reverend Messieurs Barbe and Destoque arriving at Malacca.

On Whit-sunday after Pontifical High Mass, at which many had the happiness to make their first Communion, the Sacrament of Confirmation was administered to about fifteen persons, prefaced by an appropriate discourse.

After the ceremony, his Lordship was accompanied in procession to the vestry, by the congregation, when the following Address was read and presented to his Lordship. His Lordship's reply was characterized by love to his flock and charity to his neighbours. His Lordship and party embarked for Penang, where his presence was early required, on the evening of Monday, the 1st. Instant.

ADDRESS OF THE ROMAN CATHOLICS OF MALACCA.

To His Lordship.

The Right Rev. Dr. J. B. Boucho, Bishop of Attalia and Vicar Apostolic of the Malayan Peninsula.

My Lord,—We, the undersigned, Catholic Inhabitants of Malacca, in the name and as the representatives of the Catholic community at this station, approach your Lordship with feelings of deep veneration for your person, and of gratitude to the Almighty, who in his mercy, has been pleased now, in his own good time, by sending you amongst us to re-assure and encourage the Faithful in this neglected portion of his Vineyard; and thus to crown with joy, hearts, that have been long expecting and looking forward to this happy moment; which, in giving back to Malacca a Bishop, gives to her a Pastor, guardian, friend and father, in the person of your Lordship.

Yes my Lord, we hail your presence as that of the restoring Angel of Malacca, before you, even rampant schism will slink aside, ashamed of her very self, while we, in crowding round to obtain your paternal blessing at this Holy Season, and on this sacred occasion, see in you the representative of the Father of the Faithful, and in your blessing, the benediction of the most High.

In admiring the Providence which in raising you to the exalted dignity of the Episcopacy, has sent you to comfort the steadfast and gather together this distracted portion of your flock—we appreciate (as far as we may be permitted, so to express ourselves,) the discretion and attentive tenderness of His Holiness, to the wants of this Mission, in thus providing for it, in your Lordship, one whose long residence in these parts, thorough knowledge of the people and of their languages, piety and learning point out to be so admirably fitted for the emergencies of its present unhappy state.

We rejoice, my Lord, at your coming amongst us, but we also grieve; we rejoice at the good things that your presence promises to the Mission, and to the increased honor and glory of God in these parts—but we grieve that so great, so heavy, and trying a burthen would seem to await your Lordship's first steps upon this schismatic and heretofore blighted portion of the Vicariate. Yet hope, in unison with Faith, in the long sparing and all forgiving mercy of God, and charity, lead us even though seemingly against hope, to "expect all things."

The elder branches of this generation may indeed pass away in their errors, but God will supply their places from among the heathens; and those very younger shoots springing up around us being vivified by the establishment of Schools, with the wholesome food of Catholic truth, will in their maturer years stand fast in the Faith, and hereafter shine forth from Malacca a light of Catholicity, where all had been buried in the darkness of immorality and schism. This is a burthen, my Lord, but it is a glorious one, and one which we pray it may please God to give you length of days to accomplish. The prayers and tears of St. Francis Xavier will not then have been vain—but will water this new mission sprung up under his patronage, and in whose honor the first stone of that building about to be dedicated to the service, praise, and glory of the living God, is to be laid; he himself in his extraordinary piety and zeal having here laid the first stone of Catholicity, and which has indeed proved a *rock* against which the gates of Hell have never yet been able entirely to prevail.

In mentioning the labours of this mission, we are bound by feelings of deep gratitude, and of strict justice to make grateful mention of the untiring zeal and devotedness to the exigencies of the mission, of the Reverend Gentleman that your Lordship has so kindly placed amongst us; of the Reverend Mr. Favre. As he is present, we will abstain from paining him, by speaking now those praises he merits from us; but, my Lord, in his co-operating zeal, the mission is secure of every advantage that can accrue to it from the single exertions of one individual. The addition of a fellow labourer in the person of the Rev. Mr. Destoque, must be cheering to him; and calls for our further thanks to him; and calls for our further thanks to your Lordship. We on our parts are happy to assure your Lordship that were we even actuated by no higher than self-interested motives, yet we would ourselves co-operate for the good of the Mission, to the extent of our individual, though humble abilities. We however, cease

not to pray for that moment which we may now look forward to as not far distant, when the Government which in its equity has recognised the justice of the claims of the Vicars Apostolic of Bengal, Madras and Bombay, will by recognising your Lordship, as the head of this mission, so recognising the whole body of Catholics throughout their extensive domi nions, of which, though we form the least part, we yet are, being the same body, in intimate union; as, not a single Catholic Officer or Soldier, in Her Majesty's or the Honorable Company's service, is to be found out of her community: viz. that community which acknowledges your Lordship in communion with the Vicars Apostolic of Bengal, Madras and Bombay, as their immediate superiors, in these respective Vicariates; and His Holiness Pope Gregory XVI. as the visible head of Christ's Church upon earth. In this faith by the grace of God, and begging your Lordships blessing, we in offering you these our sentiments of love and respectful esteem, subscribe ourselves.

Your Lordship's most obedient and faithful children in Christ.

(Signed) J. A. Ratton,
" A. R. DeSouza,
" J. Bodestyne,
" Constantine,
" J. E. DeSouza,
" J. DeSouza,
" R. Moraes,
" J. Shepherdson,
" J. DeSouza,
" H. DaCruz.

Malacca, Whit-Sunday, May 31st, 1846.

EXPECTED ARRIVAL OF CLERGYMEN FROM IRELAND, FOR THE BENGAL MISSION.

It gives us great pleasure to state, that the Archbishop Vicar Apostolic has received letters from one of the Superiors of the Seminary of St. Vincent, near Dublin, informing His Grace, that two young clergymen, who had just completed their studies to the entire satisfaction of their Professors, embarked at Liverpool, on the 21st March, for Calcutta. We beg the prayers if our brethren for their safe and speedy arrival.

ST. JOHN'S COLLEGE.

We understand that His Grace the Archbishop, has taken charge of the administration of St. John's College, and has confided to the Rev. Dr. Nash the care of the classes which were conducted by the late Very Rev. Dr. Kennedy.

BENGAL CATHOLIC ORPHANAGE

THROUGH MR. N. O'BRIEN.

Captain Kattlewell,	...	Rs.	5 0
" Chilcott,	...	...	5 0
" Stamp,	...	...	5 0
J. J. McCann, Esq.	...	...	10 0
Captain Bennet,	...	...	10 0

CHUNAR NEW CATHOLIC CHAPEL.

THROUGH GUNNER E. SILKE.

(*Continued from page* 22.)

MINPOREE.

M. Alexander, 53rd N. I.	...	10 0
W. B. Joice,	...	2 0
Robert Spankie,	...	10 0
Lieut. Edward Eppelitte,	...	1 0
Major Chaul,	...	3 0
Major Lawrenson.	...	20 0

ALLIGHUR.

M. W. C. S.	...	5 0
A. Ross, do.	...	5 0
Peter O'Connor,	...	10 0
Capt. McDonald, 51st N. I.	...	5 0
W. R. Esq.	...	8 0
J. White, do.	...	5 0
Mr. J. Nicholson.	...	10 0

HATTARASS.

S. Smith.	...	5 0

AGRA.

T. Mangan,	...	2 0
T. Connors.	...	2 0

MUTTRA.

Captain Lane, Horse Artillery,	...	16 0
Edward Pagley, do.	...	5 0
Lieut. Jenkins, 1st Cavalry,	...	5 0
J. Tippet, Qr. Mr. Sergeant.	...	1 0
W. Loder, Sergt. Major 1st Cavalry,		1 0
D. Nunn, Riding Master, do.	...	5 0
G. Chinks,	...	5 0
J. B.	...	4 0
R. Carney, H. B.	...	1 0

DELHI.

Lieut. Graham,	...	5 0
J. Lloyd, Pay Master,	...	10 0
A well wisher,	...	2 0
Post Office Establishment,	...	3 0
T. Laurence,	...	5 0
A. Ross,	...	5 0
G. J. Ensor, C. S.	...	5 0
Mrs. Laurence,	...	5 0
H. Whittle, Asst. Surgeon Delhi,	...	5 0
Delhi Gazette Press,	...	10 0
Mrs. Forster,	...	5 0
J. W. Wright,	...	5 0
Thos. Skinner,	...	10 0
W. E.	...	5 0
F. Ross,	...	5 0

THE STAR *and* BISHOP BORGHI.

The Right Reverend Bishop Borghi alluding to the *Bengal Herald*, and the discussion therein about Major Lawrence's Asylum, says—"In order then to comply with his wishes (the wishes of an anonymous correspondent in the *Delhi Gazette*) I declare before the public of India that I reprove the offensive expressions used by the writer of the article in question, towards the High Authorities of this country. Having the honour to be personally acquainted with our Governor-General, I can never be induced to believe, that he entertains the base idea of depriving Catholic children of that faith, which they have inherited from their brave and loyal fathers. I recollect that in a long conversation I had lately with his Excellency, he promised me, that he would have taken into serious consideration the spiritual destitution of the numerous Catholic Soldiers in India, and in fact we are expecting, that in a short time liberal measures shall be taken by Government, in order to ameliorate the condition of the Catholic clergymen serving in the Army."

We have more than one object in making the above extract: we think we shall be able to show that the Bishop says more than he can justify in the way of reproach; that he falls into the error he reproves; and that he has not that hope in him touching a subject he must have very much at heart which his courtly words imply. In the first place we are not aware of anything "offensive"—we mean that ought to have been so to public men of long standing—in either the articles or letters which have appeared in the *B. C. Herald* upon the Asylum question. They might have been more moderate and we apprehend they would have been palatable in proportion as they were feeble, but there was really nothing in them exceeding the legitimate bounds as recognized by controversialists—both lay and clerical of the present day. The Bishop may rely upon it that he has been over sensitive on Behalf of the Governor-General, and considering that he does not show anything that has been written to have been error, ridiculously so. The "having the honor to be personally acquainted" strikes us as having induced a jealousy of his Lordship's displeasure not particularly flattering to his common sense. If Bishop Borghi knew Lord Hardinge better, he would know that he is content to let his acts justify themselves, and that he would distrust that act or that opinion which he felt it distasteful to have discussed; then, as to the smoothness or roughness of language—the appeal general or personal,—it is not a man who has played an active part on the floor of the House of Commons for thirty years that requires a henchman to deprecate hard words or turns of expression that may be equivocal compliments. The Bishop is satisfied that the Governor General entertains no such base idea as depriving Catholic children of their faith—and no one ever said he did, but he was addressed as one in whom was much power and whose favourable interference might accomplish what was desired. The Bishop speaks with confident reliance on a promise he has received—and Lord Hardinge's word is his bond—but he does not show that in the matter under discussion Lord Hardinge could not have exercised potent influence, and he therefore proves nothing pertinent to the argument, and he overlooks altogether that he *does* give very good grounds why the appeal should have assumed a somewhat personal character. Bishop Borghi writes:—"As a proof of the liberal and philanthropic sentiments of Major Laurence, I can record the fact, that he proposed to add to his princely donation, the annual sum of two thousand Rs. provided that a Catholic Chaplain should be attached to the Asylum, *but his proposal was opposed by some bigots.*"

This is most important. It makes intelligible—and justifies to us—a tone we once thought somewhat unnecessarily severe. When Bishop Borghi speaks of "*some* bigots," his language is again more courteous than correct, for it certainly does not imply the majority, for what less than the majority can have presumed to reject the offer of the founder which does him so much honour. The Bishop knows those who not only entertained the idea, which he has termed base, of depriving Catholic children of the faith inherited from their fathers—but who carried it out by rejecting a specific tender of a munificent endowment. The Bishop writes these men down bigots—and we shall not quarrel with him for so doing, but still he should have remembered that they were sincere, and that he had just reproved another for what he deemed an offensive expression. We now take it for granted that the writers in the *Bengal Catholic Herald* were cognizant of this noble offer of Major Lawrence's, and of the manner in which it had been disposed of, and we see why appeals were made direct to the Governor-General and the Commander-in-Chief. With them alone was the power to struggle (and they had the power to do it successfully,) with the bigotry which the Bishop exposes rather than castigates—but we can excuse him for letting it pass, though not for reproving an indignant tone in others who are subject to no personal influences.

Now, let us see what are the Bishop's hopes? As regards this Asylum—as he would have it—they are forlorn. In fact he is without hope: but his courtliness does not forsake him: he ventures to "propose to the liberal and kind consideration of the Asylum's Committee and subscribers the following plan," viz:—

"1st. To form two separate establishments in two different places, one for Protestants and the other for Catholics, under the guidance of their respective Clergymen.

2nd. To apply in a fair proportion the annual support to both Establishments.

3rd. To add one or two respectable Catholics to the Asylum's Committee.

If these conditions, as I trust, will be accepted, I will offer my mite of two thousand Rupees for the general fund of the two Asylums, two eligible sites at Mussoorie, estimated at four thousand Rupees, for building the Catholic Asylum, and I will supply also, qualified Masters and Mistresses from Ireland for the said Catholic Institution."

The Bishop's object is "to satisfy both parties, and to put an eternal check to religious animosities." Amiable but visionary enthusiast! Reli-

gious animosity is a moral hydrophobia which medicine cannot reach, amputation cannot cure: it is in the blood of man: it is the great curse of the world, and will only cease with its annihilation. In heaven only we shall learn how happy we might have been on earth had religious animosities been unknown.

The Bishop's proposition is submitted to the *liberal and kind* consideration of the Committee. Will any one tell us whether it was the same Committee that rejected Major Lawrence's Rs. 2,000 a year, and whether its liberality will make good the sum religious principles coerced it to refuse?—principles which we take it would alike reject the Bishop's money and his lands, and prohibit if it were possible their employment to any such end.

The proposition is a good one, but we deeply regret it should have had to be made. Bishop Borghi reproves men that they are warm when dealing with intolerance, avows his reliance that the spiritual welfare of the Catholic Soldier of India will be cared for—that the condition of their clergy will be improved—but for the souls of little children he has no hope but in a separate establishment.

We shall possibly be told the Roman Catholics are themselves intolerant,—with that we have nothing to do: if true, the more need for a better example. We have only to consider the question as one of a great public charity which is to be made precious in the eyes of all by a concession belonging to the enlightened liberality of the times, or robbed of half its grace by the indulgence of prejudices which only the narrow minded can commend. We hope we may not have to recur to the subject.—*Calcutta Star, July* 15.

THE WISDOM OF THE CHURCH.

AS DISPLAYED IN THE USE OF MATERIAL THINGS.

It has ever been the end and aim of Holy Church to symbolise the Heavenly by the Earthly: to use the beauty and majesty of this world, in leading on her children to the yet unseen glory of the many mansions prepared for them in the next. She has pressed into her service the precious things of land and sea; she has allowed that which had otherwise been abused to worldly pomp; "she had dared to 'inherit the earth.'" She leaves not the snowdrop, in its spotless loveliness, to return with a smile from its laurel hedge shelter the faint caresses of a February sun: it must deck the High Altar of the gray chancel, when we commemorate her Purification, who was herself pure beyond the daughters of Eve. She will not allow the budding softness of the palm to give life and joy to the April hedge; it must be for the solemn procession of those who go forth with the *Gloria, laus, et honor*, to celebrate the last entrance of our LORD into Jerusalem.' The lily may not hide itself in the modest garden bed; we need it when we hold the High Festival on St. Margaret's day; it is the flower of virgins, the symbol of the pure in heart. The rose, that at morning peeped from the rustic trellice, ere noon helps to deck the choir, wherein the deeds of the Prince of Apostles are chanted by the full band of priests.

So with gold and silver, and the gems of the mine; they blaze in the Chalice and the Paten, they are curiously wrought in the mitre and the clasped cope; they glitter in the pastoral staff and processional Cross. So with the work of the needle: the hanging, the frontal, the corporal, and the veil, and exercise the patient skill of the artist, all occupy the quiet hours of the convent. The deep forest gladly gives up its treasures: the oak, that might have battled with the waves, or carried some royal armament to conquest and worldly glory, receives a more peaceful and more happy lot in the high roof of the minister. The cedar and the pine, the chestnut and the beech, the beauty of Lebanon, and the pride of Carmel, all come up to the sanctuary and make glorious the resting-place of the LORD'S feet. The mountain delights to yield block after block for the rising wall; the spice-tree its sweetness for the lighted censer; the silkworm its labours to deck the altar: for that the elephant gives up his ivory spoils; for that the bee toils all day long in the recesses of summer flowers, well deserving thereby the care bestowed on it by the inhabitants of the western ocean's loveliest island, who will not destroy the insect that labours for Holy Church.

Thus, then, the spoils of nature come to her; thus her children gladly offer for her service the best and the brightest of GOD'S gifts. Why? but in some faint degree to set forth that land which eye hath not seen, nor ear heard; to allure the wanderer from the riches of earth, by means of those very riches: to impress on the enemy's gold the stamp of the KING of kings. Faint, indeed, are these efforts, in spite of them all it hath not entered into the heart of man to conceive the good things which GOD hath prepared for them that love Him.

Faint, indeed they may be, and yet useful. Some of the wise and the holy sons of the Church have carried out the principle still further, and have made a covenant with their eyes, that in beholding the pleasant things of creation each should be, as it were, to them a sacrament of the new heavens and the new earth. For a sacramental life is the proper life of a Catholic: he delights in multiplying to himself these holy signs, knowing that, of a surety, the antitype will exceed the type, as much as a substance does its shadow. It may be, indeed, incomprehensible to us, as we gaze on some mountain prospect, where the glorious form is heightened by the majestic light and shade, how there can be a world which will render such things unworthy of a thought: or how such an one existing, our soul, already filled to the full with the influx of beauty, could endure more. And yet what earthly river but becomes more beautiful, when it typifies to us the river of the water of life, clear as crystal? What jutting peak, when it calls to the mind the True Rock? What mountain range, when it pictures to the eye of faith the utmost bound of the everlasting hills? The traveller, as he gazes on these things, thanks GOD for such earnests of heavenly beauty; they are lighted for him with a ray far exceeding that of the noonday sun, though the man of the world has no share in his delight: a ray from that eternal glory, which gives splendour to the abode of the Blessed.

Nor is it to the eye alone that these emblems speak; they appeal as powerfully and as sweetly, to the ear. Nay, and perhaps more powerfully, because more really; because there is not only a likeness, but a sameness, in the thing signifying and the thing signified. All that we hear of the harpers harping with their harps, of the new song, of the voices, like the sound of many waters, seems to bring Heaven, in this respect, nearer earth, than in any other. For, as a poet of our own has not ill said,

> "All that we know they do above,
> Is that they sing, and that they love."

And doubtless, music has always been privileged by God to have a power over the soul that no other material influence ever claimed; whether, as in the case of Saul, by expelling unclean spirits from the breast, or by inviting, as in that of Elisha, more blessed tenants to be its inhabitants.

Therefore I know not whether, to those for whom I write, it ought to be a sweeter or a more solemn thought, that there is so wide a difference between the study of music, and that of all the other feminine arts and accomplishments in which they are engaged. The needle and the pencil may indeed be devoted to the service of the earthly church: by the one may the shrine be adorned, or the poor of Christ clothed; by the other may the buildings of more Catholic ages be held out for the imitation or reverence of our own. But these things, which are of the earth, earthly, cannot be carried beyond the grave. It is not so with music. In learning that, you are learning an art which will endure as long as love, and that is for ever. That study which is everlasting is surely to be treated with all awe. Debased it may be, and prostituted to earthly passions, and social frivolity; it was not made for such things. Its fountain is still pure; it is where Cherubim and Seraphim are; it is one of the delights of Heaven, it is one of the sciences of the 'Well-adventured.' To its fountain it of necessity must tend: it is a miserable force which enchains it to earth: this is not its home, this can never be its rest. We may link it, in unholy marriage, to secular or sensual ideas: but God made it for Himself, and that which He hath joined together let no man put asunder. I will not now speak of those recondite mysteries which wise men have found, or have imagined they found in the dispositions of notes, in the components of tones, in the harmonies of chords. That such things should be, is more than likely: that a branch of heavenly beauty cannot be without heavenly truth, is certain: but the consent of all ages teaches us how, practically, as faith is that which binds the spirit of man, so is music that which links his soul, to the unseen world.

And perhaps the heavenly strains, which are the voice of the Church Triumphant, may not differ so widely in kind, however much in degree, from those of the Church Militant. Celestial may be but the transfiguration and glorification of terrestrial, music. From the former, the latter may have acquired more than we know. It is certain that the antiphonal system of chanting was of no earthly devising: St. Ignatius had it immediately by inspiration. Palestrina constantly affirmed, that his compositions were only his memories of that which, during sleep, he heard the angels sing. It may well be, also, that on those whom He has raised up to show what music is, He bestowed only a portion of that harmony which is the endowment of His glorified servants; even as the four living creatures in Ezekiel each contain the four attributes which are apportioned, one by one, to those of the Apocalyptic Vision. It may well be, that there the golden sweetness of Handel, the dark sublimity of Beethoven, the passionate pathos of Mozart, the rich variety of Haydyn, may co-exist with the Catholic majesty of Palestrina.

Is it to debase our ideas of that blessed world, the comparing it thus with this? I trow not. Rather it is to exalt our appreciation of that in which we dwell, and with which we are engaged. Our blessed Lord, who knew what was in man, ever by the seen led him on to the unseen: not judging that the former would detract from the latter; rather that this would enoble that.

And there is yet another reason why in music it may be supposed that we make a nearer approach to the joys of Heaven than in any other art; namely, that in it we rise higher above the natural charms of the world in which we live. In form and colour we sink far below that which we see around us: in both, daily and hourly, we see effects inimitable by the pencil of man. But in music it is not so. Infinitely varied, it is true, is the melody of this earth. The trees, talking with the wind, have each a separate sound: there is, as has been well said, the dash of the oak, the rustle of the aspen, the roar of the fir grove, the whisper of the cypress, the dull roll of the beech. The lazy ripple of the sea on a sunny beach, the laugh of the streamlet, running, like a child, down the mountain side, the whistle of the long grass to the wind, the howl of the tempest round shapeless rock, or withered trunk—these are each, in their turn, sweet to hear. And morning and evening, whether man speak or be silent, the choir of birds chant matins and vespers to their Creator. Thus we have melody, which is the form, but we lack harmony, which is the colour, of music. This it was left to man to discover and call into being, thus elevated far above the natural music of the earth, and made a little lower than the angels.

And we may well imagine that Holy Church, when she seized the treasures of Form and Colour, would not leave those of Sound untouched. She taught that most lovely of instruments, the the human voice, to utter melodiously her Lord's praises: she bade winged and stringed instruments to bear their part with him; she invented the majestic organ, that should, like an ocean of harmony, pour out its billows of sound, dashing on roof and window, shattering itself on pier and clerestory, rolling along the pavement, and shaking, like an earthquake, the great cathedral. She hung half-way between earth and heaven, her musical bells; she taught how to welcome in the festival by modulated chime: how to ask a prayer for her departing child how to ring out a peal of victory as his corpse, conveyed with cross and banners, entered the resting-place of Christian soldiers: how to ward off thunder and lightning and the spirits of the air; how to rejoice over

the Bridal, how to solemnise the Baptism; how, in the sweet Angelus, to call the thoughts of lord and peasant, of labourer and merchant, for a few short moments from the cares of this world to the repose of the next; how, finally, by a silence more eloquent than music, to hallow the solemn hours that our Lord was in the earth.—*Life of St. Cecelia—Annals of Virgin Saints.*

Instructions of Edward IV. respecting the Education and treatment of his eldest son Edward V. By James Orchard Halliwell Esq.

The letters of Edward IV. show considerable knowledge of the world, and no less tact in the art of government. But the most interesting of the memorials relating to this monarch are the instructions which he drew up for the education and treatment of his eldest son, the unfortunate Edward V. They are dated September 1473; and are addressed to the two governors of the prince, John Russell, bishop of Rochester, and the Earl of Rivers:—

'First. We will that our said first-begotten son shall arise every morning at a convenient hour, according to his age; and, till he be ready, no man be suffered to come into his chamber, except the right trusty the Earl Rivers, his chamberlains and chamberlain, or such others as shall be thought by the said Earl Rivers convenient for the same season; while chaplains shall say matins in his presence: and when he is ready, and the matins said, forthwith to go to his chapel or closet to have his mass there, and in no wise in his chamber without a cause reasonable: and no man to interrupt him during his mass time. Item. We will that our said son have, every holy day, all the divine service in his chapel or closet, and that he offer afore the alter, according to the custom. Item. We will that, upon principal feast and usual days of predications, sermons be said before our said son, and that all his servants be thereat, that may be conveniently spared from their offices. Item. We will that our said son have his breakfast immediately after his mass; and between that and his meat, to be occupied in such virtuous learning as his age shall suffer to receive. And that he be at his dinner at a convenient hour, and thereat to be honourably served, and his dishes to be borne by worshipful folks and squires, having on our livery; and that all other officers and servants give their due attendance, according to their offices. Item. That no man sit at his board, but such as shall be thought fit by the discretion of the Earl Rivers; and that then be read before him such noble stories as behoveth to a prince to understand and know; that the communication at all times in his presence be of virtue, honour, cunning, wisdom, and of deeds of worship, and of nothing that should move or stir him to vice. Item. We will that after his meat, in eschewing of idleness, he be occupied about his learning; and after, in his presence, be showed all such convenient disports and exercises, as behoveth his estate to have experience in. Item. We will that our son go to his even-song at a convenient hour; and that soon after done, to be at his supper, and thereat to be served according as before. Item. We will that after supper he have all such honest disports as may be conveniently devised for his recreation. Item. We will that our said son be in his chamber, and, for all night livery to be set, the travers drawn anon upon eight of the clock, and all persons from thence then to be avoided, except such as shall be deputed and appointed to give their attendance upon him all night; and that they enforce themselves to make him merry and joyous towards his bed. We will that it be seen by his council and officers, that sure and good watch be nightly had about his person, and duly kept for safeguard of the same,'

The preceding ordinances were for the guidance of the Earl; but there are also some relating to the household of the prince, as well as to the prince himself—and the execution of these is confided to both noblemen. They are so interesting that, though rather long, we give them entire. They add considerably to our knowledge of ancient manners,—at least, in the households of the great; and, as memorials relating to the domestic like of our ancestors are so rare, we think our readers are not likely to blame us for the length of the extract:—

"Item. We will, that every day be said mass in the hall for the officers of the household, to begin at six of the clock in the morning; and at seven matins to begin in the chapel; and at nine a mass, by note, with children. Item. We will that our said son have three chaplains, the one of them to be his almoner; and that he will truly, discreetly, and diligently give and distribute our said son's alms to poor people: and that the said almoner be confessor to the household, and the other two chaplains to say divine service before our said son. Item. We will that no person, man nor woman, being within our said son's household, be customable swearer, brawler, backbiter, common hazarder, adulterer, and use words of ribawdery, and especially in the presence of our said son. Item. We will that the sons of noble lords and gentlemen being in the household with our said son, arise at a convenient hour, and hear their mass, and be virtuously brought up and taught in grammer, music, or other training exercises of humanity, according to their births, and after their ages, and in nowise to be suffered in idleness, or in unvirtuous occupation. Item. We will that daily, except fasting-days, the household of our said son be at the first dinner by ten of the clock, and at supper, by four; and every fasting-day to go to dinner by twelve. Item. We will that the hall be orderly served and cherished according to their behaviours. Item. We will that no person, of what condition soever he be, have any service of the court at meal-times to their chambers, or out of the gates; but that they keep our son's chamber, or his hall. Item. We will that none of our said son's council, treasurer or comptroller, or other officer accountant, nor none of our said son's household, lodge without his court, without a reasonable cause showed, and that the ushers makes their lodgings as near together as they conveniently may. Item. We will that our said son's porters give good and deligent attendance to the keeping of the gates, so that [it] be not at any time destitute of one o'

them; and they, from the 1st of Michaelmas until the 1st of May, be shut at nine of the clock in the evening, and opened in the morning between six and seven; and from the 1st day of May until Michaelmas, the said gates be shut at ten of the clock at night, and to be opened between five and six of the morning; and that the said porters shall not open the said gates after nor afore any of the said hours limited, without a cause reasonable, and licence of some of his council; and that they suffer no man to enter the said gates with weapons, but they be left at the same; and no dishonest or unknown person to come in, without his cause be well understood and known; and that they suffer no stuff to be embezzled out of the gates. Item. We will that no person of our said son's household, of what state or condition soever he be, maintain any false quarrel, or do any extortion to any of our liege people, nor that any of his purveyors take of other stuff, without true contentation for the same. Item. We will that, if any person strike another within the house, that he be punished according to the statues of our household; and if he draw any weapon in our said son's household in violence, the first time to sit in the stocks, and there to sit as long as shall be thought behoveful by our said son's council: and at the second time to lose his service. Item. We will that the treasurer or comptrollers take every Saturday, particularly the account of every office, of their expences and charges of the household for the week; and that at the account's end they do make a whole account and declaration thereof to our said son's council. Item. We will that the clerk of the cheque truly execute his office; and he rightly unto the comptroller and treasurer deliver the names of all them that be absent. Item. We will that our said son's council shall deliver written to the chief and principal in every office, as well such ordinances and statutes as we have established concerning their offices, as others such as we shall hereafter devise for the worship and profit of our said son, and his household: to that intent that they shall not now excuse themselves with ignorance; and that they indent with the said council for all such stuff as shall be delivered unto them for their offices. Item. We will that our said son's council ordain and see, that there be continually in our said son's household a physician and surgeon sufficient and cunning. Item. We will that the principal officers in every office see that their office be well exercised, and kept to our said son's honour, and no bribery nor unfitting rule be used in the same. Item. We will that every man, being of the household of our said son, give his time and due attendance, and obediently exercise their office, and, at all times be furnished with horse and harness according to their degrees, and not to be absent without sufficient licence; and such as shall have servants, that these personable and able to stand in a man's stead, and no children, Item. We will that the general receiver of the duchy of Cornwall, the chamberlain of Chester and Flint, the chamberlain of North Wales, and the chamberlain of South Wales, at days and times due and accustomed, bring in all such sums of money as then shall be due unto our said son and to deliver unto his council attending upon him, and the said money to be kept in a chest, under three keys; our dearest wife, the queen, to have one; the Bishop of Rochester and Earl Rivers to have the other two; and always the receipt of the said money to be entered in a book; and in likewise the payment of all such charges as, of necessity, must needs be borne for our said son; and that our said son's signet be put into the said coffer, and not to be occupied, but by the advice of his council. Item. For the weal, surety, and profit of our said son, we will and by these presents give authority and power to the right reverend father in God, John, Bishop of Rochester, and to our right trusty and well-beloved Anthony Earl Rivers, to remove at all times the same our son, as the case shall require, unto such places as shall be thought by their discretion necessary for the same season; and ever, that for the sure accomplishment of these statutes and ordinaces, they have the like authority to put them, and every one of them, in execution accordingly, to the effect and intent of the articles and the premises above expressed and rehearsed, and to punish the breakers of the same.—In witness of our whole pleasure in this behalf, we have signed these premises with our own hand,

EDWARD R."

NEW ZEALAND.

Extract from a Letter communicated to the Central Councils of the Society, by the Right Reverend Doctor Pompallier, Vicar-Apostolic of New Zealand.

GENTLEMEN.—For nearly six months past our island has been a prey to cruel disorder, over which religion and humanity have both to shed tears. While I was engaged in visiting the South of New Zealand, the tribes of the north, and particularly those of *Kaikohe* near *Waimote*, organized a political plan, the object of which was to place again under the authority of the natives all the country over which England claims sway. The instigator of this uprising, called John Heke, is chief of the tribe of *Kaikohe*, and nephew of the great Hongi, who was a kind of Attila to this island. John Heke had been one of the first disciples of the Protestant ministers, previously to his tearing in pieces a treaty which is known to have been the work of their hands:—he maintains now that he was deceived in putting his signature to the cession of the territory; that all the others who signed, like him, did so without being aware of what they were doing; that they never entertained a notion of giving up to any nation the independence of their country, and that they wish at all hazards to recover their plundered rights.

As the question, when coming in this shape, was a purely political one, it did not belong to me to solve it. I have, however, done all that lay in my power to prevent hostilities. I have recommended to the natives the employment of the peaceable course of petitioning, rather than that they should proceed as they have done by violence, and the use of the hatchet. All the chiefs whom I visited, and they were the most influential, received my words with respect and affection, although they were almost all Protestants or pagans; but their answer was constantly,

"It were a waste of time for us to be speaking or writing. We shall gain nothing by these means, except to be deceived again. Let the English take down their flag which floats over our island as a mark of sovereignty, and let them hoist in its place the old banner of New Zealand; then we shall be quiet, and we shall leave them in peace." For the good of both parties, I apprised the English authority at *Kororareka* of all this. It had orders not to give way.

John Heke soon arrived, with 300 or 400 men, completely armed, and all determined to die rather than yield. On the side of the English, there were in the roadstead the sloop *The Hazard*, and the brig *Victoria;* on land there were about 50 soldiers, 80 seamen, and 120 colonists, organized into a national guard; moreover, 2 forts, with cannon, protected the British flag and its defenders.

"When I saw the town likely to become the scene of fighting I hired a small vessel, on board which I caused to be put a large portion of my people and our goods; as for myself, with two members of the mission, and some natives, I did not wish to remove until such time as the danger should become pressing. I had been informed that the English artillery was to destroy the town rather than leave it in the power of the natives; thus prudence required that we should quit it as soon as it should once become a field of battle.

On the 11th of March, before sun-rise, that is to say, before five o'clock in the morning, the New-Zealanders began the attack on three points, almost simultaneously; first by the valley of *Matawipe*, then by that of *Osserea*, and finally, by the hill of the *English Flag*. When I saw the firing commenced I retired on board the schooner, which was waiting for us: the bullets were whizzing over our heads like hail, but none of them reached us. This battle, of which we were the sorrowful beholders, lasted until half-past ten in the morning. Happily, the loss of human life was less than might be apprehended from so long a struggle; there were about 20 killed and 30 wounded on both sides. Victory remained with the natives after the English powder magazine had blown up.

All the white population was collected on board the ships in the roads, and brought from thence to Auckland; in departing from the coast they could see the flames devouring their dwellings. Of all that town, given up to the horrors of war, of pillage, and burning, little more than one house remained standing; it is the Bishop's: the natives spared it, together with the houses which surround it. I now reside in the midst of ashes, I have only ruins before my eyes; and, notwithstanding the sadness with which this sight fills my soul, I continue to labour for the salvation of my flock, by sending to it missionaries, who are everywhere well received.

If you desire to be made acquainted with the correspondence which I have maintained, in those trying circumstances, both with the commander of the British forces, and with the chief of the New Zealanders, you will find appended hereto a copy of two letters which I addressed to them.

✠ J. B. Francis Pompallier,
Vicar-Apostolic of Western Oceania.

KURRACHEE.

We have been favoured with the following extract of a letter from Kurrachee, dated 24th June, and describing the fearful out-break of cholera which is said to have carried off about five hundred European troops within a few days:—

"I write to let you know the sad calamity that has befallen us here. On Sunday the 13th in the evening, a most curious appearance was observed and *felt*. A cloud as if of a kind of red dust settled over Kurrachee—the wind ceased—it burst and came down upon us, and as some assert absolutely stunk. Little did we know then what was to follow. By 9 o'clock 16 cases out of the 86th were admitted into hospital, with a most virulent cholera; by 11 it had in this corps alone increased to 40; With praise worthy alacrity, this Regiment was immediately moved (*i. e.* by next morning) but even this could not at first stop the plague. In 48 hours the 86th Regt. had lost 150 men, the 60th Royal Rifles 50, and the European Regt. 50 men—a fearful number when you think of it in so short a time. It is a fact that the dead could hardly be buried. It has now lasted some 10 or 12 days but is much better; but on the whole some 500 Europeans have been carried off. It would have done your heart good to have seen the old Governor during these trying times. Day and night was he in the hospital speaking to the men, cheering them up, and seeing they wanted for nothing—and many is the dying man's blessing that has been heaped on the old man's head. He will scarcely have to ask those who recover and remember his kindness to do anything twice—he knows how to win the hearts and confidence of his soldiers as he does his battles."—*The Bengal Hurkaru.*

CATHOLIC CHAPLAINS IN THE ARMY.

St. Peter's College, Wexford, March 18, 1846.

"The Rev. John Sinnot, on behalf of himself and of the Repeal Wardens of Wexford, has the honor to request Sir Robert Peel to present in the House of Commons their petition, transmitted by this day's post, praying for the appointment of Catholic chaplains to minister to Catholic soldiers serving in foreign countries.

"The Repeal Wardens of Wexford, strongly feeling the obvious justice, policy, and necessity of such a measure of relief to the brave men of our army, venture to express a sanguine hope that Sir Robert Peel and her Majesty's Government will take the matter of their prayer into early and favourable consideration.

"Sir Robert Peel, Bart, M. P. Whitehall London."

Whitehall, March, 21, 1846.

"Sir Robert Peel presents his compliments to the Rev. Mr. Sinnott, and begs leave to acknowledge the receipt of his letter of the 18th inst., and of the petition to the House of Commons, which accompanied it.

"Under any circumstances, Sir Robert Peel, in conformity with the rule on which he generally acts, would have wished Mr. Sinnot to entrust the presentation of the petition to some

member of the House of Commons locally connected with the district from which it proceeds.

"This petition does not profess to be the petition, in their *individual* capacity, of those who have signed it, but to be the petition of Repeal Wardens of the town of Wexford."

"This constitutes an additional reason with Sir R. Peel for returning the petition on Mr. Sinnott; and for declining the presentation of it. Rev. John Sinnott, St. Peters's College.

Wexford."

The Rev. Mr. Sinnott meets these objections in his reply, dated March 26, thus:—

"Sir Robert Peel remembers, that only a few evenings ago, he himself violated his own rule, by presenting a petition from certain inhabitants, of Liverpool, in favour of a Repeal of the Corn Laws; yet with that town he has no Parliamentary connection, beyond the general duty of a member to present to Parliament the petitions of the people That was an English petition; this only an Irish one! Well! Sir Robert Peel states, that he has an additional reason for returning the petition unpresented, namely that the petitioners did not sign it "in their individual capacity, but as Repeal Wardens of the town of Wexford."—Sir Robert Peel, on a moment's reflection, will see that he cannot maintain the soundness of this objection. Mr. Sinnott knows, with Sir Robert Peel, that the Committee of the Repeal Wardens is not an incorporated body. Its chairman cannot sign for "self and Committee," as the Mayor of Wexford can sign for "self and corporation." Accordingly, the Wexford Repeal Wardens affixed to the petition their individual signatures; as they could have added, which is frequently done the legal description of their office, or professson, or trade, such as priest, or surgeon, or merchant, or mechanic; so also could they annex to their names the equal legal designation of Repeal Warden, without destroying their individual character or capacity—which the law requires. Mr. Sinnoft can quote high authority for his opinion; authority, to which even Sir Robert Peel will bow—no less than the Speaker of the House of Commons. So late as the month of February last, Sir Thomas Esmonde, member for Wexford, presented a petition for a repeal of the infidel colleges act of last session of Parliament. That petition was signed by these very same Repeal Wardens and in the very same manner. No honorable member made objection, and the Speaker received the petition. That, which the Speaker of the House of Commons sanctioned, it would have been seemly for Sir R. Peel, to have abstained from condemning. The reason for troubling a minister of the Crown with the present petition is this—the Catholic soldier has a right to the benefits of his church. It was desirable to force that right on the unwilling attention of her Majesty's Government. That end has been fully attained, by placing the petition in the hands of the chief of the Government even though, by those hands, it has been rejected. Mr. Sinnott, in conclusion, beseeches Sir Robert Peel, to ponder well on the rejection of such a petition in favour of the Catholic soldiers of her Majesty—and to ponder well on this too, that the day may not be distant, when the office and petitions of the Repeal Wardens of Ireland, will be deemed worthy to commend respect and attention from the Prime Minister of England."—*Wexford Independent.*

SECUNDRABAD.

To the Right Rev. Dr. Murphy.

My Lord,—Influenced by your undeviating exertions in the cause of religion and morality since your arrival amongst us, now approaching the seventh year, we, the Roman Catholics of Secunderabad, Bolarum and Hyderabad with feelings of joy, offer you our most cordial congratulations on the recent dignity conferred on you by the Sovereign Pontiff, with a record of our sorrow, that even for a time you should be taken from us We however indulge the hope that, but a short interval will relapse ere we shall again greet your return from your contemplated visit to "*the Eternal City*" and to the "*Green Isle*" (the latter land bearing such a variety of endearing recollections to many of us,) in renovated health and strength to your labour of love.

With feelings of the warmest affection and respect we now tender our temporary farewell, with the assurance that you carry with you our prayers and wishes for a safe and pleasant termination to your proposed journey.

We request your acceptance of Rupees (523) five-hundred and twenty three the united contributions of the community towards meeting a portion of your expenses.

On behalf of the Roman Catholics of Secunderabad, Hyderabad and Bolarum.

(Signed,) A. Motteet.
„ J. F. S. Charlton.
„ S. Roussian.

REPLY.

My Dear Friends,—I return you my most sincere thanks for this overkind address and its accompanying truly generous contribution. It is peculiarly gratifying to me, that you have thus appreciated my humble efforts in behalf of religion, during the last 7 years. It was my happy lot to have been placed among you; but I must mention with pleasure and gratitude, that under God it is owing to the zealous co-operation which you were ready to afford, those efforts have succeeded. You may well rejoice in the late arrangement of the Holy See regarding this mission and the appointment of a Bishop over it, for then you will enjoy all the advantages that religion can afford. More new churches will be erected in localities where they are also lately necessary. Schools will be established, and ample means provided for the instruction of the christians and enlightenment and conversion of the infidel. In the promotion of those noble works which contribute so much to God's honor, and the salvation of souls, your invaluable assistance shall be again called into active operation, when after as short an absence as possible, which shall be employed in providing for the wants of this mission, I shall return to what you have well termed my "labour of love." Hoping to see you again in the enjoyment of every happiness both spiritual and temporal, I remain your's,

D. Murphy

THE
BENGAL
CATHOLIC HERALD.

"*One body and one spirit—one Lord, one Faith, one Baptism.*"

No. 4.] CALCUTTA: SATURDAY, JULY 25, 1846. [VOL. XI.

THE LATE VERY REV. DR. KENNEDY, V. G. B.

In our last issue, we had to record the unexpected demise of the Very Rev. Dr. Kennedy, which occurred on the 17th inst. at St. John's College, Intally.

His body attired in sacerdotal robes, was exposed, in the Chapel of the College, for the edification of the faithful, who during the course of that day, were admitted to take a last mournful farewell of their beloved pastor.

The interment of his venerated remains took place at 5½ o'Clock, in the Cathedral Church, when the Archbishop, vested in his full Pontifical robes, attended by all the Priests of the City, met at the chief entrance of the Church, the melancholy procession.

When the body was placed on the bier, in front of the High Altar, His Grace, as chief celebrant, commenced the solemn dirge of the Church, Rev. Mr. Mascarenhas and Rev. Mr. D'Mello officiating as Chanters.

Before the consignment of the venerated body to the grave, in front of the altar of the Blessed Virgin, a funeral oration was preached by the Rev Dr. Nash, to a large and respectable assemblage of the many friends who esteemed him when living, and who, when dead, mourned with deep and touching sorrow, the sudden calamity which had befallen them.

We give to our readers, an epitomè of the discourse feelingly delivered on the occasion by the Rev. Preacher, who, though having been unexpectedly called upon to perform this sad duty of his ministry, did great justice to the merits and virtues of the lamented deceased.

The Rev. Preacher, ascended the Pulpit, and addressed the assembled congregation on the solemn and mournful ceremony. We regret, that it is, quite, out of our power to give to our readers the entire of his touching discourse; and we must therefore limit our notice, of it, to its most prominent features.

He took his text from Ecclesiastes, Chap. 7, v. 2,—"*A good name is better than precious ointment, and the day of a man's death is better than that of his birth.*"

"The wise man, in the comparative value which he institutes in the text, obviously alludes to the peculiar custom that prevailed in the East, of embalming the bodies of the dead, under the superstitious hope of providing for the deceased, a species of immortality, by rescuing them from that law of corruption that hastens human flesh to so speedy a dissolution. Every expedient which art or ingenuity could devise, all, that power and the most incredible labour could execute, were resorted to, to secure from decay, the mortal remains of man; earth was scooped to its centre; quarries were reared high into the air; pyramids arose of immeasurable magnitude, and of a strength and solidity which for upwards of four thousand years, defying the destructive energies of time, were constructed as the sacred depositaries of the dead; and the most costly spices, and the richest ointments, that eastern luxury could afford, were profusely expended in embalming their bodies and averting that companionship with the dust to which all flesh is indiscriminately destined.

But, the names of those, once, illustrious individuals are now unknown to the historic page and the occupants of those stupendous fabrics are exhibited in our museums, in the shape of wretched mummies which alike inspire loathing and disgust.

This process of preservation, by which personal vanity, private friendship, or national gratitude sought to evade the final destiny of mankind, could only gratify the gross and earthly sympathies of an unenlightened people, ignorant of the ever-living nature of man, and of the high and enduring purposes of his being.

The scientific Egyptian, the polished Greek, and the lordly Roman were in error of the final destiny of man.

Instructed in these mysteries, which for a long dark night, were hidden from the wisest nations and individuals, we know that the corporeal part of our nature is imperishably embalmed in the unerring decree of God, who watches, during the flight of time, the minutest particle that may be scattered in the rude winds or mingled in transient dishonour with our congenial earth; and trusting to his divine power, we believe, with exceeding joy, that by an omnipotent effort, He will disengage the mouldering elements of our dear departed brother, whose shrunken form is now exposed to our mournful gaze, and combining them in their original shape, will surpass the most exquisite perfection of art, in restoring him identically to that flesh in which he had faithfully served, and in which he had fully hoped "*to see his Redeemer.*"

In the great day of the Lord, the sanctuary of the tomb shall be invaded, the secret labyrinths of the earth shall be searched and scrutinised, the towering monuments of Egyptian art and workmanship, which ages could not shake or penetrate, shall yield before the destroying fire which the breath of God shall kindle, to consume every vestige of crime and folly, but which shall only purify, as in a furnace, the earthly ingredients of man's nature and fit him for that spiritual and incorruptible state, to which, under a supernatural providence, "*all things are co-operating for those that love God.*"

We know by faith, that our heavenly Father, in the opening day of eternity, will thus redeem his promise to his adopted children, and save us from the corruption of the tomb, which the great Saviour, as our Divine model, never tasted.

We, moreover, need not the storied Urn, or haughty Mausoleum to remind us of the virtues and worth of the humble and holy priest who labored faithfully in the Lord's Vineyard, and whose ministry was employed in dispensing amongst us, the richest treasures of God's mercies. According to the measure of that ministry that had been confided to him, he served with all humility and perfection, proclaiming with fervid eloquence, the doctrines of truth, announcing mercy and forgiveness in that name that "*is above all names,*" healing the infirmities of the sinner, educating the youth of your community, perfecting by word and example, the sanctity of the just, and, by the plentiful benediction of his priesthood, daily dividing with the chosen people of God, the Christian manna of "*which they that eat shall live for ever.*" I have not appeared here as his Panegyrist—the admirable qualities of his mind and heart were, perhaps, better known to you than they have been to me—you have been the witnesses of his anxious labours for your eternal happiness. It cannot now be deemed flattery, when the solemn stillness of death shrouds him in the grave, to announce his praise, from which, during life, he would have shrunk, under the deep sense of his own unworthiness and the Christian conviction under which he laboured, that, "*after he had done all things, he was yet an unprofitable servant.*" But, if there be one virtue more than another which characterised his mission of love, it was his profound humility. It was the consuming passion of his soul, and whilst his demeanour was condescending to all, by the poor, he was beloved for his kindness and amiability. The care of the widow and the Orphan was his peculiar province; his advice and his income were cheerfully employed in soothing their sorrows, "*to the widow he was a helper and a father to the Orphan.*"

In the prime of life and manhood, in the midst of his disinterested labours, in the very meridian of his utility, on this day week past, a fatal illness seized him, with treacherous malignity it fastened on its devoted victim, and though, for a while, it was checked by the skilful applications of the highest medicinal art, and gave, even, last evening, some transient hopes to the fond credulity of friendship, yet by sudden and insidious action, it mortified the functions of life, which in the thirty-third year of his age, at seven o'Clock, this morning, it finally extinguished. When the awful summons was given to him of his approaching dissolution, he seemed to have disengaged the fast hold of death, and assuming more than the ordinary ardour of his manner, his eyes brightened with renewed intelligence, as he felt, how "*he loved the coming of the Lord,*" and was ready, as he lived, to die in the redeeming faith of the son of God. The sovereign influence of religion calmed the apparent horrors of the scene; his last hour was a victory of that faith that defies the venom sting of death; it was a glorious effort of grace triumphing over the ruins of nature, and by its saving power, strengthening and sustaining the soul in its desperate wrestle with the destroying angel.

"*When the silver cord*" of life, was about to be "*unstrung and the spirit to return to the God who gave it*" his Pontiff stood by the dying couch, and raising his Venerable hands to Heaven, in the accents of fervent prayer, solemnly, called upon the Eternal God to stretch forth his omnipotent arm to help and save the departing soul which was then; about to burst its bonds. Priests who knew him well, and loved him much, on their bended kness, besought heaven to have mercy on their departing brother, the young eeclesiastical

students whom he had instructed, with tears, implored the God of all mercies in his regard; and Oh! the God of mercy, loves the prayer of the young and the sinless soul, it circles like incense round the throne of the Deity. A holy calm, and serenity lit up his countenance, and like the first martyr, he saw, by anticipation, "*the Heavens opened to his view and Jesus standing at the right hand of God.*" In a few moments, the struggle was over, his soul fled on eagle's wing to the bosom of "*the God who gave it,*"

Such was the happy, and to us melancholy fate of this talented and higly gifted servant of the altar. "*Nevertheless, Oh Lord, not our will, but thine be done.*" We must bow down and adore the inscrutable designs of God; he has sent a severe, unexpected visitation to his Prelate, Priests, and people, from whom he has withdrawn, by a mysterious dispensation, a distinguished object of their veneration and regard.

Why, Oh God! didst thou not call upon the aged and the decrepid? Why, didst thou not summon to thyself, those whose years were weighed down by the heavy load of a long mission and to whom the grave would be a home and a resting-place? No; Oh God of Heaven, thou hast felled a stately cedar of Lebanon, thou hast sent the avenging messenger of death to plunder the altar, and to break down and to shiver into atoms one of the most valuable pillars that sustained it!

But, it is not ours, to fathom the hidden purposes of the Eternal, or to arraign the wisdom of his unsearchable ways. We, weak mortals cannot comprehend this strange economy of His Providence. But, Oh God! though thy Priest has fallen, though thy sanctuary is desolate and thy sacred virgins are in affliction, yet "*we will not sin with our lips against thee, but will cry out, as it hath pleased the Lord, so is it done, blessed be the name of the Lord,*"

And my Lord Archbishop! you, who have, this evening, the melancholy duty to perform of consigning to his kindred dust, the dear remains of one whom you loved, what consolation can we offer to you? It is this, "*blessed are they who die in the Lord.*" Your Paternal mind must be consoled by that blessed assurance which comes from the lips of the Holy Ghost himself, "*as a man liveth, so he dieth.*" The sacred text, beloved brethren, is a two edged sword; whilst it is fraught with the direst woes to the sinner who perseveres in crime, it is to the just man, hope; it soothes his last moments, like oil falling upon the troubled waters, it subdues into calm, every turbulent emotion which may arise unbidden to the soul; it breathes like the whisper of an angel, with balm upon its accents, the happiest pledge and foretaste of eternal rest.

This, My Lord, is the second severe stroke of affliction which has heavily fallen upon you, since your Grace assumed the Vicariate of this mission. A few years have but gone by, when religion had to mourn the loss of one, whose talents illumined the sphere of his laborous exortions, and rendered him the centre of the many circles in which he moved, one, who, like our late revered superior, had been educated by yourself, whose growing manhood, you had instructed in learning and virtue, and whom you had raised to the highest ecclesiastical dignity to which your prerogative extended. They both had abandoned their fatherland, the home of their youth, "*father and mother and brethren, and sisters,*" to follow your fortunes, through weal and through woe—they nobly stood by your side, the unflinching advocates of that religion "*which came down from Heaven.*" They both lost their lives, under the influence of a tropical clime, in their fond attachment to your person, and they died, leaving behind them, the odour of that virtue whose fragrance will not decay. Such men are a heavy loss; —they have left behind them a void which cannot be easily filled up.

But virtue must have its reward, and He, "*one iota of whose word will not pass away,*" has assured to those who love him and serve him, an eternity of bliss. We now fondly hope, that they are in the enjoyment of eternal happiness."

The Rev. Gentleman concluded his discourse by a solemn appeal to Heaven, for mercy on the soul of the Very Rev. Dr. Kennedy. "You who have been edified and improved by his virtues and examples, join, this day, your voices with the Prelate and Priests in supplicating Heaven for mercy upon him. In the language of Holy Job, "*have mercy upon*" *him*,, "*have mercy upon*" *him*, "*at least you his friends.*"

And, do thou, Oh God of Heaven! from thy star-studded throne, look down, this day, upon this earth, remember the fidelity with which he served you, here, "remember not," in the language of the kingly mistrel, "the crimes and ignorances of his youth"—and if ought of stain should attach to him in the support of that burthen which is too heavy for the shoulders of the brightest Seraph, who burns before thy throne, oh! blame him not.

Oh! Queen of Heaven! Mother of Mercy! thou, in whose praises, thy servant had spoken and written so much, join thy powerful intercession to ours—beg of thy Divine Son to grant him "*eternal rest and may perpetual light shine upon him,*" in the name and by the blessing of the Most Holy, Blessed and Un-

divided Trinity, Father, Son, and Holy Ghost to whom be honour, glory and power for ever and ever.—*Amen.*

After the Sermon, the concluding portion of the funeral service was chanted, at the termination of which, the Venerable remains of this faithful servant of the Lord were consigned to the tomb, amid the sights and tears of those who had been the witnesses of his unwearied labours in the cause of Religion.

ANNALS OF THE PROPAGATION OF THE FAITH.

No. 41. *for March*, 1846.

The (Annals) are always of the deepest interest, but never more so than at present. The opening of China, in particular reveals a far future of hope to the Catholic Missionary. For the information of our readers we subjoin an extract of a letter from the Rev. P. Pichon, M. A. to the Directors of the Seminary of Foreign Missions, dated from the straits of Sunda, announcing the arrival of himself and colleagues at Singapore, in last August, in which the Great Island and the poor Malays are admirably painted.

"No doubt it is a recreation and a sort of happiness to see these grown children of from twenty to forty years old come with their canoes, formed of a single trunk rudely hollowed, and their straw sails stretched on a bamboo rod, to cling by means of a crooked pole to the sides of our ship, in order to offer us their cocoa-nuts, yams, pine-apples, bananas, sweeet potatoes, &c., &c., and I know not what; tortoises, parroquets, monkeys, and a thousand things quite as interesting. But, if we observe with certain pleasure these new faces of another hemisphere, after a rather long voyage, it is also with very painful feeling that one sees these poor people, whose nakedness is scarcely covered with a shapeless rag wrapped around them, make faces and apish tricks, and give way to a more than childish joy for the silly trifles that are given to them or only shown to them, whilst, if we ask them if they love God, they answer us in English, of which they have caught here and there a few words, *Not know.*"

The second article is a letter from Mr. Chauveau to his brother, in which he anticipates a voyage from Macao, where he was in November, to the province of *Yun-nan;* and gives the character of the Chinese, and those of Cochin China, exposing the difficulties in the way of their conversion, of which, the annexed is an extract.

"What are the principal obstacles in the way of the conversion of the Chinese? I shall tell you, at first, that your question is rather premature: I should not be able to solve it by myself. Nevertheless, I have heard people speak enough on this subject to be able to give you some information on it. I do not speak of the general causes of corruption, which are to be met with in every place where there are men. That which is peculiar to the Chinese is, in the first place, their excessive love of money: this people would sell its very gods, if any one wished to purchase them. Would you believe it, our officers at Macao cannot go abroad in the evening with their epaullettes and gold lace on, without exposing themselves to very serious danger; for the Chinese, looking on all this as solid gold, throw themselves on the imprudent person who displays this treasure before their eyes, and strip him of it, after having thrashed him soundly, in order to keep him from crying out. A mishap of this kind befel the master-at-arms of the Archimedes, about eight days since. It is, therefore, to this disposition of avarice, as well as of deceit and lying, that we must attribute the slowness of the Chinese in being converted.

"The second cause is the pride of this people; and here it is necessary to remark that a Chinese, were he one-eyed, humpbacked, halt, leper, beggar, robber, or simpleton, thinks himself above a European. In our Missions, even, we sometimes find Christians who would have the Father obey them: our couriers often take the trouble to give us orders on our journey, and this is not one of the least annoyances which we have to undergo at the outset of our apostolic career. It is of no use to set about proving to a Chinese that he is mistaken: there would be an eclipse and an earthquake on the day that you would get him to acknowledge that he is in the wrong. But if, after all, his mistake be so clear that it cannot be denied, he will say to you a *yes;* which tears his bowels more than the cholera itself.

"I must quote for you an instence of this vain disposition. During the late war, the Reverend Mr. Libois was saying to one of our domestics that the Chinese would be beaten by the English. 'Now, that is impossible,' said the man to him. 'You do not think on what you are saying, Father; mind, now, such a thing is impossible; it could not come to pass." When the war was ended, to the advantage of the English, as all the world knows, this same domestic still said 'Oh! it is true, the barbarians are very powerful by sea; but when the emperor sends his large junks, we shall see, then, how it will be with them.' Now if these large junks had come down, and this Chinese had seen them all sunk to the bottom by the Europeans, he would not have owned himself defeated: 'Yes,' he would have said, 'they sink because the water gets into them;' but it would not be possible to make him own that, if the water got into them, it was because the English cannon-balls had made a hole in them; and, after all, these Chinese, who are so proud, would cringe to you more than you could wish; falling down on their knees is the commonest thing of all. Make this people more humble less wedded to the notion of their supposed excellence; make it, above all things, less craving, and therefore less rapacious, less roguish, and you will soon make them a nation of Christians."

The Rev. M. de la Bruniere landed at the island of On-long, which had been bombarded by the British, and he describes the place and people there. We then come to the Italian missions of the Franciscans, in the vicariate of

Chan-See. Here are Christians who meet in catacombs, but meet, nevertheless.

"What shall I say of the courage of our Christians, who come a distance of sixty miles on foot, in the pain of poverty and fear, to the place where they hope to meet a minister of the altar, and to be able to participate in the holy mysteries? Nothing can stop them; with their beads in their hand, a little silver cross hung from their neck or on their hat, the four Chinese letters which express the invocation of the Holy Ghost, we see women and children courageously face the privations and dangers of so long a journey."

This is the evidence of the Rt. Rev. Dr. Alphonso, Coadjutor of Chan-See. Here the harvest is ripe for the sickle, and only laborers are needed to garner it for the Church.

The missions of Madagascar prosper; an account of the country and the people given by the Prefect Apostolic, the Rev. Mr. Dalmond, is very interesting; and of the Malgaches, such ready converts, we learn still more, in the letter of the Rev. Father Cotain, S. J. New Zealand is the next subject, and the letters of Bishop Pompallier, some of which we have printed, are given at length. There is the usual amount of miscellaneous intelligence, and letters from Tong-King and Syria close this valuable number of the "Annals."

LAHORE.

Extract of a letter from the Very Rev. J. Caffarel, V. G. dated Lahore, June 27th 1846.

I departed from Loodianah on the 9th of June, and arrived at Lahore, on the 19th after spending some days at Feerozepore. The Catholics in general were greatly rejoiced at the first sight of a minister of their religion. General Littler and the other English authorities at Lahore, received me with the greatest kindness and provided tents for our religious assemblies, and bearers for my palanquin.—Though I had a continual fever from the second day after my arrival, yet I could celebrate Mass, and preside at the Evening Prayers which were accompanied with some short instructions. Many men of H. M. 80th Regt. and of the European artillery attended at these exercises, and have thereby given me the greatest consolation.—Captain Poet of the 27th N. I. has treated me as a friend, and has shown himself a true religious Irishman. The Regiments and artillery are now making subscriptions for the expences of my journey, and I sincerely regret that I am about to leave them. May God bless them all, and bestow the gift of perseverance upon those who have pleased me so much during my stay here. It is almost useless to speak to you of Lahore. It is not a very large city, its population being about 20,000, the houses are all pucka, and high, and its Streets narrow and filthy, the climate is very hot and unhealthy for Europeans. It is said that the natives die in great numbers. The prevailing diseases are fever and dysentry.

All the Europeans are anxious to get as soon as possible out of this place into their Stations. The natives say, when the Chokedars of the late Sing (the minister) will go away, "then we "will kill that vagabond, the Rani and the "Bastard, Raja, to punish them for having "betrayed our army, and we will place upon "the throne the legitimate son of the late "King." But there are some amongst them who seem to be well informed, and who maintain that the British will not leave Lahore.

I will leave this on Tuesday next (the 30th June,) for Feerozepore, and from thence I will proceed to Loodianah. Shortly after I will visit Jullundur, and if necessary I will, on my way back go to Lahore in August or September.

May God inspire all the Catholics of Loodianah, Lahore, Feerozepore and Jullundur, &c. to come forward to build some decent Chapels for the service of the Living God upon the Theatres of their Victories.

It is a tribute of gratitude they owe to the God of armies, who has so manifestly protected them, and I am glad to have it to say, that even many of our separated brethren, at Loodianah in particular, will join the Catholics in that good undertaking, for they have already given me proofs of their kind sympathy.

The Seiks have a very numerous fair during these days at some miles from Lahore, and it is supposed that they will speak there of making some insurrection.

His Lordship Dr. Borghi, is now at Mussoorie where he is doing much good. He intends to visit the Punjaub in October or November, where he will be joyfully received by the Catholics.

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Right Rev. Dr. Carlie, ...		100	0
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Ensign C. B. C. Gundry, ...		10	0
Lt. P. G. Scott, ...		10	0
„ F. C. Jackson, ...		10	0
Major Cowley, ...		10	0
Mrs. Glasgow, ...		20	0
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Col. Garsons, D. C. E.	... 100	0
Dr. Plasgrave, ...	... 25	0
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Capt. Donovan, ...	... 20	0
Capt. Leech, ...	... 100	0
Capt. Dent, ...	... 10	0
H. S. Ravenshan Esq. C. S. ...	.. 25	0
H. B. A.	... 15	0
Dr. Wood,.....	... 10	0
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George Sainet, ...	... 1	0

TO THE MEMORY OF THE VERY REV. DR. KENNEDY, V. G. B.

" The night dew that falls, though in silence it weeps,
Shall brighten with verdure, the grave where he sleeps.
And the tear that we shed, though in secret it rolls
Shall long keep his memory green in our souls !"

Moore.

And thou art gone! aye in the morn of life
With every hope, and high ambition rife
Of holy throbbings, and desires that soared,
To serve but *Him* whom thy fond soul adored—
Oh' sad the change, and direful does the Knell
To our wreck'd hearts the mournful tidings tell.
Yes' thou art gone, and bitter is the tear
Affliction sheds o'er thy lamented bier!

So lov'd! so gifted! in the pride of youth!
While round thee sprung the budding flow'rs of truth,
(All bright, and radiant as the plants that bloom
Amid the havoc of the dread Simoom)—
Whose tardy blossoms, by thy fost'ring care,
Sprung into life,—and, on their petals bear,
More bright than all the coronals of fame,
The' undying impress of thy humble name!

Who that had seen thee by the couch of death,
Where foul disease sends forth his venom'd breath,
Careless of self, with wrapt and fervent prayer
Wak'ning the sinner from his dark despair,—
Winging to paradise thy voice for those
Whom first thy care had taught to taste repose,
But mourns, that long, and dark, and deep
Are now the shadows of thy clay cold sleep!

Thou Humble Priest! upon thy early grave,
May that Omnipotence who died to save.
Pour down the richest blessings of his store,
The choicest vial of his heav'nly ore,—
And though we mourn the bitter fate,
That leaves our temple lone and desolate.
Oh! as we sorrow, let each yearning heart
Weep what thou WERT, and glory what thou ART.

Calcutta, July 21st, 1846. O

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CHUNAR NEW CATHOLIC CHAPEL.

(*Continued from page* 35.)

DELHI.

J. Catania, ...	3	0
James Stanley Harris, ...	3	0
K.	3	0
G.	3	0
Sergeant W. Keelty, ...	10	0
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Selections.

THE CHURCH OF ENGLAND.

We noticed some weeks ago the conversion of Rev. Mr. Wells, and promised to return to subject of his Rector's address to his congregation on that conversion. The Rev. Cecil Wray published this address under the title of Scandal of Permitted Heresy and a Violated Discipline," in which he gives the grounds on which Mr. Wells quitted the Anglican Church. Conceiving that the testimony of the Rev. Cecil Wray against that Church and the picture with which he presents us of her internal state should be placed as much and as clearly as possible before the eyes of persons awakened to the truth (perhaps, but still influenced by error, we extract the passages to which we refer from the printed sermon of the Rev. gentlemen, and place them under this head of Religion and Politics, without further comment.

1.—Foremost among the negligences, which present a stumbling-block to those who would in believe our Church to be Catholic and Apostolic, in the disuse of the daily service, in violation of the Church's order;—the non-observance of the Holy Days enjoyed by our Church, and the refusal to give notice of the recurrence of fast and festival as required by the Canons and Rubric;—nay, the deliberate rejection of the very doctrine of holy seasons and fasting, as Popish, and alien from the spirit of the Gospel. These are no trifling departures from the universal practice of primitive ages and the principles of the Reformation. It is not easy to conceive a greater difference of character than what must exist between a people who honour these observances and a people who despise them.

2.—The next grievous offence to Catholic-minded men is the withering change that has passed upon our places of worship since the Reformation: scarcely one in fifty of the noble fabrics which our forefathers reared can be kept in decent repair, while Ichabod is written in mould upon their walls:—crowded (contrary to all ecclesiastical as well as architectural propriety) with galleries and contracted pews, ranged theatre-fashion round a central pulpit, for seeing, not for praying—God's mercy seat shut out from view, His consecrated ground sold for money, and His poor thrust into a corner:—Can we be surprised that God will not be worshipped* by such a generation as this, and that men have found that, by turning His house into a house of merchandise, they have made it impossible to fall low on their knees before His footstool? Surely it is the solemn duty of clergy and people to protest against these monstrous innovations, and to demand why the order prefixed to the Morning Service is set at nought, which requires "prayers to be used in the accustomed place," and such ornaments of the Church and of the ministers to be retained, as were in this Church of England in the reign of Edward VI." For where now, alas, shall we look for the comely decorations,† which our homilies recommend for the Sanctuary, and what hopes can we have that these pious offerings will be general among a people who delight to stigmatise all such oblations as Popish?

3.—As to the scandals in the celebration of public worship, which alienate the affections of the Church's most faithful sons, I would notice the not unfrequent celebration of Divine Service by a Deacon, instead of a Priest—the presence of a Priest being necessary to constitute public worship; the usual confounding together the three distinct services of Matins, Litany, and Holy Communion—the introducing modern hymns, where nothing is directed to be sung, and the omission of anthems in the place where they are ordered—the reading of the Psalter, instead of "singing" or "saying" the Songs of David, as they are pointed for this purpose—the delegating the people's part of the service to a single official, thus destroying the animating effect of a full and hearty response—the absence of all musical intonation in the creeds, versicles, and other parts of the service which the Reformers ruled to be "sung," as had been accustomed—the introduction, too, of a character of music (where there is music at all,) which, instead of partaking of the simple grandeur of primitive times, is more suitable to the theatre, or conventicle, than the House of God. By these, and numberless other violations of the Rubric, the varied beauties of our Liturgy are lost, and the "chaste magnificence," of which it is susceptible, utterly destroyed. And, in consequence, the Church has lost its hold upon the great mass of the people.

4.—But the debased tone thus given to the service is the least of those corruptions against which the clergy are bound to protest, by virtue of their vow to conformity. In defiance of this solemn pledge, persons are found daring and unscrupulous enough to change the appointed lessons, and to refuse to read the Apocrypha, which the Church has sanctioned in her sixth Article, and ordered in her calendar. And not the lessons only, but prayers also, are designedly omitted and altered in her several offices, as offending their private taste, or contravening their peculiar opinions.‡

* It is to be feared that there is very little real worship in churches. The very idea of presenting ourselves before the Lord to offer to Him a solemn and united sacrifice of prayer and praise appears to be lost. The chief object of going to church is, with most people to be edified——to get good, as they say—to receive something, not, which is the true idea of worship, to dedicate themselves to God in acts of faith, and prayer, and praise, and charity. The loss of the weekly "Offertory" confirms this unscriptural notion of worship. If any one is disposed to doubt the truth of his charge, let him observe the irreverent postures of the people, which are ordinary of those of mere spectators, and he will be constrained to cry out, "Surely the Lord is in his place, and they know it not."

* Neither ancient custom, nor common sense, can be urged in justification of the modern practice of the minister praying at the people, with his back to the altar; or reading the prayers from a lofty pulpit; or being encased in a wooden box up to his chin. Yet, these absurdities are to be seen in many a town and country Church.

† "Men will have their own houses clean and fine.... How much more, then, ought THE HOUSE OF GOD to be honourably adorned and garnished."—Homilies of the Church of England

‡ Among omissions may be noticed the unjustifiable curtailment of the Exhortation to the Holy Communion of which, only the first paragraph is ordinarily read, because

In the public service many decent ceremonies, expressly enjoined in canons and rubrics, are omitted: such as bowing the head at the holy name, and "reverently bringing" all charitable collections "to the priest," and the "Humble presenting" of these alms, and not till then, the placing of the elements on the altar, to be consecrated; and after consecration, and not before, the covering what remains of them reverently with a fair linen cloth.

These significant ceremonies our Church has not thought too minute to enjoin upon her clergy, and yet they are all of them, for the most part, neglected, to the grief and annoyance of those who cling with affection to the simple ceremonial which our reformed Liturgy has retained. Indeed, upon no part of our Prayer Book has this inattention, whether arising from ignorance or indifference, produced such a deadening effect, as upon the highest act of Christian worship, blighting the joyous character of the Holy Eucharist, and confining the people to one unvarying attitude through exhortation, and prayer, and praise.

5.—But there are more serious evils to mar the beauty of the Church than a despised ritual. These are blemishes on the surface which might be amended, were there not a subtler and more deeply-seated mischief beneath. It is to the doctrines of the Church—the fundamental and clearly-defined doctrines of the Church—that numbers, who minister at her altars, are violently and schismatically opposed. This is the festering canker which is gnawing at the Church's vitals—this is the damning plague-spot which scares away from her thoughtful men, who would cheerfully shed their blood in her cause, if only she would be true to herself.

But she is not true to herself. Heresy of the most fearful kind is openly taught in our pulpits, and this unrebuked by authority. Holy doctrines of the Gospel, such as the apostolical descent of the clergy, baptismal regeneration,* and the real participation of Christ in the Eucharist are not only denied, and blasphemously denominated "soul-deluding,"† and thus the entire scheme of the Church's teaching is contravened. This is, unhappily, too notorious to need proof. It is candidly admitted by many who maintain these views, that they are not easily reconcileable with the language of the Church,* and some of them scruple not to ask that her formularies should be altered to square with their peculiar notions. If this conduct does not carry with it its own condemnation in the judgment of all honest men, I know not what is sufficient to convince Churchmen that there are traitors within our camp, and that it is their solemn duty to appeal to the Ecclesiastical Courts against the dangers that threaten our Zion

6.—I do most solemnly and emphatically aver before God that the people are robbed of their just rights as members of the Church of England. In our schools the doctrine of the Catechism is denied or explained away. At the visitation of the sick the consolations of the Church are refused; the dying penitent is never "Moved to private confession of his sins" in the case specified; nor is the absolution of the Church ever pronounced as enjoined in the Visitation Office. Nay, more; I assert, from my own knowledge of the fact, that not only is the whole doctrine of remission of sins through the instrumentality of an Apostolical ministry repudiated, but the Blessed Sacrament of our Lord's body and blood is, in numberless, instances, denied to the departing Christian as being a mere form. And I do say that the people of this country have just reason to remonstrate, and ask, what right any one holding these views has to minister at all at our altars? for is he a fighting administrator of the sacred elements who "discerns not the Lord's body?" Can he be a proper agent for conveying the grace of regeneration, who utterly denies its connection with holy baptism? Are these such "stewards of the mysteries of God" as the people can with reason be satisfied with?

Assuredly not. And I publicly protest against the dishonesty of men, who deny baptismal regeneration, continuing to minister in our Church, and against their presumption in proposing that the baptismal offices shall be altered or bracketted† to relieve their consciences. Let those who cannot unfeignedly teach the Church's doctrines in common decency, leave the Church, as our late curate has done, and let the Church expel such of them as have not the honesty voluntarily to relinquish a charge which they cannot faithfully fulfil. How otherwise can the people have confidence in the teaching of our clergy?

7.—It is these permitted irregularities, and the open denial of the fundamental doctrines of the Church, which first led him, whose departure from us we are lamenting, to seek the truth elsewhere. He often expressed to me, in grief and much perplexity, his difficulty in retaining

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the conclusion contains an invitation to private confession, and to "receive the benefit of absolution." Again, our beautiful marriage service is utterly spoiled, while prayers, even the Lord's Prayer, are entirely omitted, together with psalm, blessing, and concluding exhortation on the duties of married persons. The prayer for the blessing of children is usually left out, it is said, from motives of delicacy! Should an action be brought in the Ecclesiastical Courts by childless parents, against the officiating minister, for robbing them of this "gift that cometh of the Lord," it is presumed that the law will show him little delicacy for the loss which his faithless conduct may have occasioned.

* "I consider the doctrines of regeneration in baptism a most dangerous and unscriptural doctrine."—Rev. Octavius Piers, Vicar of Preston, Dorset, quoted by Rev. W. Gresley, in his very seasonable pamphlet, on "The real danger of the Church."

† The term "soul deluding," as applied to Baptismal Regeneration, is noted with approbation by the "Record," which is, unquestionably, the "embodiment of Evangelical party spirit," the organ of the Evangelical party, and supported by their subscriptions.

* "That our Church inculcates the doctrine of regeneration in baptism appears to me so clear, that I cannot conceive how any person, who has attentively considered its service can have a moment's doubt on the subject."—Dialogue on Baptismal Regeneration, by Rev. Octavius Piers, quoted by Mr. Gresley.

† Bracketting the Prayer Book, so that each minister may omit what he chooses, is the ingenious suggestion of the Rev. H. M'Neile, of Liverpool, to relieve his party from their present painful position. In his recent publication, "The Church and the Churches," he again urges that a "slight alteration, very slight, more verbal than real," will be thankfully accepted. How galling must be the yoke which can force a clever man to hazard such extravagant proposals!

his confidence in a Church which was unable to maintain any authority as a consistent dogmatic teacher, which proved herself equally powerless to suppress heresy, and to determine truth; which durst not fix the sense of her own forms of faith; which permitted her clergy to fraternise with Dissenters, and every principle of discipline to be trampled upon; her Bishops to be insulted; her excommunications to be laughed to scorn; and her theory of Catholic sympathy with other branches to be proved an empty conceit. Witness the ill-advised and hasty intrusion of a Bishop at Jerusalem, where duty did not call us, and the neglect to support the Episcopate in Scotland against schismatical interference, where the call of duty is clear.

Depend upon it, brethren, there is a point of endurance beyond which the faith and patience of men of a certain cast of mind and feeling cannot be trusted, and it is cruelty to tempt them to despair by such an exhibition of anomalies as the English Church now presents. Reasoning and enquiring people will not be satisfied with mere theories. Ardent and earnest-minded men, to whom religion is more than a name, and whose warmest heart's wish is to realise the blessedness of that Kingdom which Christ has set up in the world, cannot endure the sight of "her hedges broken down," and her "strong holds laid waste; they know that the promise of His peace is connected with the gift of His authority,* and they are willing to endure anything rather than internal divisions, arising from this gift not being asserted and maintained. The candle of the Church can give no light, if put under a bushel; nor if salt has lost its savour, is it fit for anything but to be trodden under foot of men.

"The Church hath power to degree rites and ceremonies, and authority in controversies of faith." So says the XXth Article of Religion. But it is one thing to draw up articles and require the clergy to subscribe them, and another and more difficult matter for the Church to act up to them. If the Church has authority, let her enforce it. It is her province to separate truth from falsehood, and so to make peace. It is her duty to cast out heresy, that the faith within may be tranquil and undisturbed. Persecution from without she can cheerfully endure: it is the legacy left by her Lord: but rebellion within her pale is intolerable.

Why, then, does not the Church of this country exert the power which she claims to possess?

Is she groaning under a cruel persecution, which paralyses her efforts? If it were so (which it is not), she might at least protest against the evils which are beyond her strength. It is thus that continental Catholicism avoids participation in the anti-Christian acts of tyrannical States. But the luxurious and obsequious Church of England of the present day is content to enjoy peace with the State, rather than maintain her divine rights, and defend her just prerogative. She is told that her power is sufficiently great, and must not be enlarged;—that her Convocation is unruly, and must not be restored;—that her Episcopate is ample and must not be extended; that she must keep quiet, and not agitate, but submit. And she does submit. It is unnecessary here to go into a catalogue of State aggressions and Church concessions. They are scarcely deemed grievances. There is no unanimous protest—no indignant remonstrance from ten thousand clergy, such as would rouse the whole country, if they only knew their combined strength. Scarce an individual murmur is heard, as session after session the Legislature put off its Christian character, and avows itself equally the patron of all religions. Therefore, every unchristian act of the State is a sin of the Established Church,—yes, a sin of "the Establishment," as we are pleased to call it, to mark our deep sense of this honourable connection,—a connection, nevertheless, which must inevitably prove, at no distant day to the Church a curse instead of a blessing. Such is the Reformed Chruch in the eyes of her most attached sons.—*Tablet.*

* "Peace be unto you. As my Father hath sent me, so send I you."—Matt. xx. 21.

MUSSOORIE ORPHAN ASYLUM

To the Editor of the Calcutta Star.

SIR,—Allow me through the medium of your liberal paper to express my sentiments, regarding a copy of a letter I have read in the last issue of the *Catholic Herald*, addressed by the Right Reverend Bishop Borghi to the Editor of the *Delhi Gazette*, in which he declares before the public of India, his ideas of the demi-Protestant and Catholic Asylum about to be established by Major Lawrence at Mussoorie, for the children of those gallant men, who shed their blood in defence of their country's rights on the banks of the Sutlej. I perfectly coincide with the Editor of the *Catholic Herald*, in stating that his Lordship deserves a very high commendation for his indefatigable and successful Apostolic labours for religion; and consequently I am induced to believe, that whilst writing the letter in question, his Lordship's mind must have been occupied in regulating the affairs of the extensive Vicariate intrusted to his pastoral care, and arranging how he could best meet the demands of the Catholic Soldiers now residing in the several military stations under his immediate jurisdiction, who are daily calling out for British priests to administer to them the sweets of religion, of which they have been so long deprived, both in time of war, and peace; and who it appears are disposed to petition their gracious Sovereign to have British priests attached to each regiment, whose religious instructions and admonitions they will be able to understand and appreciate. If such should have been the state of his Lordship's mind at the moment alluded to, he is perfectly justifiable. But the letter in question should be the effect of cool and deliberate thought. I would refer his Lordship to the second Chapter of the Apocalypse, where he will see, that St. John was ordered to write to the seven Angels or Bishops of the seven Churches of Asia, to commend *them* for what was found in them worthy of commendation; and to reprove them for what was found in *them* worthy of reproof.

His Lordship knowing the high responsibility

he has contracted by his Episcopal consecration, and that he is sooner or later to render to his eternal Maker, a strict account of those little ones confided to his care; should not consider any language too strong or bold when there is an insidious snare laid to rob them of that sacred deposit—"the faith once delivered to the Saints"—the last loving legacy bequeathed to them by the expiring efforts of an affectionate parent.

His Lordship tells us that he has the honor to be personally acquainted with the Governor-General; and that he cannot be induced to believe that he entertains the base idea of depriving Catholic Children of that faith they have inherited from their brave and loyal fathers. He entertains high hopes of Lord Hardinge's liberality; I trust he may not be disappointed in his expectations. But I confess I would like to see some authority whereon to build my hopes; surely it is not on empty promises made before the whole world some years past, and not yet realized, that I would be inclined to rest such hopes.

Can Bishop Borghi point out any one liberal act of Lord Hardinge's, as far as regards Catholics, from the commencement of his Government of India up to the present moment? He, Lord Hardinge, is well aware of the injustice that has been done to all the Catholics of India, in the case of the Martiniére, where they have been spoliated, and publicly plundered, of the immense funds of that institution, left by a Catholic gentleman for Catholic purposes. Has he remedied that grievance as he could do: and as in justice he was bound to do? yet our Venerable Prelate entertains the highest hopes of his liberality. Perhaps his Lordship may enlighten us on the sentiments his Excellency entertains regarding that institution, as he must have spoken of it in common with other topics which formed the subject of their long conversation. I recollect to have read the fulsome account of the interview that took place between their Lordships and the Governor, on his visit to the Catholic Orphanage at Agra. His generosity on the occasion recalled to my recollection the liberality of a late Lord Lieutenant of Ireland, who, on Christmas day, was wont to send a shin of beef to the alms-house; but who on the expiration of his office, (I remember and shall ever remember the day) was followed to the place of embarkation, by the mob, with a shin of beef, requesting him to take it with him, for a noon day's tiffin. However I am far from anticipating that such will be the parting farewell of our noble Lord; as I trust that his liberal government will deserve the approbation of all classes of British subjects in India. Yet I declare I am disposed to exclaim in the language of Laocoon, the prudent Trojan, when the Greeks wanted to introduce the wooden horse within the walls of Troy, as a divine signal of eternal peace "*Timeo Danaos, et dona ferentes.*"

Yes, I am incredulous, and shall continue to be so until I shall see, or hear of, some noble public well authenticated fact, calculated to carry with it conviction to the minds of all, that his Lordship is disposed to administer impartial justice to men of every grade and denomination. The language used by the writer in the *Catholic Herald*, was and ever shall be the language of every genuine Irish Catholic as often as they shall see the faith and morals of the helpless sons and daughters, of their brave fellow countrymen in danger of being undermined. Then shall they cry out in the patriotic words of the Irish bard—

> "Far dearer the grave or the prison,
> Illum'd by the patriot's name,
> Than the trophies of all who have risen,
> O'er liberty's ruins to fame."

Such has ever been the language of Irish Catholics, whenever any attempt has been made to deprive them of that faith, which neither gold nor silver, nor days of persecution, of oppression, and of wrongs, could succeed in robbing them of. But thanks to the great liberator, these days have passed away, and better times have come, when men are at liberty to discuss the moral worth of every person, from the highest peer of the realm to the lowest man in Society, through the medium of the public press, which is now free from the trammels of bigotry.

Your's, &c.,

Calcutta Star, CANDOUR.
July 14, 1846.

THE QUEEN'S SPIRITUAL SUPREMACY.

The Bishop of Exeter's perturbed spirit has not been put to rest even by the very strong sedatives contained in the answer given by the law Lords to his "questions" "about the Queen's spiritual supremacy." He still feels great apprehensions that the Pope may, under Lord Lyndhurst's Bill, supplant Queen Victoria, and consequently declared on Friday night that a solemn sense of duty compelled him to put the "questions" over again, and to state that they had not been honestly answered. Being stopped in this effort by a point of order, he next felt it his "painful" duty to move that the bill be rejected, and also to make a speech of which the following is the right reverend conclusion—"they would be *idiots* and *traitors* to their country to give up the protection secured to them; if they did so, they would have the *contempt* of the public and the reproach of their own consciences." These words that burn, were received with wonderful coolness by those at whom they were hurled; and indeed, Lord Lyndhurst, considering his known fondness for an icy sneer, may be suspected to have been insinuating, in the following sentence, that the Bishop's terror and indignation are all sham—"There was no one who addressed their Lordships on subjects of this nature more eloquently or in a more *feeling* manner than did his Right Rev. friend." This is too polite by half. The Bishop of St. David's (Dr. Thirlwall) also made an unkind cut at his brother, in saying "that, if his Right Rev. friend had himself proposed such a measure, he would not say that few persons ought to been surprised at such a proposition; but if he had proposed it, his doing it would not be an act in any way inconsistent with his character and position as a prelate of the church of England." It will be seen that this

is only a polite way of saying that people would be "surprised" to hear of the Bishop of Exeter doing a thing becoming his profession as a Christian minister. But this was not the only good thing in the speech of the Bishop of St. David's. It was a manly and able defence of the principle and details of the bill, both as an act of common justice to Catholics, and as relieving the Church and Protestantism of the country from a disgrace. Nor did Dr. Thirlwall hesitate even to take a hit at Lord Brougham's profession of indignation and dread regarding the Archbishop of Paris's prayer for the conversation of England. In remarking on Lord Brougham's display a fortnight since, we ventured to suggest that we could not fairly complain of the French praying for us, seeing that "we have our revenge by prayers for *them*, and for the downfall of their "Popish superstition," being offered not by one Archbishop, but every Sunday in all our Churches. On Friday, the Bishop of St. Davids said —"He had observed the other day, in a French newspaper, a sensible observation upon this point —to the effect that there was nothing wrong or unreasonable in the Archbishop's prayer that if we put up prayers (as we did) for the conversion of Roman Catholics to Protestants, it was surely allowable for them to pray for the conversion of Protestants." Lord Brougham, however, still maintains that he has cause for offence and alarm. We only pray, says this troubled Protestant, for "the conversion of heretics generally," whereas the Archbishop of Paris, for thirteen days, prayed for the conversion of Britain specially. It is difficult to see that this is an aggravation of the offence; on the contrary, we should infer that the "special" prayers of the French only show that they take a special concern in Lord Brougham's spiritual interests, while he takes only a "general" interest in theirs. Besides, no actual harm is done, for nobody can say the Parsian Archbishop's prayers have made Lord Brougham any worse than he was—a feat, indeed, to the accomplishment of which we may confidently defy all the Archbishops of the Papacy. His piety and Protestantism, in fact, are now more eminently conspicuous than ever. It has lately been customary to speak of his Lordship as having "gone beyond everything;" and the aplicability of the phrase must now be complete when he has gone beyond the very Bishops in professions of piety.—*Scotsman, May* 20.

Roman Catholics in the Army.

Mr. J. O'Connell presented a petition from Wexford, praying that better arrangements might be carried out than at present, for affording spiritual instruction to Roman Catholic soldiers in the Colonies and on foreign service.

SOUTH AUSTRALIA.

The Right Rev. Dr. Brady, the Roman Catholic Bishop of Western Australia, accompanied by twenty-seven priests, students, and Sisters of Charity, sailed from London on the 13th of September, and have probably, by this time, commenced their vocation in that colony.—*Observer.*

THE POPE.

We regret to announce the death of His Holiness Pope Gregory the XVI. We are not in possession of the date or particulars of his demise —the fact being simply announced to us by our Cairo correspondent. We trust to be able in our next issue to give a short sketch of the life of this good man. He was born on the 18th of September 1765, ascended the Papal Chair in 1831. He had therefore entered on the 81st year of his age, and the 15th of his Pontificate. His removal has long being expected, for he has for some years laboured under a malignant disease, whose ravages have been favored by his frequent and prolonged fasts, and austere penances. The Protestant public will scarcely deplore his death less than their Catholic brethren; for his evangelical views; his expansive charity; his unceasing prayers for the restoration of Christ's Church to its primitive purity and unity; his anxiety to reform every abuse; his gentleness to his opponents and his love to ALL, have rendered him universally respected, and universally esteemed.—*Bombay Courier, July* 10.

BARON GERAMB'S DESCRIPTION OF GREGORY THE 16TH.

Gregory XVI. is about seventy-three years old, although his appearance would not indicate more than sixty. His vigorous health promises him yet many years Pontificate. He is singularly gracious; his sweetness, not to say gaiety, of manner, tempers the impression, which the faithful Christian experiences on beholding the successor of St. Peter—the representative of Jesus Christ on earth. Equally distinguished for his theological acquirements, and his literary taste, he causes religion and the arts to flourish. The Christian finds in him a father; the artist a protector. In the most trying circumstances, he causes his prudence and firmness to be admired Virtues, in appearance opposite to each other, are united so naturally in him, that he passes from one to the other without effort and without ostentation. He would sport with an infant, and, if it were necessary, leave him to go before Attalia.

Before his exaltation to the Pontificate, Gregory XVI. was of the order of Camaldoli, and he still continues to practise some of its austerities. Although his head is encircled with the triple crown, and his authority extends to all nations, he sleeps by the side of a magnificent bed, on a plan couch, on which there is nothing but a pallet. His manner of living is that of a private gentleman of small fortune. It is said, that when he was made Pope, his *maitre d'hôtel* came to ask him in what manner he wished his table to be served—"Do you think," answered the Pope, "that my stomach has changed?" One of his relatives, who was about to marry her daughter, wished to come to Rome to have the ceremony performed by His Holiness. "She has her parish priest; that is enough," was the Pope's reply.

A dignity of the order of Malta, worth five thousand dollars a year, having become vacant, a deputation waited on the Pope to obtain permission from him to present it to his nephew.

"I accept it with pleasure," replied the Pope, "but only for Cardinal Odescalchi." Indeed, far from enriching his relatives, Gregory XVI does not, probably, do enough for them. He is however famous for his holy prodigalities; but his people are his family; his children, the poor. The small sum he derives from the state never reaches the bottom of his purse; it is disbursed in various ways as soon as it is received.

Pontiff revered, the father of the poor,
May angels hover round thy snow-white head!
Thy days on earth should be prolonged to spread
The love of God among the sons of men.

TURKEY.

(*From our Correspondent.*)

Constantinople, 17th May, 1846.

The Albanian exiles arrived at Moalitch, the place of their destination, on the 25th April.—The deplorable condition in which they were embarked on the 3rd of the same month at Salonica, the situation of so many human beings crowded together in two small Turkish vessels,—the scanty provision made for the voyage to which the earnest entreatise of the French and English consuls failed to induce the Pacha to make the slightest addition,—all these circumstances had given rise to the most anxious forebodings as to the too probable result of the voyage. But the reality, and to relate, far exceeds the most "horrible imaginings." Out of 178 individuals, men, women, and children, who left Guilhan two months ago—there are at present only 87 alive. Nor was this rapid mortality among them owing entirely to sickness and famine. Such agents, terrible as they may be, did their work too slowly, it appears, to satisfy the malignity of the Turkish local authorities, who with too true a calculation of the consequences, abandoned them to the mercy of wretches, whose horrible inhumanity, (did we not know how fanaticism can harden the human heart.) would be perfectly incredible. The constancy of the poor exiles, in persisting in their profession of Christianity, seems to have incited their tormentors to the most fearful excesses. Some of the men were literally beaten to death—others had their legs and arms fractured—many of the women, virgins as well as matrons, were brutally violated—and the condition of those who had survived all these outrages presented, according to the report of the persons who first visited them, a scene of horror, which, for extremity, of wretchedness, —for degraded, outraged and tortured humanity, exceeds, everything I have ever heard or read of.

The individuals in question were two Catholic clergymen, Messieurs Illerand and Bugniot, who from motives of benevolence had hastened on the first notice of the arrival of the exiles, from Broussa to Moalitch.—On entering the Khan of the latter place, where they found the exiles all huddled in the most loathsome manner together, they were received with the transport, which might be looked for in beings who had begun to lose every hope, not only in their fellow men, but in the God for whose sake they were suffering.—"Many of the women (they say) would even have wept had not the source of their tears been already dried up with sorrow- in the extremity of which they had lost even the sense of decency. Some of them were almost in a state of complete nudity surrounded with filth and vermin, but sensible only to pain and hunger, and the feeble cry of famished infants was still more dreadful than the tearless agony of the women.—Men also originally robust reduced to living skeletons or frightfully bruised and mutilated by blows.—Such was the appearance of these yet surviving victims of Turkish fanaticism, whose numbers, it seemed certain, would be still further reduced by a third.

The report furnished as to the state of the exiles, by Messieurs Illerand and Bugniot, had the effect of immediately rousing the sympathy and prompting the active assistance of all their fellow Christians, native or European. Mr. Sandison, H. B. M. Consul at Broussa forthwith proceeded to Moustapha Pasha, the Governor, and demanded with honest indignation that measures should be immediately taken for their relief. —With these demands the Pasha, though apparently with extreme reluctance, at length partially complied.—He attributed the morality that had taken place to some epedemic disorder, and seemed rather sorry than otherwise that it had not destroyed them all,—Mr. Sandison however, and the ladies of his family, exerted themselves most strenuously in providing food and decent raiment for them.

On receiving intelligence of these particulars, Sir Stratford Canning, who had been anxiously looking out for it, and had originally intended to visit the spot in person, dispatched Mr. Alison, the Oriental Secretary of Embassy, in H. M. S Hecla to Moalitch, where that gentleman is still engaged investigating the affair.—The Porte also, in consequence of the joint remonstrances made on the subject by the French and English Ambassador, and the Austrian Internuncio, has sent a commissioner, Mehemet Bey, with orders to relieve and protect the Albanians, and to enquire into the conduct of those who had ill-treated them. It is expected that a severe example will be made of the latter, both high and low. —*The Englishman.*

CONVERSIONS.

Secessions from the Church.—It is reported that a noble Viscount, a near relative to the most celebrated Evangelical preacher in the metropolis, is about to secede from the Church of England, of which he has hitherto been a professedly attached member, with a view to join the Romish communion. The noble Viscount, it is said will read his recantation in company with a kinsman of a deceased Earl, whose conduct at the most memorable military engagement in which England was ever concerned, was more worthy of Morpheus than of Mars.—*Morning Post.*

The Boston (United States) *Episcopal Observer* states that two young ladies, daughters of two gentlemen who are prominent members of the Church of the Advent, one a warden, and the other a vestryman, have joined the Church of Rome.

At Rome, Cardinal Acton has received into the bosom of the Roman Catholic Church the Rev. G. Dudley Ryder, his wife, his sister, Miss Sophia Ryder, and his three eldest children. The Rev. G. Ryder is the second son of the late Bishop of Lichfield and Coventry, nephew of the Earl of Harrowby. Mrs. Ryder is the sister-in-law of the Bishop of Oxford, Dr. Wilberforce. Mr. Ryder held preferment in the diocese of Winchester, being Rector of Eston, near that city.

We have also to announce the apostacy to the Romish Church of the Rev. David Lewis, M. A., Fellow of Jesus College, for some years curate to Mr. Newman, at St. Mary's Oxford. —*From the London Mail, June* 8.

A letter from Sigmaringen announces that the Hereditary Princess of Hohenzollern Sigmaringen, a Princess of the Ducal House of Baden, has renounced the Protestant Faith in which she had been brought up, and become a member of the Roman Catholic Church.—*Observer.*

CATHOLIC INTELLIGENCE.

Rome.—From letters dated 12th, from Rome, I have received several important communications which I send your journal. The Very Reverend Edmund Walsh, P. P. of Servaugh near Waterford, has been appointed by His Holiness to succeed the late Dr. Kinsella, as Bishop of Ossory, and the Bulls may be daily expected. It may not be generally known that the Very Reverend Dr. O'Hanlon, Prefect of the Dunboyne Establishment, in the Royal College of Maynooth, had only one vote less than the Very Reverend Dr. Walsh. My Roman correspondent says, that, conscious of the dangerous and *latitudinarian* tendency of the Academical, or College scheme, not only its opponents, but its advocates, are under the conviction that it cannot be approved of by the Holy See. Every effort, scheme and stratagem, are, however, adopted to strive to save it from *positive* condemnation; and, if possible, to leave it to the conscience of each bishop to adopt or to reject it! Circumstanced as the Government and bishops are, when any one or two of the latter may set at defiance the wants and wishes of the majority, and thus lay the foundation of lasting evils, and a kind of schism in Ireland, the sound and orthodox are convinced that no such half or hallow measure should be adopted; but that the desire and recorded resolutions of nearly all the Prelates, Priests, and people, particularly in a question fraught with such danger, not to *one* but to all the classes, should be supported at the fountain head of all faith and morals.—*Tablet.*

Bombay.—We are glad to announce that the Right Reverend Dr. W. J. Whelan, who returned to Ireland a few days since for the recovery of his health, has already received most important benefit from his native air, and will we trust, be soon enabled to proceed with the important business connected with the progress of religion as desired by the Holy See. The Right Reverend Dr. Whelan has, in a marked manner, merited and obtained the thanks of all anxious for the welfare and promotion of Catholicity.—*Bacon.*

TURKEY.

Persecutions of the Christians.—The Christians residing in Albania have lately suffered most cruel treatment from the Pacha of that province, for refusing to abondon the Catholic Faith and become Musselmans. Numbers of Catholics in Ghilan have been thrown into prison, where one of them, Agostino di Stubla, was chained by the neck and feet, and there died in consequence of the treatment he received. Seven families at Ghilan abjured their faith for Islamism, and were sent to Iskopia, where twenty-three heads of Catholic families were imprisoned on account of contumacy; of these, seven, unable any longer to bear their sufferings, followed the example of those from Ghilan. The other sixteen, however, remained firm, and stedfastly resolved to sacrifice all for their religion. They are flogged daily, put on short allowance, and chained to their dungeon walls. Selim Pacha was so enraged at their firmness, that he made their families walk from Ghilan to Scopia, an eight day's journey, with their hands bound behind their backs, sparing neither children nor pregnant women. On their arrival at Scopia they were also thrown into prison. A number of Christians missionaries have also been imprisoned at Scopia, where seven have already fallen martyrs to their Faith. The Dalmatian Apostolic missionary being among those imprisoned, the Austrian consul at Scutari had addressed an official note to Selim Pacha demanding his release. Between thirty and forty Christian families had fled from Albania to Salonica, for the purpose of settling in Michalitsch.—*Trieste Observer.*

Halifax.—The last mail brings us interesting news connected with the progress of religion in Nova-Scotia. The efforts of the Right Rev. Dr. Walsh, the enlightened Bishop of that vicariate, to promote faith, hope, and charity, have been eminently successful. Whilst Dr. Walsh has been constantly engaged, during the past Lent, in preaching, teaching, confirming, and ordaining, his Lordship's clergy have been indefatigable in all their sacred duties at the altar, in the pulpit, and confessional. The Very Rev. Thos. L. Connolly, from Dublin, has been elevated by the Bishop to the dignity of Vicar-General of the Diocese. This excellent ecclesiastic has been occupied during the Lent in giving a series of valuable and instructive discourses, in St. Patrick's Church, at the north end of the city.—*Tablet.*

Sisters of Mercy.—During the greater part of Monday that portion of Baggot-street where the Convent of Mercy is situated bore the appearance of a levee, so great was the rush of carriages bearing the friends of the seven ladies of that community who were about to take their departure on that day for the distant mission of New York, under the protection of that distinguished prelate, the Right Rev. Dr. Hughes. Whilst the relatives of those ladies were unable to suppress the grief and pain they felt at their departure for so distant a mission, the ladies themselves seemed to be animated with joy and delight at the opportunity afforded them of giving that additional proof of their entire devotion to

the duties which their vows enjoin, and their zeal to propagate His holy faith and promote His honour and glory, to whom they are bound by holy vows. Shortly after four o'clock, carriages conveyed the ladies from the parent-house, Baggot-street, to Kingstown, and here again the scene was most affecting. They were again met by a large concourse of their friends on the beach, and as the packet moved along until it got entirely out of sight, many of the by-standers were unable to suppress their feelings. We understand that those seven sisters are immediately to take charge of a large school for poor children, and a house of refuge for distressed young women of good character, in New York.—Correspondent of the *Freeman*.

The *Univers* announces that Father Ambrosio, appointed by the Propaganda Chief of the Missions in China, had embarked at Naples with five other missionaries, amongst whom were three Jesuits belonging to the family of Massa. "Another brother of those intrepid apostles," says that journal, "is already in China, and a fifth and younger brother is finishing his studies to qualify himself for the same apostolic career. The heroic mother of those apostles, now on their way to preach the faith under the banner of St. Ignatius, shed tears, not of grief, but of joy, when she learned that the last of her sons would follow the same vocation as his elder brothers. At this moment 19 members of the company of Jesus are evangelizing the province of Nankin. The zeal of the order is not less active in England. According to authentic data, 98 Protestants, instructed and guided by those venerable eclesiastics, returned to the faith of their fathers in 1843; and in 1844 and 1845, 172 others have imitated their example, and, nevertheless, nobody in England is thinking of expelling them from the British dominions."—*The Cork Examiner*.

Limerick.—Sisters of Mercy.—The Earl of Devon, accompanied by the Right Rev. John Braham, P.P., St. Mary's, paid a visit to the Convent of the Sisters of Mercy, Limerick, on Wednesday, and expressed himself much pleased at the general arrangement of the institution, particularly with the house of refuge. We understand the noble earl intends giving a site, and generous aid towards the erection of the contemplated convent of Mercy in Newcastle, county Limerick.—*Ibid.*

The Right Rev. Dr. Kennedy Bishop of Killaloe, has returned to Deerpark, his lordship's residence, from Rome, where he sojourned for the past five months. Dr. Kennedy had frequent interviews with the Pope, and was honored by his Holiness with an evening's invitation, which is a special favour from the Holy Father. Dr. Kennedy sat in the chair which the Emperor of Russia occupied during his late interview with the Pope.—*Limerick Reporter*.

German Romanists.—The discident Romanists of Baden have, by a ministerial order, been permitted to celebrate public worship, on condition of their abandoning the title of German Catholics, and calling themselves an "Association of the Partisans of the Confession of Leipsic."—*Tablet*.

MISCELLANEOUS.

Alexander the Great in the Punjab.—Alexander the Great laid siege in person to the ancient capital south of Lahore, 2,170 years ago. He led on the storming party, and was the first to reach the top of the ramparts, he jumped down in the midst of them, followed by his soldiers. Although severely wounded, the bold act secured to him victory. Alexander entered the Punjab by crossing the Indus at Attock, and subsequently reached, but never crossed the Sutlej, which formed the boundary of his conquest.

Military Politeness.—The most striking instance of military politeness on record, is probably an occurrence at the famous battle of Fontenoy, as related by Voltaire, in his "Siecle de Louis XV." They (the English) were now about 50 yards distant. A regiment of English guards, those of Campbell, and the Royal Scots were the first; Sir James Campbell was their Lieutenant-General; and Mr. Churchill, the natural grand child of the great Duke of Marlborough, their Brigadier: the English officers saluted the French, by pulling of their hats. The Count of Chabanne and the Duke de Biron, who were advanced, and all the officers of the French guards, returned them the salute. Lord Charles Hay, Captain of the English guards, cried,—"Gentlemen of the French guards, fire!" The Cont d'Autheroche, at that time Lieutenant of the Generadiers, and afterwards Captain, replied, in a loud voice, "Gentlemen we never fire first—fire, yourselves!" English gave them a running fire, that is to say, they fired in divisions. Nineteen officers of the guards fell by this single discharge: 58 other officers, and 775 Soldiers, killed or wounded: in fact, "the whole of the first rank was swept off. * * * The English advanced slowly, as if performing their exercise, the majors with their canes levelling the soldiers' guns to make them fire low and straight!" One is at a loss which to admire most, the politeness and urbanity of the bequeathed, bepowdered, belaced, and beruffled officers, on both sides, on, the instant of destroying each other wholesale—the coolness of the men—or the imperturbable *sang froid* of the majors, who "with their canes were levelling their soldiers' guns to make them fire low:—the whole, however, presents a picture of the glories of war—the "*ultima ratio regum*," to which it would be difficult, in the whole range of history, to produce a paralled.—*Hood's Magazine*.

A Musical Bed.—The last novelty from Germany is a musical bed, which receives the weary body and immediately "laps it in Elysyum." It it is an invention of a mechanic in Bohemia, and is so constructed that by means of hidden mechanism, pressure upon the bed cases a soft and gentle air of Auber to be played, which continues long enough to lull the most wakeful to sleep. At the head is a clock, the hand of which being placed at the hour the sleeper wishes to rise, when the time arrives, the bed plays a march of Spontoni, with drums and symbols, and, in short, with noise enough to rouse the seven sleepers, This unique bed becomes, therefore, the *ne plus ultra* for the wakeful as well as the sluggish. —*Critic*.

THE

BENGAL

CATHOLIC HERALD.

"*One body and one spirit—one Lord, one Faith, one Baptism.*"

No. 5.] CALCUTTA: SATURDAY, AUGUST 1, 1846. [VOL. XI.

FAITH.

IN a moment of sadness and affliction, the Saviour of the world once said to his disciples: "Think you that returning to the world the son of man will still find Faith in it?" We seem even now to hear this divine Saviour pronouncing with sad and solemn voice those august words, words which bespoke in him so much grief, and contain for us lessons so solemn and so terrible.

What! thought then our Lord, shall I not find in this world even a recollection of all my miracles, not a throb of the heart for such love and devotion, not a tear for all my sufferings and my death so cruel! *Filius hominis veniens, putas inveniet fidem in terra!* (Luke 18, iv.)

Ah! if there was at that moment one period in the history of the world more especially present to the divine prevision of the Son of man, it doubtless was that in which languishes our being: dark and discouraging epoch, in which faith is everywhere languishing or dead, when it's sacred cement is falling on all sides, leaving without support the frail edifices of men. A great chasm yearns in the hearts of individuals and nations; painful as a torture; fatiguing as an agony. Tossed about by every fresh caprice upon the ocean of human miseries, men and nations have furled their sails against one wind only, and that one is the breath of God. * * * *

Alas! it is not only in the hearts of the impious and the children of perdition that this divine breath is extinct—this heavenly life about to breathe out its last sigh! What have the children of God done? Oh, my Saviour! where wilt thou find thy faith amongst the crowds of men who have received in baptism that sign of salvation which thou camest down from Heaven to bring unto the world? Disciples of Christ, what have you done with your inheritance? Sons of the Church, where is that faith of which your Eternal Mother has received the deposit, and which she summoned you from the cradle to defend by her side? Where is that faith which your fathers found everywhere, which inspired their devotion, presided over their affections, was interlaced with their whole lives? Does *it* still govern all your thoughts, reign supreme over all your attachments? Menaced, denied, blushed at, as it is on all sides, do you dedicate to its service your strength, your will, your future?

No more faith in the world: the thought of God everywhere banished has taken from all things strength, truth, and life. For the heart's affections, as for political attachments, no sanction, no glorious future. Where is the bond that has not been violated? Where is the cause that has not been betrayed? An inexpressible dizziness has seized men; they know not whither they travel, unwilling to follow where their destiny leads. Men lie, heap oath upon oath; but their vain words in which God is forgotten are easily effaced from the memory of mortals: Scarcely do they retain sufficient memory to be perjurors.

And the Christian—the true Christian—can no longer find a place in this deadened society; and beside, that great carcase from which the heart has been torn raised the cry of despondency and gloom: *there is no longer any faith in the world.*

Pure, sad, and devoted hearts, are you destined to raise this funeral cry for long? Will it echo for ever? Will that day never arrive in which you may ask of GOD, even in this life, for the reward of your constancy? Will that night last for ever which hides from you the future? Must you for ever endure as vanquished the derision of those who know not GOD? Will that day never arrive in which GOD shall impose upon them silence and defeat, and take account of your sufferings, your patience, their injuries? They despise

they disdain us—cherished despite! welcome disdain! we receive you with joy; our faith transforms you into treasures of grace and hope.

Oh! yes, this Faith shall victoriously arise. It was not given for a day to the world we dwell in. If we celebrate now our Pasch, with mouths filled with bitter herbs, our loins girt, and the staff of adversity in hand, it is because the day of resurrection approaches, when God will shatter that tomb which the impious have made for him. On all sides the sun of this resurrection is rising, and the Christian mind exults at the floods of light about to encompass it.

Yes, this faith shall re-appear. In vain do men seek to shatter it against that wall of brass which their crimes have raised between God and themselves. Behold it, deadened as it appeared, rebounding victorious and immortal from the midst of exhausted society. And so it has ever been; and its glorious past can but repeat what its future shall re-echo. Throughout all ages its history is the same. When the world was rotting from the midst of the debaucheries of Rome, it was there, in the catacombs and arenas, purifying with the blood of its martyrs the imperial stains. When the first foundations of Christian civilization were threatened and shaken by the invasion of a hord of barbarians, it was there, repulsing Attila, appeasing Alaric, baptizing Clovis. When Islamism, the reaction of vanquished materialism against the spirit of God, had conquered one-half of the world, it rose before it, led all Europe forth unto the conquest of a tomb, and back again to found the majestic edifice of Catholic monarchies. If among the chiefs of those monarchies there were some, who, like a Henry and a Frederic, wiped with a proud hand the Holy unction from their foreheads, and contested with God his rights, by their side we can place the faith of a St. Louis, exchanging his kingly crown for one of thorns, and twice braving death in its defence. If in the midst of that feudality of Christian origin the men of iron minds who composed it forgot the rights of their equals, the holy precepts of their God, and abandoned themselves to a luxury growing ever more oppressive, faith besieged them on all sides, crushed on the one hand their pride by its pontifical thunders, and on the other confounded their magnificence by stamping mendicity with a sacred character, and spreading throughout the world those monks sublime, who were always the best friends of the people in times when the people were the friends of God.

Even though we could do nothing for this divine faith during our lives, though we were never destined to witness around us the dawn of its victory, but see it languishing for years in oppression and neglect, should we despair of it as of a simple mortal? Is it because the sun of its prosperity has disappeared, that we cannot find in our remembrance of past glory one ray to gild its misfortune?

Christians, tell me, if a royal virgin had once let fall over thy infancy and weakness words of consolation and of peace—if confounded amidst the numerous crowd of her adorers you had raised towards her from the midst of the princes and pontiffs who filled her courts, your timid eyes, and had read in hers, a look of protection and of bounty; and if you now find her pale, exhausted, trembling, and alone upon the threshold of a temple no longer hers, will you pass her by in silence, your looks turned aside, your heart cold and indifferent before her august sufferings? Will you not rather surround her with your homage, overwhelm her with caresses, take her icy hand, and warm her chilled and throbbing heart against your own?

It is even so with us and with thee, blest religion of our Redeemer, thou hast wiped away the tears of our infant years, thou shalt bless and console all that remains to us in life. We have known thee in the pomp of Courts, in the midst of the homage of Kings, and we loved thee *then* fervently; but to-day, in the apparent defeat in which thy Omnipotence has left thee, we love thee with a love which grows with the ingratitude of the world. From thy momentary abandonment we draw a new courage to adore thee, for it shortens the distance between thy infinite greatness and ourselves. Eighteen centuries have passed o'er thy brow without ruffling it, and we know that thy beauty is eternal, that it will survive the blind disdain of thy enemies, as well as the worship of our feeling admiration. Could impious hands consign thee to the tomb, we would follow thee with affection, let others wander in search of new faiths and erect new altars; we are content to follow thee even to the desert, seeking no other refuge than thy bosom, faithful to thy liberty, to thy glory,—still more faithful to thy solitude and misery.

THE ANGLICAN CHURCH.

A very learned and able remonstrance with Dr. Pusey on his present position has just appeard. It is a defence of the Sacrament of Confession on Scriptural grounds. A special confession to a Priest is shown to be by Divine precept, necessary in order to receive absolution; it is proved also, on the testimony of the Fathers, and more effectively still as the doctrine of the Church. We will take an

extract from the section headed "The Anglican Church: the Rejection of the Practise of Confession therein;"—these are the effects of that rejection:—

"Your Church separated from Rome, and then called herself Reformed. She separated from Rome that she might become more Catholic, and she has lost even the very name. She separated, that she might receive a new life; and she has since lain in a state of living death. She separated, that she might become more holy; and she cast away from her many of the most powerful means of holiness, means established by the Redeemer Himself. She separated, that she might become the mother of many children unto God; and her womb has been barren as the womb of the dead, and her breasts have given no suck. She has not sanctified her own people, nor brought salvation to others. Linked, or rather identified with the most powerful empire on earth, whose sceptre rules from the rising to the setting of the sun, with all her wealth and her genius, and her learning, and the sincere and ardent religious zeal of so many within her, she has never yet really converted a single heathen nation to Christ. She separated, that she might more perfectly reflect the image of that sublime type, "one body, one spirit, one Lord, one faith, one baptism;" and from the day of her separation to the present, there has been within her own fold a continued succession of sect against sect, on the most vital and fundamental questions, clashing together like waves on a troubled sea, and then melting away, for others to rise, and clash, and melt away like themselves; one party of her prelates and clergy and people denying the Real Presence, the necessity of the apostolical succession of Bishops, the power of absolving from sin, and doctrines which are held and maintained by another section of her clergy, and prelates, and people; and either party as much avowedly hers as the other. She separated three hundred years ago; and now, when a little band of virtuous and devoted men try to gather together and kindle into a bright flame the sparks that had lain among the ashes of departed faith and piety, they bring around them, perhaps, what, in worldly language, would be called a respectable number of adherents, but the heart of their Church is not with them; the mass of the people rise up against the revival of even a forgotten ceremony—emblem of better things forgotten; the professors in her colleges, her doctors, and her ministers are split in twain; her chief rulers and teachers either stand aloof in sullen reserve, or pour down upon them the shafts of a galling and biting censure from the topmost towers of her citadel."

CRIMINALITY OF INTEMPERANCE.

When we reflect on the misery intemperance occasions, must there not be a singular guilt in that deadness of mind, which allows one coolly to produce that misery without any malice or bad intention? How thoroughly must the good affections be palsied, and the moral sense destroyed, when this brutalizing enjoyment has become more desirable to a man, than all the rich pleasures which flow from home, friendship and reputation!

What an enormity of sin must he have to answer for, who has depraved himself so far, that when all the felicities of a rational and social being are put in one scale and those of a beastly self-indulgence in the other he chooses the last, strips himself of decency and honour, puts out the light of reason, flings off the attributes of a man, and rushes into all the wickedness of voluntary insanity, disgusting idiocy, and profane beastliness—disgraces his friends, beggars his family, initiates his children in the dispositions and pathway of hell—becomes the corrupter of youthful purity, and a public teacher of debauchery—with no dispositions to engage in good pursuits, and no power to attend to the things which concern his peace, or to take one step towards the salvation of his soul!

What can be said of such a man, but that his present and eternal ruin are complete! Earth curses him, while he is upon it; and beyond it he can see no prospect but that of the blackness of darkness. *A drunkard cannot inherit the kingdom of Heaven.*

We are aware that many are ready to start back with incredulity and displeasure, when we speak of the eternal ruin of any human being: and rightly, if it be denounced by human wrath with insufficient authority. But, in the present case, let any considerate man reflect on the nature of this vice, and consider how it deforms and brutalizes the whole man, how it destroys the intellectual faculties; how it unfits for duty, incapacitates for improvement, disqualifies for the pure and elevated sentiments of devotion, and renders one as little capable of religion as of reason;—does he not perceive that it is impossible for such a man to relish the pure, intellectual, spiritual joys of heaven? and that his future prospects are, therefore, fearful and dark?

If pure affections, penitent humility, and devout habits, be essential to its bliss, has he not dreadfully ruined the hope of his soul? If preparation be necessary, has he not refused his happiness, by refusing to be prepared? Does not reason take up the language of scripture, and repeat, with earnest conviction, [*A drunkard cannot inherit the kingdom of God.*]

HIS HOLINESS, GREGORY XVI.

The Right Rev. Bishop Hartman of Patna, in a letter to the Archbishop, states, that he had deferred the celebration of the solemn Obsequies for the late sovereign Pontiff, until he should receive an official communication of His Holiness's death. For the same reason, the Archbishop has also put off for a few days the celebration of the sacred offices prescribed on such occasions.

CATHOLIC CHAPEL, FORT WILLIAM.

The Archbishop administered Confirmation in the Fort Catholic Chapel on last Wednesday morning to Soldiers of H. M. 94th Regt. The conduct of this gallant Corps during its stay in Calcutta, has been highly commendable.

PROPAGATION OF THE FAITH.

On next Sunday Aug. 2, three Native Converts, adults, two native children aged about ten years, and one Native Infant will be baptised at the Chapel of St. John, Boitacanah, Circular Road, by Rev. Mr. Rabascall.

On the 31st July, Feast of St. Ignatius, the same Apostolic priest baptised in the Widow's Asylum, Intally, an aged Female, who had embraced the Catholic Faith.

To the Rev. Mr. McCabe.

Rev. and Dear Sir,—I beg to send you per bearer, the sum of Company Rupees (30) thirty, being the amount collected by me from the Catholics of Serampore, for the Propagation of the Faith, from 1st January to 30th June, 1846.

Your's respectfully,

D. A. Gantzer.

Serampore,
July 22nd, 1846.

PROPAGATION OF THE FAITH

Mrs. Franz, ...	Rs.	1	0

Through Rev. Mr. McCabe.

From the Catholics of Serampore Collected by Mr. Gantzer, ...	Rs.	30	0

BENGAL CATHOLIC ORPHANAGE.

Mrs. M. Haly, ...	Rs.	3	0
Rev. Mr. McCabe, ...		2	0

Mrs. M. Haly and Mr. and Mrs. Hand, have kindly sent two donations of Clothing for the use of the Orphans.

THE POLISH VICTIM.*

BY MRS. CHARLTON.

"What an accursed thing it is to gaze,
On prosperous tyrants with a dazzled eye."

Wordsworth.

Man is one:

"And he hath one great heart, it is thus we feel
With a gigantic throb athwart the sea,
Each other's rights and wrongs—thus are men."

Festus.

Thou hast been loaded with a captive's chain,
And wept—and mourned—and suffer'd *not* in vain,
Thy wrongs through Europe have become thy fame,
Branding the Czar with everlasting shame.
Upon this age now dawns a Godlike power,
And vice *must* tremble, and the wicked cower
Beneath the force of words,—of men's opinions;—
How will the despot brook the scorn of millions?
The Pontiff's calm,—majestic, stern appeal
To Christian tribes, exhorting them to kneel
In the Lords's temple—not to fight, but to pray
"Vengeance is mine" saith God "*I will repay.*"—
While flatterers cringe around the tyrants throne
Upon his ear will strike the distant tone
Of indignation long, and loud, and deep
Over Polish Victims who in silence weep
Rebukes from England's nobles when they stand,
In the free senate of their happy land,
And burning censure in her sister isle,
From the warm Irish hearts that know not guile
He dreads the echo of Britannia's press,
For wrongs proclaimed *must* soon obtain redress.—
England! new glory waits thee! may thy words
Be still more potent than thy children's swords,
Which conquered kingdoms

Holy Nun farewell!

May some far sweeter harp thy sorrows tell,
Yet these few words of sympathy will show
How far have reached the chronicles of woe
The crimes which Russia thought in secret done
Read by the glowing light of India's Sun
Declare God's providence;—that nought is hid
From that dread eye which slumber's heavy lid
Can never close;—*That* eye watched o'er thy pain,
And through the dungeon wall beheld thy chain—
On earth, thy guerdon is a Saints renown!
In heaven thy recompense—a martyr's crown!

Secunderabad, June 12th, 1846.

* The Abbess of Minks, who has lately suffered so much from Russian persecution.

CHUNAR NEW CATHOLIC CHAPEL.

Through Gunner E. Silke.

(*Continued from page* 48.)

Delhi.

Miss Mary Jane Thornton, ...	Rs.	5	0
J. Smith, ...		10	0
Bromley, ...		2	0

Meerut.

C. Grant, ...		5	0
J. Newton, ...		5	0

E. Biddulph, Lieut. Col. ...	Rs. 8	0
J. Kelly, ...	5	0
J. M. Gordon, ...	5	0
A Protestant, ...	2	0
A. H. Courtney, Pensioner, ...	5	0
Alexander Heatherly, Esq. ...	2	0
J. M. Graham, ...	25	0
D. Peari, Purit, ...	4	0
A. J. Begbi, ...	25	0
A well wisher, ...	2	0
Thos. Rabbett, ...	2	0
P. Mooney, ...	2	0
W. Butterfield, ...	2	0
Mr. Key, ...	2	0
KURNAUL.		
C. Gubbin, Esq.	5	0
Mrs. Carne, Senior, ...	25	0
H. Carne, ...	25	0
Mrs. A. H. Mathews,... ...	25	0
J. H. Carne, ...	25	0
S. Smith, ...	2	0
R. Murdock, ...	5	0
R. Mc. Mullen, ...	4	0
J. Doolan, ...	2	0
F. M.	4	0
W. A. 52d N. I.	5	0
D. O. C. S....	2	0
SAHARUNPORE.		
A. Well Wisher, ...	5	0
M. T. Shelly, ...	5	0
Edward Dickey, ...	10	0
Baid, ...	4	0
DEERAH.		
Mrs. Kirke, ...	20	0
A. H. G.	5	0
Mrs. Huish, ...	5	0
J. P.	2	0
An old Horse Arty. Soldier and his wife, ...	5	0
G. M. B.	5	0
LANDOUR AND MUSSOORIE.		
D. M.	1	0
Father Mariyan, C. Misswnary, ...	2	0
F. A. Sullivan, ...	5	0
Mr. G. Gubbins, ...	5	0
J. Neston, ...	3	0
J. Healy, ...	5	0
E. A. Pelles, ...	3	0
P. Healy, ...	2	0
D. M. Healy, ...	2	0
H. G. Scott, ...	3	0
Mrs. Studay, ...	5	0
Mrs. Whelan, ...	5	0
Father John Mary, C. Missionary, ...	2	0
Convent of Mussoorie, ...	3	0
Captain Hutton Invalids, ...	10	0
E. Billvee, ...	2	0
J. M. Fast.	100	0
Mrs. E, Dickenson, ...	4	0
Mrs. Baldwin, ...	2	0
Capt. Wheeler, ...	5	0
M. J. Monk Landour, ...	8	3
Antony Timbrook Qr. Mr. Sergt. ...	5	0
H. E. W.	4	0
J. Gorston, ...	4	0
A well wisher, ...	2	0
James Kane, ...	2	0
A well wisher, ...	2	0
H. C. Smith, ...	5	0
H. Martin, ...	2	0
UMBALLA.		
R. Ashton, ...	3	0
A. Hopper, ...	6	0
A. Friend, ...	1	0
E. K. Mooney, ...	3	0
N. W.	2	0
A well wisher, ...	3	0
Mrs. O'Brem, ...	5	0
Hynes, ...	5	0
Griffin, ...	2	0
Mrs. Dease, ...	3	0
R. O. Mt.	2	0
A Friend, ...	5	0
J. H. Son, ...	3	0
GWALIOR.		
Sir E. Shakspear, ...	30	0
C. F. De Costa, ...	2	0
H. J. Tetterney, ...	2	0
J. Mc. Donald, ...	2	0
H. Squires, ...	16	0
R. H. S.	5	0
T. A. Close, ...	5	0
H. M. Markham, ...	2	0
Sergt. Major Young,...	2	0
A Friend, ...	2	0
John Gillan,...	1	0
John Ford, ...	5	0
Father Michl. Angelo, C. M.... ...	10	0
A. B.	5	0
Mathew Quirke, ...	2	0
Brigr. Weymes, ...	4	0
J. Doyle, ...	5	0
Timothy Tomkins, ...	10	0
LUCKNOW.		
O. N. Richardson, ...	5	0
G. Hexter, ...	2	0
J. Sullivan, ...	5	0
J. C. V.	2	0
D. Allison Sergt. Major, 23d N. I....	2	0
J. B. Molloy, ...	2	0
C. S. B.	2	0
E. Catania, ...	4	0
J. M. Williams, ...	10	0
J. Whitely, B. Sergt.	4	0
A. Bird, ...	1	0
W. R. Gerrard M. D.	5	0
H. M. ys. 10th Regt. at Meerut, ...	22	0
W. H. S. Lloyd Light Cavalry, ...	10	0
Mr. Laran, ...	10	0

ON THE WAY TO ALLAHABAD.

A Friend, ...	Rs.	10	0
Sert. Major McGrath, ...		5	0

BENARES.

Sergt. E. Kavanagh, ...		4	0
Sergt. P. Hamilton, besides 10 Rs. his former subscription, ...		4	0
Rev. F. Philips, besides 20 Rs. his former subscription, ...		4	0

EUROPEAN ORPHANAGE AGRA.

Rev. Mr. Vincent, ...	Rs.	50	0
Lieut. W. Halliday, *Second Donation.*		50	0
Rev. M. Angelo, ...		30	0
Col. P. Filose, ...		100	0
Col. Jacobs, ...		100	0
Major A. Filose, ...		100	0
Capt. Florence, ...		25	0
Capt. Michael,... ...		25	0
Mrs. E. Filose, ...		70	0
Mrs. Mary Ann, ...		25	0
Mrs. Eliza, ...		25	0
Native Christians of Gwalior, ...		44	0
Mr. Michael, ...		5	0
Mr. J. John, ...		5	0
Mr. Maddock, ...		5	0
Mr. Walker, ...		5	0
Mr. W. Kelly, ...		5	0
Mr. W. A. Douglas, ...		5	0
Capt. Trower, 9th Lancers, ...		10	0

Service. Simla.

Selections.

THE LATE POPE.

The Paris Papers of the latest dates, give the following interesting accounts, on the death of His Holiness Pope Gregory XVI. and the usages and ceremonies to be observed on the occasion:—

"A telegraphic despatch has been received from M. Rossi, dated Rome, the 1st, announcing that Pope Gregory XVI., who had been recently suffering from fever, but was supposed to be out of danger, had died suddenly on the 1st, between nine and ten in the morning. The deceased Sovereign, whose name was Mauro Capellari, was born on the 18th of September 1765. He was therefore in his 81st year. When a monk, he had obtained a great reputation for sanctity and talent and was in high esteem as one of the Princes of the Church before he was placed at its head. Mauro Capellari was created a Cardinal in 1825, and was elected Pope on the 2d of February 1831. He took his seat on the Pontifical Throne under the name of Gregory XVI. According to the ordinary regulations, the Cardinals are to meet in conclave ten days after the death of the Pope to elect a successor. If there be no departure from this rule on the present occasion, the mass of the Holy Ghost which precedes the conclave will be celebrated on the 11th, in the Church of the Priests of the Mission, at Rome."

"The Church of Rome is now rendering to the Pope its last offices, which are called the *Noven Diali*, because they last nine days. The Cardinals, formally assembled, exercise the Sovereign authority and are making preparations for the great act of the election of a successor to the late Pontiff who must be one of their body. The diplomatists are admitted to short audiences. Each Minister after the usual compliments ventures to give his private recommendations, but always in general terms, waiting till his letters of credence are to be announced, and which must be addressed to the Sacred College, which receives them at the grated wicket of the Conclave. In the evening of the day on which the Cardinals enter the Conclave, they proceed there in procession, chanting the *Veni Creator*. During this evening the members of the diplomatic body, may enter the Conclave, and even the cells or apartments of the Cardinals. At the closing in of the night, an official walks through the corridors ringing a bell, as the signal of departure, and the Conclave is closed in, not to be re-opened until after the election is consummated. All this will pass on the 11th inst., between seven and ten clock. The first steps in the election will be taken on the 12th. All business is suspended during the sitting of the Conclave, even the Tribunals suspend their proceedings, and the only authorities that retain their functions are the Camerlingua, the Grand Penitentiary, and the Vicar of Rome. No order can be issued from any other authority without being specially confirmed by the assembled Cardinals, which confirmation is transmitted immediately to the Governor of Rome, and Treasurer General. According to the custom which has always been observed, the arrival of the Cardinal Legates, and the foreign Cardinals will be waited for before the election is seriously entered upon. The first may arrive at Rome in time for the second or third day of the *Noven Diali*, and the others by the twentieth day after the death of the Pope; consequently there can be no election before the 20th inst., unless some unforeseen event shall occur. To constitute a valid election, the candidate must obtain at least two thirds of the votes minus his own. If 43 Cardinals are assembled he must have 30 votes, and if there be 46 the majority must be 31. If the Conclave be composed of 57 members the election will be completely canonical, if one of the candidates has 38 votes without reckoning his own."

"The *Presse* says:—We received yesterday a letter from Rome, of May 30, which states that after a surgical operation, performed on one of the legs of his Holiness, a violent inflammation took place there on the 26th. The evil had increased so rapidly that on the arrival of our correspondent's letter the physicians no longer entertained any hope of saving the patient. It is well known that Gregory XVI. suffered from a chronic affection in the legs, caused by the habit of passing the greatest part of the day at his desk.'—According to this letter the death of the Pope was not so sudden as stated in the telegraphic despatch."

The *Constitutionnel* has the following on the death of Gregory XVI:—

"The death of Gregory XVI. is an important event both for Italy and the rest of Europe. Grave religious questions are at this moment in suspense, and the change of Pontiff, and consequently of the Cardinal Secretary of State, may become a new embarrassment in the affairs pending between the Court of Rome and the European governments. And, if the Powers of Europe, who are so anxious to preserve peace, do not oblige the Court of Rome to adopt the institutions indicated in the memorandum of May 21, 1831, as well as in the manifesto of September 1845, another more serious insurrection may be expected in Italy. We shall see if the Ministry will again, on this occasion, abandon the dignity and the interests of the country, and if it will forget what the most influential members of the Cabinet have said on this subject on the discussion which took place on the occasion of the evacuation of Ancona. Meanwhile the part of M. Rossi, French Ambassador at Rome, is in the present circumstances of great importance. It is well known that it is above all in the conclave, which will commence on the 11th inst., that each Ambassador of the Catholic Powers sets to work every wheel to turn his influence to account, whether in seeking to get a Cardinal of his choice raised to the Popedom, or in excluding a candidate who might displease his Government."—*Galignani's Messenger.*

The following additional particulars respecting the late Pope Gregory XVI. are given in the Malta Papers:

His Holiness was ill for eight days but up to the evening before his death, nothing serious was apprehended. Suddenly, in the evening of the 30th May, his appearance took an alarming turn and he visibly fell off until death relieved him from this world.

Official notice was immediately forwarded to Cardinal Riation Sforza, the chancellor, who repaired instantly to the Vatican, in order to perform the formalities prescribed for similar occasions, to make the required recognizance of the body and to take charge of the consecrated *Fish Ring.* The great Bell of St. Peter, then announced to the people of Rome the vacancy in the apostolic see.

The funeral service was to commence on the 4th June and to last nine days, after which the conclave will assemble for the election of a new Pontiff.

Gregory XVI. was formerly called *Mauro Cappellari,* a Benedictine Monk of Camaldoles. Born at Belluno on the 13th September, 1765. Pope Leo XII. called him to the Secret Consistory on the 21st March, 1825. He was made Cardinal on the 13th March 1826. On the death of Pius VIII. at the second conclave held on the 2nd February 1830, he was raised to the Pontifical chair. Aged 81 years, 8 months and 14 days—reigned 15 years, 3 months and 29 days. During his reign 75 Cardinals were created.—*Gentleman's Gazette, July* 11.

The Rev. Henry Bacchus has gone over to the Romish Church. He is the son of the late George Bacchus, Esq., of Norwood and Birmingham, formerly in union with the Rev. George Clayton's Church, at Walworth.—*Watchman.*

ON THE RELIGIOUS MOVEMENT IN ENGLAND.

[*From the Univers.*]

The Anglican Church endeavours to hide its weakness and the losses which it deplores, by pretending to gain a footing abroad. It is a means of ringing the changes, and of furnishing arguments to Dr. Pusey, encreating his friends to remain steadfast to that communion in which they were born. This celebrated Doctor will not fail to address them—"What, will you abandon a Church which shows such signs of life, and is gifted with a strength of expansion so great, that it plants its standard in the middle of the Chinese empire, and in the forests of Australia?"

The episcopal Sees created by Anglicanism during the last few years, have proved the sterility of such attempts, which have hitherto produced nothing but the glitter of the pounds sterling, placed at the disposal of their occupants. Like branches lopped off from the trunk, and no longer nourished by it, we behold them withered up without having taken root, unable to produce that luxuriant foliage which would invite the nations to come and repose beneath their shade. What fruit has the presence of Bishop Alexander produced in Jerusalem? Anglicans themselves have blushed at the results of that foundation.

It would really seem as though they would conceal the puerility of these attempts by repetitions. Three new episcopal Sees are to be erected in the English colonies. A Society for Religious Propagandism has voted fifty thousand francs to establish a Bishoprick in the English possession in China, at Victoria, on the island of Hong Kong. If such attempts could be fructified by gold, their success would be certain; but we are not aware that the Apostles derived any help from this means, when they conquered the world to the Gospel. However, other times bring other instruments of conversion. One individual has given the Bishop of London 125,000 francs for the Anglo-Chinese mission. Another sum of 125,000 has been placed by some pious soul at the disposal of the same prelate, to found a College near the projected Bishoprick, 200,000 more has been collected in different quarters to encourage this magnificent project. So that upon the mere announcement of an intention to create a Bishoprick in China, 500,000 francs have come in before an appeal could be made to the public. This is enough to excite the covetousness of missionaries aspiring to episcopal crosiers.

Two episcopal Sees are also to be established in Australia.

These creations may startle superficial observers, but in reality what do they prove? Is it that these Bishops are sent out to supply actual wants? Does the success of Anglican propagandism require their presence? Do nations, converted by Anglo-Chinese missionaries, solicit the grace of having a prelate amongst them? Nothing of the kind; it was but lately that a Protestant journal, in an article which we regret is not now before us, demanded of these English missionaries a severe account of their *far niente,*

and proves, from incontestible, evidence, that so far from making proselytes, they had most shamefully neglected the English residents of the island of Hong Kong. It reproaches them with not having raised even a decent chapel for the celebration of worship, whilst the Catholics have built a Church and made numerous conversions. The British troops, it tells us, are obliged to resort to the Catholic Church, if they wish to receive any religious instruction.

Such is the picture of Anglican missionary success in the British possessions in China. Under such circumstances do they dream of creating a Bishoprick at Hong Kong? We do not think we are mistaken in considering these efforts of a Church stricken at heart, as an expedient adopted to make men believe that it still possesses a vitality and strength which it has long ago lost in the anarchy occasioned by its errors. What success can Anglican persuasion obtain in China, when the *prestige* which surrounds it in England is unable to retain its children within its folds. The anarchy which divides its episcopate compels those of its members who seek for truth to have recourse to the authority of Rome for the dissipation of their doubts upon foundamental points of Christian doctrine. The conversions we witnessed during the last year and beginning of this continue from the ranks of the clergy of the Establishment and in both Universities. We give now some fresh names to be added to the list of those already announced.

March 16.—Robert Monteith, Esq., M. A., of Carstairs, Scotland, and Trinity College Cambridge.

March 25.—Mrs. Monteith, wife of the above.

Palm Sunday.—The Rev. Wm. Wells, Curate of St. Martin's, Liverpool.

Tuesday in Holy Week.—The Rev. Howell Wm. Lloyd, M. A., of Baliol College, Oxford, and of Kegidog, Wales.

Holy Saturday.—The Rev. Edw. H. Thompson, formerly in London, now of Ramsgate.

Mrs. Thompson, wife of the above.

The Rev. S. M. Jephson, of Willey, Norfolk.

Our informant adds that the poor of Ramsgate are disconsolate at the loss of the Rev. Mr. THOMPSON, who was to them a father and a friend. The conversion of Mr. WELLS has produced a great sensation in Liverpool. On the day of his abjuration his friend, the Vicar of the same parish, preached a sermon to tranquilise his parishioners on this event.

We shall have occasion to return to this discourse, in which the orator speaks of his curate with the highest esteem and respect, and where the causes which have forced so many learned and pious men to seek in Rome peace of heart and mind, are shown forth in a light little favourable to the Anglican Church.

"Here," says our correspondent," are more conversions, and I hope soon to be able to encourage the prayers of our brethren in France, by giving them news still more consoling. The movement, which had slackened for some weeks, has recommenced with fresh vigour. All progresses well, and circumstances justify great expectations."

We may add, that, among the converts of 1845, we omitted to mention ROBERT WALKER, Esq., M. A. of Lincoln Coll., Oxford. The *Bath Journal* announces that several ministers of that diocese had resigned their charges, with the intention of embracing Catholicism. Four converts, whose names we do not know, were received last week in the chapel at Kensington.

These are consoling facts for the Church; facts, the consequences of which cannot be lessened by the *envoi* to China and Australia of Bishops without flocks or jurisdiction."

TRUE APOSTOLIC MISSIONARIES.

The "London Punch" draws the following comparison between Catholic and Protestant Missionaries in New Zealand. The late debate in Parliament, respecting the policy of the Government and the conduct of the *Evangelicals* in that country, fully sustains the carcasms of Punch.—*Catholic Telegraph.*

In the galleries of the Jesuit College of Rome hangs a series of portraits, villainously painted for the most part, of defunct brothers of that Society. Round the foreheads of every tenth man or so, you see painted a circle of vermilion —not by way of ornament, for it is an ugly headdress, but to signify that the person so decorated has met with death, in the pursuit of his missionary labours among the Heathen.

At the Propaganda, where they teach, preach, and sing, in every language in the world, young men are pointed out to you, who in addition to the black dress, have a little red cord, which means that they are *doomed to death.* They go to China, take the native habit and dress, preach there until discovered, and die as hundreds of their brethren have done before them. These are the men whose abominable artifices and superstitions are constantly attacked in Exeter Hall.

This line of martyrdom is by no means the line of our missionary Fathers—Fathers, indeed, and with large families too; but though they labour more comfortably, they perform many wondrous things.

We suggest, that against next May meeting (there will be plenty of time) Mr. Dandeson Coates, the Secretary of the British Propaganda, should get up a picture-gallery for the edification of the good souls who came up to subscribe to the missions, and pay and console our martyrs before they go forth to their work.

In New Zealand, for instance let us have pictures of their sufferings, persecutions, and the miracles they have performed—yes, miracles. There was Father Kendal: Mr. Buller tells us, in his speech, that he purchased *forty square miles of land with thirty-six axes.* Was not this working wonders? This martyr should be painted with an axe in the corner of the picture, as Bartholomew is with a gridiron, or Catherine with a wheel.

Father Williams, that Converter of the Heathen, should have a fine canvass dedicated to himself and his large family. "He got 11,000 acres of land out of the natives, Mr. Buller says—and Dandeson Coates declares this is what every family missionary ought to do,

Father Taylor got 50,000 acres. Fairburn got 40,000 (Dandeson says that they are going *to give it back again*—a subject for another picture.) Another little army of twenty-three martyrs put in their claim for 186,000 acres. Let all their portraits be painted, and hung up in Lincoln's Innfields for the encouragement of other missionaries, and to induce the public to give more money to poor fellows who can't cultivate their land without capital.

These proud achievements belong to the Church alone. The Roman Catholics in New Zealand have not asked or taken an acre.

There is only one little job among the Wesleyans; and what was the consequence? The man who executed it was disowned, and immediately excluded from that unworthy and sectarian body. Let us trust he has found refuge in Dandeson's pale.

Mr. Jerninghan Wakefield tells us in his book, that the admirable Fathers (bless them for their benevolence and Christian good-will!) have taught the natives not to put their trust in any man of the world, or to bargain with the European traders who might cheat them, as the Fathers never do; and they call all the non-missionary colonists *Devils*. Devils of course—and what is the duty of their reverences? Why, to cast out the devils to be sure, and to keep the natives from all danger.—*Pittsburgh Catholic.*

AMERICAN SLAVERY AND THE FREE CHURCH.

A second public meeting on the subject of the connection of the Free Church with American Slavery was held on Wednesday evening, in South College Street Church (Rev. Mr. French's), at half-past six o'clock, when the church was crowded by a most respectable assemblage.

Mr. Buffum, who was received with much applause, gave an account of the progress of the abolition cause in America, and commented strongly on the slanders lately heaped on the Abolitionists by Dr. Cunningham and others.

Mr. Thompson then came forward and addressed the meeting, amidst great applause. He said, that in all former discussions on the question of slavery in this country, they had taken for granted what was now disputed, namely, that in the Word of God they could find no vindication of the sin of man-stealing and man-holding. In this very city, he himself was, in former days, opposed to one who advocated the gradual and progressive abolition of slavery, but who never attempted to support his arguments by a single reference to the Gospel—nay more, he did not even deny the evil of slavery in the abstract—and how was he treated? Why, the individual of whom he spoke was not permitted to occupy one single pulpit, whilst he (Mr. Thompson) was every where seconded by all; and by none more than those whom he found now, when he was called again from London to advocate the same cause, had adopted the principle that it would be an insult to Christianity and an insult to humanity to refuse sympathy and connection with the degraded slaveholders of the United States. (Cheers.) He could tell them that this was not a question—now that it was tested—which would be allowed to die away and expire—it would enter into their meetings, into their Synods, into their Assemblies, into their Theological Seminaries; and it would be debated again and again until it was made clear and convincing that it was an absolute impossibility for a slaveholder and a Christian to appear in one and the same person. (Cheers.) The question had been placed in this new light by the leaders of the Free Church; and it was apparent to all who looked at the present position of that church in regard to the question that she was in a dilemma—in a predicament from which there was only one way of escape—and that way was the safest, the best, and, above all, the most Christian which could be adopted—namely, to "send back the money." (Cheers.) The silence of the General Assembly of the Free Church was not the silence of assent—it was not the silence of approbation—(cheers)—no, it was the silence of awe—(loud cheers)—the silence of awe inspired by those who, by the might of their talents, their intellect, and their "pride of place," held rule and authority there. (Cheers and disapprobation.) Mr. Thompson then proceeded to show from the Old and New Testaments that there was no authority for holding any man in a state of slavery—though he did not deny that some were in a state of subjection to others—but not in a state of slavery. They could find no law there which declared it death for the second offence of placing the Word of Life in the hands of the young; and that, too, in a land where the trump of freedom had been long sounded—a land from which the Declaration of Independence had been for seventy years promulgated with a voice of thunder to the "king-ridden" nations of Europe, but whose soil was watered by the tears of the bond-man, and in whose borders three millions of our fellow-men were kept from the sound of that trump of liberty by the shackles and the cow-hide of the slave-holder and the oppressor. (Loud cheers.) Yet these were the men, and this is the country, for which the Free Church professed so much sympathy, kindness, and Christian feeling. But he would tell that Church that the advocacy of such principles would corrode and fester her to the heart's core, and that she should, in after days, be held up as an example and a warning of a great body of Christians coming out on a point of principle from a National Establishment, to hold communion and Christian fellowship with the man-stealer and the oppressor. (Cheers and some hisses.) They did not walk up to the commandment, "Do unto others as ye would that they should do unto you"—they did not fulfil the parable of the good Samaritan while travelling by the way, for when the priest and the Levite of the Free Church of Scotland—(loud cheers)—were on their way to the American Samaria, they passed not one, but three millions of afflicted fellow-men, without stopping to pour the oil and wine into their wounds, or affording them sympathy or relief—(loud cheering)—but they accepted the gold and the silver of the task-masters—brought it from the shrine of the American Moloch, and laid it, as a peace-offering, on the altar of the Free Church of Scotland. It was changed days now with Dr. Cunningham indeed, when he

could afford to go out of his way to abuse the abolitionists—changed day, from the time when he (Mr. Thompson) had heard Dr. Cunningham, in his own house and at his own breakfast table, for more than an hour pour out the eloquence of his soul in indignation against the American slave-holder; and declare that he held no connection so revolting as that of a Christian Church with the traffickers in human blood. (Loud cheers.) They had a meeting last night, they would hold another one to-morrow night—and the next—(laughter)—there should be no peace in this city now—nor before the meeting of Assembly—nor at the meeting of Assembly—(cheers)—until this question was brought to a successful issue—in one word, until they had—sent home the money. (Cheers.) They should wait with patience until they had seen the reception which the memorial of George Douglas would meet with from the Free Church Assembly—a memorial praying to be heard in that body, on behalf of the cause of three millions of those who were once his fellow-slaves. (Loud cheers.) There was at present on sale, in a shop on the North Bridge, in this city, a pamphlet written by he would not say who—which declared it a sin—absolutely sinful—that a member of the Free Church should cross the threshold of the Erastian Establishment—which declared that with their brethren in that Church there could be no sympathy—no connection—no communion: but they could turn round and fraternise with the un-Christian, the blood-polluted manstealer, hug him to their bosoms, and thank him for the donation of his ill-gotten wealth to the coffers of the Sustenation Fund. (Loud cheering.) These were the men who could with one hand uphold the sin of entering into an Established Church, and with the other pour out the vials of their wrath on the head of the unfortunate abolitionist, tell him he was keeping back the cause of anti-slavery, and call him—Infidel. (Loud cheers and hissing.) In conclusion, he called on that venerable father of the Free Church—Dr. Chalmers—he conjured him by his sayings and writings in former days—by his learning, his eloquence, and his power, to go to the ensuing meeting of the Free Church Assembly, and wipe away from her escutcheon the foul blot which had been cast on it—to point out to them how all other bodies had repudiated the "system" except themselves—show them what had been said and done by the Relief Church, the United Secession, the Reformed Presbyterian Church, the Presbyterian Church in England, and even what was doing by the proposed Evangelical Alliance in reference to this question—(cheers)—and let their first act be to seek contrition and repentance—raise the standard of their Christian fellowship—show sympathy with the bondman and the oppressed—and "send back the money." (Loud and prolonged cheering.)

Mr. Thompson concluded a speech of nearly three hours' duration, by putting it to the meeting whether they approved of the sentiments which had been expressed; and was answered by an unanimous burst of approbation. He stated that he had sent to Dr. Cunningham, through the Post Office, a copy of a challenge, which had been made pretty public throughout the city, to meet him and debate the question openly; but he had as yet received no answer to his communication.

A third meeting was held in South College Street Church on Thursday evening, which was also very numerously attended. The speakers on this occasion were Mr. H. C. Wright and Mr. Thompson. The former, in the course of a lengthened speech, which, in common with those delivered by his co-adjutors, was replete with censure upon the conduct of the Free Church in regard to her connection with the slaveholding Churches of the United States. He stated that he had received a number of letters from various respectable clergymen throughout the kingdom, who sympathised with the exertions of the Anti-Slavery deputation, and deprecated the conduct of the Free Church in having received into her coffers the money of the slaveholder. One of these letters, which was from Ireland, compared the conduct of the Free Church with that of the Repealers, who, in similar circumstances, had returned, in the words of Mr. O'Connell, "the blood stained dollars" which had been sent to support their cause from the slaveholders of the United States. This was a lesson which he hoped the Free Church would not overlook. Mr. Thompson, in the course of a lengthened and eloquent address, mentioned that he had received a reply to the challenge which he had formally sent a few days ago to Dr. Cunningham. The Doctor's letter stated, that he was not the author of the preface to the book entitled "A Picture of American Slavery," which was re-published in this country in 1835, which Mr. Thompson, in a previous speech, had ascribed to Dr. Cunningham, and commented on; and 2ndly, the Doctor declined meeting Mr. Thompson in public discussion on the points at issue.

A public breakfast was held yesterday morning in the Waterloo Rooms, in honour of George Thompson, Esq. and his brother abolitionists. John Wigham, Esq. occupied the chair. Mr. Thompson, Mr. Douglas, and Mr. Buffum, severally addressed the meeting in short but eloquent addresses, acknowledging the honour conferred upon them on that occasion. Mr. Buffum, at the conclusion of his speech, stated that Mr. Lloyd Garrison, the leading abolitionist from the United States, would visit this country in the course of the present season.—*Scotsman, May* 2.

CATHOLIC INTELLIGENCE.

THE BELGIAN CLERGY.—In the debate in the Belgian Chamber of Representatives, it was stated that there are in that country 4,529 priests, 2,520 parishes, and 4,858,626 inhabitants; hence it results that there are two priests for each parish, and one priest for every 100 inhabitants. The average salary is 600f., and out of this they have the charge of relieving the poor; the total amount charged in the budget of 1845 for the salaries of the inferior clergy is 3,212,090f. (£124,480.) In the budget of 1846, an addition of 60,000f. for the erection of chapels of ease and the augmentation of small incomes. In spite of a lively opposition, this addition has been voted by the Chamber.

DEATH OF REV. MR. HAND, PRESIDENT OF THE COLLEGE OF ALL-HALLOWS, DUBLIN.

College of All-Hallows, 21st May 1816.

My Lord—The beloved, the sanctified president of All-Hallows is—how shall I pen the heart-rending word! no more.

The light that in the early morning of clerical life, shone sufficiently resplendent to illumine dark distant climes, has set to rise no more—or rather to re-appear on the great day of final retribution, clad in all the glories in which the infinitely liberal Master he so well loved and imitated, will not fail to array "this Vessel of election." The sainted Father Hand died here yesterday evening, within a few minutes of eight o clock, in the very act of exhorting the gifted and respected superiors of this interesting establishment to "love one another"—"to be perfect." "Diligite alterutrum" did he with the apostle of love again and again affectingly repeat, and the grand incentive to sanctity, "ambula coram me et esto perfectus" was the earnest inculcation of his dying and once eloquent lips. The public voice—and in this instance, "vox populi, vox Dei," I trust—canonizes his virtues, and proclaims him a saint.

This infant establishment, founded by his apostolic zeal and heroic labours, sustains a shock—but the fostering care so visibly bestowed by a favouring Heaven, will still be continued, and the piety of the faithful Irish people will not fail to rally, with augmented devotion, around an institution that has already carried the light of the gospel to the remotest regions of the earth. For my humble part, I shall quadruple my annual subscription.

From his earliest youth my dear departed friend was intimately known to me as his pastor, and most endeared for his ever admirable and exemplary virtues. Nor will it be the least of the glories of your lordship's distinguished episcopal admiration to have given him to the church, and to have always aided him with warm encouragement and liberal support in the great enterprise to which he sacrificed his precious life.—I have the honour to remain, my Lord, your Lordship's very humble and devoted servant,

N. M'Evoy.

Right Rev. Dr. Cantwell.—*Pilot.*

FUNERAL OF THE REV. MR. HAND.

The remains of this venerable priest were on Saturday committed to the grave. Within the domain of the establishment which his zeal had called into existence, and in the shade of a venerable ruin which is embowered with the fresh leaves of early summer, the Superior of All-Hallows reposes.

Precisely at eleven o'clock on Saturday the Office for the Dead was commenced in the College Chapel. We have seldom seen such a concourse of clergymen as assembled to do honour to the obsequies of the deceased.—Right Rev. Dr. Whelan, Vicar Apostolic of Bombay, attended in *pontificalibus*, and presided at all the ceremonies. He was assisted by the Rev. Dr. Woodlock; Rev. Mr. Moriarty, V. P., and Rev. James Clarke; the Very Rev. Dr. Renehan, President of Maynooth; the Very Rev. Dean Meyler, the Very Rev. Dr. Yore, the Very Rev. Archdeacon Hamilton, the Rev. Dr. O'Connell, the Very Rev. Dr. M'Evoy, of Kells, and a host of others, who had long admired the talents and character of Mr. Hand, thronged the choirs. From every part of the surrounding neighbourhood, too, and from various parts of the city, crowds of the laity, to whom he had so often broken "the bread of life," bore testimony by their tears and their prayers to the virtues of the dead. Even the little children, for whose education he had sedulously laboured, sobbed, in their young sympathy, around the foot of the altar, and proved that in all the depths of society the beams of his warm charity had shed their influence.

Rev. Dr. Woodlock celebrated the holy mysteries, and was assisted by Rev. Mr. Moriarty, V. P., as deacon, and by Rev. James Clarke, as sub-deacon.

Navan had the honour of initiating Mr. Hand in the elements of classical knowledge. Memorials of his times in the seminary are fostered in the abiding affections of all who knew him. At an early period of his young life, however, he went to Maynooth, and there, we believe, he acquired the knowledge of the destitution of the Foreign Missions, which resulted in the bold and blessed enterprise of establishing All-Hallows.

Rev. Mr. Hand on his leaving Maynooth joined Doctor Dowley and his society at Castleknock.

Obscure, friendless, moneyless, and alone, Rev. Mr. Hand left Castleknock to found a new college in a poor country, and for an object in which many might imagine that Ireland was not more concerned than Greece or Belgium.

'Twere impossible, to recount even a considerable portion of the labour which Mr. Hand underwent in the beginning of his career.

Among the few whom the Almighty seems to have inspired with benevolent confidence in the man, and interest in the project, were his Grace the Archbishop of Dublin; and we believe we may add that the earliest lay patron of the new scheme was the Liberator of Ireland. Fortified with the sanctifying approval of the one, and the encouragement of the other, Mr. Hand departed for France.

After a prolonged stay in France he proceeded to Rome. The travel-worn pilgrim returned to his country blest in the approval of the Pope and the support of the Sacred College. He was received by the Archbishop and the Clergy of Dublin as became a pontiff and priests of Irish Catholicity.

All-Hallows was at length selected; and Mr. Hand, with the Rev. James Clarke and Rev. Dr. Woodlock, mentioned above, took formal possession. Day after-day the place was clothing itself in new beauties. Its members continued steadily to increase; its staff of officials became full, effective, and zealous in attaining the ends of the foundation, until on Wednesday last, eight fellow-labourers stood around his death-bed, listening to his last injunction. "Love one another," and nearly seventy students knelt around the altar of God, praying that he who loved the "glory of God's house," might take his rest in the paradise which he had opened to so many.

At this hour there are students in All-Hallows who, during the approaching autumn, will bid farewell to home, and friends, and country, for North and South America—the hot plains of India—distant Australia, and many places besides. He was ever collecting funds for his college, and ever enduring; but his companions never missed the sunshine from his brow. He was reckless of every indulgence himself, but ceaselessly anxious for the comfort of others. If ever there existed an uncanonised man "conformable to the image of the Son," 'twas he.

We understand that a beautiful mortuary chapel is about to be raised by a few friends who wish to

honour Father Hand's remains. It will be a most suitable monument. Yet the legend which is inscribed over the remains of a great architect* might well mark the grave of the founder of All-Hallows.—*Cork Examiner.*

SECESSION TO ROMANISM OF THE REV. MR. WENHAM.

The Rev. Mr. Wenham, Colonial Chaplain at Kandy, has joined the Roman Communion. We learn that he preached in the Government Church on the morning of Sunday last—was baptised by the French Priest the same evening, and went to confession next morning—St. Peter's day. Very little surprise can be felt in regard to this step by any one acquainted with the sentiments which this young gentleman has been in the habit of expressing—in private and in the pulpit. We have always heard him described as a rank Romanist, who ought long ago to have joined the Church of which he is now a Member, and of which, seeing that he is fortunately unmarried, he will doubtless shortly be a zealous Priest. Our only ground of quarrel with Mr. Wenham is that he did not long ago quit a Church whose constitution he was undermining: and we suppose the real Protestant Members of his Church will look on his secession as a good riddance. But it becomes the latter, in view of the present and similar occurances, seriously and solemnly to review the grounds on which they defend the union of Church and State. We can easily understand the effects of pious minds of such arguments as those usually offered in defence of the system, and especially of which, looking on Government in the light of a private individual, considers it equally bound to profess and support some form of religion—the best and purest of course. But the experience of the Romish, English Episcopal and Scotch Presbyterian Churches proves the fallacy of such arguments; and such events as the present must have their weight on sincerely pious minds. Here has been a man drawing £500 per annum, from a Government professedly Protestant, on condition that he should defend and propagate Protestant Doctrine; and he has fulfilled his engagement by furthering the interests of that antagonistic Church which he has at length joined. We are satisfied that there are other Episcopalian Ministers in Ceylon treading closely in Mr. Wenham's footsteps, of whose secession also we expect shortly to hear. The matter is notorious, and it behoves the *Protestant* Members of the Church of England to consider if the time has not arrived when it becomes them to make a movement in the direction of independence—whether they are not called upon to "come out and be separate" from the fast-lapsing State Church—and to organise a system which will give them such a degree of control over their Pastors as may secure to them true Biblical Protestant Ministrations. In connection with the State, it is becoming evident this cannot now be attained.—*The Englishman, July* 29.

* "Si quæris monumentum circumspice."
* Sir Christopher Wren, Architect of St. Paul's.

REV. DR. BURTON.

The above distinguished convert to Catholicity has addressed a second communication to a body calling themselves. "The Dublin Protestant Association," which is, we believe, presided over by Mr. Tresham Gregg. It is as follows:—

Dublin, 20th May, 1846.

GENTLEMEN,—I beg leave once more, and only once, to make a few observations on your last friendly address.

An apostacy literally signifies a declension, or falling from a position an individual or body once occupied: at the Reformation, the Protestant declined or fell from the Catholic church, which continued unaltered, and like its divine founder, "the same yesterday, to-day, and for ever." The Protestants are therefore the apostates who make such little scruple of changing, whilst those amongst them, who return to the faith of their forefathers are, instead of apostatizing, only re-ascending to the position they are invited again to occupy.

The very essence of the Catholic church is the great atonement of Jesus Christ; this is the centre of her divine worship; the Lamb that is slain she magnifies above all, and constantly confesses, that from his abundant merits flow all her expectations; this the meritorous cause that gives efficacy to her labours, and the price of all the graces that are lent us by the way, whilst the constant exhibition of his beneficial passion in the daily sacrifices, binds her children to his service more by power than by words.

As God is a spirit, and our Great Mediator a partaker of our nature, it has pleased him to make use of intermediate agents in his communications with our race; they form a part of a great family, since 'we are come not only to the spirits of the just made perfect, but also to an innumerable company of angels. A graceful recognition, therefore, of their offices to us must be the result of a true church, whose origin and whose destiny is heaven, which was to be led into all truth, and to which new developements of heavenly mysteries were to be vouchsafed, as her members were able to bear it, for life and immortality are brought to light by the gospel, till she come to the full vision, when the veil shall be rent, and the angels of God shall appear ascending and descending on the Son of Man.

The parallel you would institute between the Pagan worship and that of the Catholic Church cannot invalidate that communion which subsists between the saints on earth and those in heaven, for St. Paul declares them to be "one family" (the whole family in heaven and earth) implying thereby the closest relationship, and subsequent communication, since the Ascension of our Lord, and in the last verse of the 11th chap. of the Epist. to the Hebrews, the same apostle informs us "that they without us should not be made perfect," which consequently produces that earnest longing, on the part of both, to be consummately united in the city of foundation; and in all the ancient Liturgies you will find the record of some of the principal saints in the name of the whole heavenly family, united with supplication, that the church, on earth may be admitted

to a portion with them, and be made partakers in their felicity.

The Pagan theology, amidst its subsequent deterioration, still retained the traces of a borrowed revelation, and its very similitude to the truth was in some degree a corroborative for the Church of God; you may as well object to the doctrine of the incarnation, because the deities of the heathen are said to have appeared as men; you may as well object to the sacrifice of the ancient law, because practised by the surrounding nations who were strangers to the true God, together with that caricature of truth to this day existing amongst the Hindoos, Chrishna suffering and Chrishna triumphant.

God himself is glorified in his saints, nor is he ashamed to be called their God. Even under the Old Testament he establishes his memorial, and even his name, as the God of Abraham, the God of Isaac, and the God of Jacob, through all generations, and with their illustrious names does not Elias decorate his prayer, when on Carmel he confounded the prophets of Baal. This communion with them, so worthy of an empire that embraces heaven, the middle state, and earth, whose prince has the keys of death and hell, reconciles souls to their departure hence, elevates them above the circumstances of the present time, and consigns them to that society with whom they before had held communion, and who now on their failure here are prepared to receive them into everlasting habitations.

In conclusion, gentlemen, I would beg to observe, that respectable individually as you are, you still are not a body possessing any authority to decide on matters of such importance; you are not even countenanced by the prelates of your own communion, some of the ministers and members of which affirm the Church of Rome to be an appostacy, whilst others maintain she is not. The pillar and ground of truth, (unlike the dubious oracles of Paganism) is expected to speak with certainty and decision.

I have the honor to be, gentlemen,
your obedient humble Servant,
NATHANIEL BURTON.

DEATH OF THE MOST AGED PRIEST OF SCOTLAND.—At Ardoch, on the 3rd March, died the Rev. Lachlan M'Intosh, Catholic Priest of Gairnside. He had sat for sixty-four years on the side of Gairn, a faithful Catholic pastor, watching over his flock and labouring hard for their eternal salvation. Of the congregation which he found when he came to Gairnside he saw the greater portion laid in their graves; and of the present congregation, there are very few on whose heads he did not pour the waters of Baptism. He always enjoyed good health, and had reached the age of ninety-four when he died. He has left behind him, at Ardoch, two sisters, one of them aged ninety-six and the other ninety-one. It is seldom that so many members of the same family so literally inherit the promise of the commandment and live so long in the land. The ages of the three when put together reach 281 years.—*Aberdeen Herald.*

THE lady of the celebrated historian, Hurter, now Aulic Councillor of the Empire of Austria, has embraced the Catholic faith at Vienna.

SIR THOMAS MORE.

More fell upon an evil time. He had for master Henry VIII., one of the worst men and wicked tyrants that ever sat upon a throne. Whatever the value of the Reformation, small thanks are due to its chief promoters, and none to him. It was, so far as he had to do with it, a mere matter of selfishness and sensuality. The motive of it was not religious zeal, but grovelling lust; the end of it was the transfer, not denial, of the Popedom. He had no more merit than Satan had in bringing about salvation. He renounced the authority of Clement, because he was bent on repudiating a lawful wife; and he butchered the innocent and noble men because they conscientiously rejected his unjust pretensions. Of these victims, Sir Thomas More was the chief. The fate that befell him was not entirely unexpected. When most in favour with the King, his deep sagacity penetrated into his real character. Before Henry had disclosed the loathsome qualities of his nature, the philospher detected the intesity of his selfishness and insensibility of his conscience. When congratulated on the extraordinary tokens with which he was favoured, of his sovereign's fondness, "I thank our Lord," was his reply, "I find his Grace my very good lord indeed; and I believe he doth as singularly favour me as any subject within his realm. How beit, son Roper, I may tell thee I have no cause to be proud thereof; for, if my head would win him a castle in France, it should not fail to go." And go it did, without any castle in France.

It is not necessary to our purpose, in writing this sketch, that we should be able to maintain the correctness of the views to which Sir Thomas More was a martyr. The particular opinion that led him to the block was a Catholic doctrine. This opinion had not been expressed in any form to justify his sentence. The only evidence was that of a perjured villain. But if he had denied the King's supremacy, the moral case is not altered. Disobedience to human laws may be submission to divine ones, and then the criminal becomes a confessor. How far the conscientious convictions of the disobedient may yield excuse when wrong, is a question we do not meddle with. That More was conscientious no one doubts—that he could not part with his opinion without changing his religious faith is palpable to all. But we go further. With the positive part of his belief we confess no sympathy; but with the negative we throughly agree. We hold him mistaken greatly about the Pope—we maintain that he was altogether right about the King. In holding that the latter was not supreme head of the church he held the truth; the grounds on which he held it belong to another question. It was another form of the great question of our own times. Sir Thomas More was put to death on *ensentially* the same principle as that which caused the Free Church secession.

And never did a man carry himself, in circumstances of danger and of death, with a nobler heroism. When accused of treason as an accomplice of the Maid of Kent, he was heard privately before a committee, and spoke such things as he knew, however true, must be exceedingly displeas-

ing to Henry; and on his return home, being asked by his son-in-law why he was in such high spirits, he gave this memorable reply—"Wouldst thou know, son, why I am so joyful? In good faith, I rejoice that I have, given the devil a foul fall; because I have, with those lords gone so far that, without great shame, I can never go back." That time he escaped but the purpose of the tyrant to ruin him was more deeply fixed, and his own heart made up to meet the worst. On his refusal of the oath of supremacy he was sent to the Tower, when the lieutenant apologising for the poor cheer of the place, he jokingly replied, "Assure yourself that I do not mislike my cheer; but whenever I do, then spare not to trust me out of your doors." After various attempts to move and inveigle him, all of which failed, a special commission was issued for bringing him to trial; and he who had attained the highest honours of the etate, and had acquired a European fame, "was led on foot, in a coarse woollen gown, through the most frequented streets, from the Tower to Westminister-hall. The colour of his hair, which had become grey since he last appeared in public—his face, which, though still cheerful, was pale and emaciated—his bent posture, and his feeble steps, which he was obliged to support with his staff, showed the rigour of his confinement, and excited the sympathy of the people, instead of impressing them, as was intended, with dread of the royal authority. When sordidly dressed, he held up his hand as a criminal in that place where, arrayed with his magisterial robes, and surrounded by crowds who watched his smile, he had been accustomed on his knees to ask his father's blessing before mounting his own tribunal to determine, as sole judge, on the most important rights of the highest subjects in the realm—a general feeling of horror and commiseration ran through the spectators." The indictment was read, the defence was made, the jury was about to acquit him, when Mr. Solicitor Rich left the bar, presented himself as a witness, and forewore himself. After a cunning and cowardly summing-up by the Chief Commissioner, the jury brought in a verdict of *guilty*. In a few days the prisoner was conducted to the scaffold, where he exhibited the composure, and indulged the pleasantary, that had been his wont. Finding some difficulty, from weakness, in mounting the steps, he said, "Mr. Lieutenant, I pray you see me safe up, and for my coming down let me shift for myself." Having prayed, he addressed the executioner, "Pluck up thy spirit, man, and be not afraid to do thy office; my neck is very short; take heed, therefore, that thou strike not away for saving thy honesty." His head laid on the block, he requested him "to wait till he had removed his beard, for that had never offended his highness."

Thus died one of the most upright and virtuous victims that royal baseness and bloodthirstiness ever had. As long as there is a heart to abhor injustice, cruelty, and falsehood, and to value intellect, learning and integrity, so long will the murder of Sir Thomas More be deemed, looked at in its relations to its author and its subject, as a great disgrace, and a great honour, to human nature.—*Nonconformist, May* 13.

PROVINCIAL.

BATH.—The Roman Catholics are politically in advance of Bishop Philpotts; they see the distinction betwixt the Church and State, which he does not; they see no tie of loyalty in the Archbishop of Canterbury, and no power in the Pope to sever their allegiance. We hope the conviction of this will be brought home to his lordship, and he will then find that if he were to leave the House of Lords and go home to Exeter and attend his flock in peace, the political world would move on quite as well without his aid as with it.—*Keene's Bath Journal*, in an article on the "Religious Opinions Bill."

BRIGHTON.—In an article on the same Bill, the Editor of the *Brighton Herald* says:—"The absolving subjects from their oaths is rather a curious affair, and has been exercised by others as well as by the Pope. During the Commonwealth the Parliament absolved soldiers from their oath of allegiance to Charles I. and on the return of Charles II. the soldiers, and a good many others, were absolved from the oaths they had taken to be true to the Commonwealth. On the flight of James II., and the avowal of William III., there was a quittance of oaths, and all without any aid from the Pope. And so it has been in any great crisis in any country. Certainly the soldiers who had sworn allegiance to Louis 18th in France never were at the pain of applying to the Pope to get rid of their oaths before they joined Napoleon on his return from Elba.—*The Tablet.*

In the Park of Malmaison, recently purchased, with its chateau, by Queen Christiana, her Majesty has erected a Gothic chapel, under the direction of M. Sureda, the architect, in the style of the Sainte-Chapelle, at the Palais de Justice. The walls are to be covered with mural paintings, in the fashion of the thirteenth century; and M Henri de Gerente has finished one of five windows which are to enrich the arch. The one completed represents St. Augustin, the patron Saint of the Duke de Rianzares. The other subjects will be—St. Christiana, the patron of the Queen-Mother; the Holy Virgin; Isabella of Hungary, the patron Saint of the Queen of Spain; and St. Louis, the patron of the Infanta Louise. The great gate will be surmounted by a *rosace* of stained glass, richly executed. The arms of Castile, of Leo of Grenada, and of France, succeeded each other on a ground of blue.—*Athenæum.*

TAKING THE VEIL.—On Wednesday, the 6th instant, Miss Lalor, of Castlekelly, in the county of Kilkenny, received the veil in St. Bridget's Convent at Abbeyleix, in the Queen's County by the Right Rev. Dr. Healy, of Carlow. After the ceromonies were ended, about 300 partook of a sumptuous *dejeuner*, splendidly laid out in the school-rooms, at which his lordship, the Right Rev. Dr. Healy, presided; and closed the honours of the day, overjoyed with the proceedings, which were altogether new in this part of the country (the convent being established but a few years). We had some 300 very respectable Protestants in attendance, and all expressed themselves highly gratified with thes cene.—*Patriot.*

THE

BENGAL

CATHOLIC HERALD.

"*One body and one spirit—one Lord, one Faith, one Baptism.*"

No. 6.] CALCUTTA: SATURDAY, AUGUST 8, 1846. [VOL. XI.

DEATH OF GREGORY XVI. AND ELECTION OF POPE PIUS IX.

By a letter from Malta, we this Mail received a confirmation of the death of the late Venerable Pontiff of the Church, which took place after a short illness on the 1st of June, at the Vatican Palace. After a life of great labours and unspotted sanctity this excellent Pontiff has passed away to his reward, and has left behind him the memory of his virtues and the greatness of his example. The heart of every Catholic who reveres the Head of the Church and the Majesty of Christ in the person of his Vicar, must be struck with the news of this great event. No matter though it had often been prematurely announced and was familiar in the expectations of most of us. No matter that he died full of years as of honours, and that his span of life had extended considerably beyond the average of human existence. There is a solemnity in the death of such a man which derives but little of its impressiveness from surprise. It is not a rush-light of human manufacture that has been extinguished, but a sun that has set in the heavens. The lips that are closed were the keepers of God's revelations; were by Him guided and preserved from error; and were the fountains from which the streams of Christian Doctrine were appointed to flow upon the earth. Unerring in doctrine but not impeccable, the tongue which *could not* falsify the truths of religion, has gone to render an account of those things in which it *could* err; and, like the lowest heir of mortality and immortal life or death, to plead for mercy at the bar of an omniscient Judge who is no respecter of persons; who weighs in impartial balance the sins of the Pope and the beggar; who rigidly exacts a stricter account from him to whom more has been given; but rewards with an infinite munificence the good works of those who under the weight of the frailties of their nature have earnestly and sincerely struggled to fulfil the duties of their stewardship. From so merciful a God with what reward may we not hope that this Holy Pontiff will be glorified! And if in the course of nature some taint of sin or of weakness stained his soul, who is there of the flock of which he was the Supreme Pastor, that will not raise his heart and voice in prayer to God for him who for sixteen years kept such heedful watch over the spiritual interests committed to his charge.

In the conclave of 1828, Mauro Capellari was one of the Cardinals the most favoured by public opinion, and the most violently opposed by what was termed the Austrian party. In the conclave of 1831, the Cardinal Pacca, proposed by the party of which the Cardinal Albani was the head, had attained during a previous ballot 19 votes; but at the last one, six or seven votes escaped being influenced by Cardinal Albani, and Cardinal Capellari obtained the majority. The Sacred College is composed of fifty-seven members. He was elected Pope on the 2d of February, 1831, and sat on the Pontifical throne under the name of Gregory XVI.

It is said, that his last dying request was, that his successor should be immediately elected. The Cardinals entered into Solemn Conclave on the 15th June, and contrary to all expectation, after thirty hours deliberation, with almost unanimous consent, they elected as Sovereign Pontiff, John Maria Mastai Ferritti, born in Sinigallia, on the 13th May 1792, Bishop first of Spoleto afterwards of Imola, and Cardinal in the year 1836. The new Pontiff assumed the title of Pius the 9th.

This election was hailed by the Roman people with religious acclamation. Pius the 9th is a man of a highly gifted and benevolent mind, on the day of his election, he entered the prisons of Rome and gave liberty to many prisoners. He also distributed among the poor large sums of money. On the 21st of June he was crowned in the Basilic of St. Peter, and on the 28th he was to take possession of the Lateran Basilic. He has appointed Cardinal Bernetti Secretary of state.

THE PERSONAL CHARACTER OF HIS LATE HOLINESS.

Gregory XVI., before known by the name of Mauro Cappellari, a Benedictine Camaldolese Monk, was born at Belluno on the 18th of September, 1765, was raised to the Pontificate the 2d of February, 1831, crowned on the 6th of the same month, and took solemn possession of the Sovereign Pontificate on the 31st May, 1832.

Before his elevation to the Popedom, he had already given to the world a learned and widely-applauded work, entitled, "The Triumph of the Holy See and of the Church," which has gone through several editions. He was one of the most learned Cardinals of his time, and Prefect of the Sacred Congregation de Propaganda Fide. His learning shone more brightly, because accompanied by great humility.

Elevated to the Pontifical Throne, he only changed the form of his dress, pursuing in private his usual mode of life, and retaining in his bed-chamber the pallet and furniture of the simple Monk. The splendour of the Throne, so far from inflating this humble soul with pride, served but to render his virtue more evident. His affability and goodness of heart, felt by all, even by the lowest of his subjects, was an evident proof of it. So disinterested and liberal was he that he gave, so to speak, all that he had, either in money or in objects of value, in favour of the Missions, of needy churches, and of the poor; and to give was his greatest delight. He was accessible to all, and received visitors at almost all hours—in the morning, in the evening, and at night. Foreigners, whether Catholics or not, were received with equal goodness and tenderness, so much so that they all left his presence astonished and affected.

Towards English travellers he manifested a peculiar interest, and the religious affairs of the English Church he had particularly at heart. In winter he gave audience to as many as sixty foreigners and upwards in a day, of whatsoever creed they might be. He rose at an early hour in the morning, and having said Mass, the Divine Office, and performed the other daily duties, he was ready at the first notice to treat on business and to give receptions. He wished always to be thoroughly informed of all affairs, transacted them with the maturest consideration, and took them up in such a manner that he would often require the Prelates of the Church and the Ministers of State to leave with him all the papers and documents regarding important or doubtful affairs, in order that he might look into them himself, and give them mature consideration. He was always self-possessed, and his memory was so happy that he easily remembered if any affair proposed to him had been under consideration or treated on before. He was an imitator of the firmness of St. Gregory VII., in maintaining the rights of the Church, proof of which he gave on several occasions, and particularly on that of the well-known visit of the Emperor of Russia. In proportion to his readiness to grant temporal favours was his reserve and economy in granting indulgences, matrimonial dispensations, privileges, and other spiritual favours, lest he should be prodigal of the treasures confided to him by God. When he felt himself called upon to refuse a favour, he refused it equally to all, even though the postulants might be persons of great eminence. He was great even as a temporal sovereign. Endowed as he was with much talent and penetration, his reign was ever the reign of equity and of justice, and therefore he was beloved by his people. At the moment a revolution was about to break out in Rome, in the beginning of his Pontificate, he, by a simple notification, well conceived, and affixed to the corners of the streets, dissipated in an instant all the plots of the revolt. The people of Rome wishing to give to the Holy Father a proof of their fidelity and attachment, when the city was considered in danger, whilst he was passing with his usual suite of carriages through the streets of the city, in the midst of their heartfelt acclamations, stopped his carriage, and, taking out the horses, proceeded to draw it with their own hands, and all the leaders of the people turning towards him exclaimed that they were ready to give their lives and shed their blood for their Sovereign.

He was the protector of science and the arts. He built a new wing to the museum of the Vatican, and was engaged in the construction of a new museum in the palace of the Lateran. A large double tunnel, constructed through the Hill of Tivoli, to give a different direction to the River Anio, and thus free that city from threatened ruin, will be a perpetual monument of his munificence. He beautified Rome with various edifices and embellishments of marble; he gave to the School of Fine Arts attached to the Pontifical Academy of St. Luke a new and magnificent site; he opened in the neighbourhood near the capital, one of the celebrated sea ports of Ancient Rome; he promoted the interests of agriculture, and particularly had determined that some of the youths of the Asylum of Sta. Maria degli Angeli should apply themselves to pasturage and agriculture. His life was always innocent, spotless, and regular. He had a strong constitution, and drank a great deal of coffee. His person was tall, his aspect venerable. In

sfort, he was pious, learned, clement, liberal—the Maecenas of the arts and sciences—the firm defender of ecclesiastical rights, full of faith, and during fifteen years, ruled the Church with the charity of an Apostle, and governed the State with the heart of a father.

SIGNS OF THE TIMES.

One of the best and easiest methods for examining the value of sectarian principles, is to watch the gradual development of these principles, to observe their tendency, and contrast the results which they actually give, with those they were intended to produce. We shall thus be enabled to determine whether there is anything wrong in such principles, for if we see that they invariably fail to accomplish the desired end, we may safely argue that the principles are themselves unsound. We could not have possibly a better opportunity for applying this mode of reasoning than at the present time. One of the few points on which the varied sects of Protestantism agree, is to reject the authority of the church—to deny the efficacy of those means which it proposes for man's sanctification. Thus allowing every man the privilege of framing his own religious creed, and leaving him no divinely constituted unfailing medium for applying the benefits of revealed truth to the soul. Now, what has been the result of those principles? Almost from the very commencement of the Reformation, we find the first of these producing the most complete disagreement in matters of faith, giving rise to a multitude of sects, each differing from the other on vital points of revelation, and each claiming to be the pure and unadulterated truth. Centuries of wrangling and discussion, instead of curing have only increased the disorder, and the existence at the present day of more than four hundred differing creeds should be sufficient to convince any reflecting mind, that the principle which must allow all these to put forward equal claims to being the *one true faith*, is unscriptural and philosophically unsound.

At the expiration of nearly four hundred years which this glorious system has been in operation what has been its results? They are absolutely these, that we see a body of the most enlightened and exemplary of Protestant ministers in their congregated wisdom declare, that the spirit of God has not been with their Church, that a frightful spiritual drought is scorching every green leaf of true religious feeling in the land, and that it is absolutely necessary to have recourse to the old and long forgotten practice of prayer, confession and fasting to appease the indignation of offended heaven.

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a Protestant Bishop in a recent pastoral address to his clergy, pathetically describing the sad state of Episcopalianism—the wide difference between its professions and its practice, and the visible tendency of the age to complete unreality in faith. This is the language of almost every Protestant journal, whenever it turns aside from assailing us, to view the condition of its own people—all there is spiritual barrenness—every thing has a tendency to unreality, to apostacy. They acknowledge these evils, but they mistake the cause and can apply no remedy. Oh when will they learn to return and find peace and security in the "old paths," how long will they delay to slake their thirst at the fountain of living waters which Christ has prepared for them in His Church?

What an important theme for reflection does not the present condition of sectarians present to the mind of the Catholic? When he sees them continually "tossed to and fro," ever defining but never able to determine the extent of their belief.—When he hears them expressing their conviction that the divine spirit has suspended his influence in their regard, must he not thank God for the security which he enjoys, must he not acknowledge that that Church which saved him from error, which supplies him with the most abundant means of sanctification, is the work of infinite wisdom? There is yet another reflection suggested by the present aspect of the sectarian world, on which we would willingly enlarge, as it gives us a hope that the existing religious dissensions and the complaints of unspirituality which are constantly made, are like the passing storm, only the harbingers of a calmer day. Men will never see the rottenness of their principles better than when they witness their practical results. It was only when he was compelled to eat of the husks of swine that the prodigal remembered the plenty of his father's house—that he resolved to return to his obedience.

REMARKS ON CERTAIN ANGLICAN THEORIES OF UNITY.

By the Rev. E. H. Thompson, M. A.
Late Curate of Ramsgate, Kent.

This is a model for pamphleteering dogmatists—calm, dispassionate, logical, and earnest—and such as for subject, style, and taste, the reader may take up again and again with advantage and pleasure. Mr. Thompson informs his readers that he was induced to publish—

"First:—an earnest feeling that it was due to some whom he esteems and respects, and from whom it is very painful to him to be separated, even though it be, as he trusts, only for a time, that he should put before them, as clearly as he could, the reasons that have obliged him, as he would not violate his conscience, and resist the convictions, not only of his understanding, but of his whole moral nature, 'to abandon a communion which they deem to be the church of Christ in this land; and secondly:—a strong desire to help other minds, in however slight a degree, in discovering the falsehood of those theories of unity on which they have been wont to defend their ecclesiastical position, and thereby clearing from before them the obstacles which prevent their recognition of the Catholic Church."

It is interesting to observe the operation of that grace which leads to all truth; and in the case of this highly cultivated intellect, we are told that light first began to beam upon him in the advent of 1841.

"While engaged in the composition of a sermon, the object of which was to shew, that the Christian Church was the continuation and perfection of the Jewish, and hence to establish its present unity, by proving its uninterrupted descent from one and the same origin, and its identity with that which was its type and beginning—so that it was the same church transformed and expanded—he found how impossible it was to reconcile the fact of a divided church, as Anglicans accounted it, with the idea of corporate *oneness* which the Jewish dispensation represented, and prophecy had foreshewn, and which Christ himself had promised and declared should be the characteristic of His Church. Seeking in vain for a solution of the difficulty, he put it aside as something which was to be submitted to in faith; and was afterwards content to acquiesce in the theory which was (as it then seemed) so opportunely put forward by Mr. Newman in his 'Sermons on Subjects for the Day.' But a better acquaintance with Catholic doctrine, and a closer examination of the principles and arguments of the standard Anglican divines, engendered a doubt and apprehension that the position occupied by the Church of England was a schismatical one, and that the hypothesis, on which it was defended by modern controversialists, was irreconcileable with a right belief in the unity of the Church."

The author observes with truth that—

"Few who regard the actual state of parties in the Anglican Church, can doubt that it is about to be subjected to a series of convulsions essentially affecting its constitution. It must be a matter of great and increasing anxiety, therefore, with all religious-minded persons, what is to be the fate of the many who hold what are generally called 'High-church' principles; whether they will be content to remain in a latitudinarian establishment—or form to themselves a new and isolated sect—or whether they will betake themselves for refuge into the only ark of salvation in which *He* is to be found, who will carry them over the waves of this troublesome world, and bring them to the haven where they would be."

Further on he says—

"It is worthy of observation also that, although nothing is more strongly insisted upon by the Anglican party, than the paramount duty of remaining in the church of one's baptism, provided only it have a true succession, and valid sacraments, and retain the creeds of the church, and orthodox formularies—whatever be the amount of positive heresy, which is tolerated, or openly inculcated by individual Bishops and teachers; yet now it seems to be suggested that there is a point beyond which endurance would be sinful, and that circumstances might arise, which would make secession not only lawful, but a duty—which is tantamount to admitting that a church must have not only an historical or documentary orthodoxy, but a present *living voice*, which may be heard and obeyed. But if it be really intended, that secession would be lawful, only in the event of the Prayer-book and other formularies being remodelled and changed, then is there nothing to prevent Anglican churchmen being doomed to drag out a miserably hopeless existence in an heretical communion; for if now some hundreds of their ministers may teach false doctrine and heresy in spite of orthodox formularies and confessions of faith—what is there to prevent some thousands from doing the same? Nay, what is there to prevent the whole body of the clergy from denying the doctrines of the formularies in their doctrinal teaching?—if it be unlawful to secede when the evil is less, it is unlawful to secede when it is greater, nay, even when it so great as to be incapable of increase. When will Anglicans see that the *Prayer-book* is not the *Church?* and that to leave men to discover the mind of the Church from its voiceless formularies is the same in *principle* as bidding them gather for themselves the will of God from the words of holy Scripture—with this additional disadvantage, in the case of a particular church, that its formularies are not like the Scriptures, an infallible record; and thus the result must be brought to the test of some abstract rule, or private interpretation? If once they see this it may be hoped that they will arrive at the conviction, that the church (in which in the

creed) they profess their belief, is not merely the church of the first three centuries, or of the Fathers, or of the undivided East and West, but the *present* Church Catholic, subsisting in all ages, unchanged and unchangeable—the one body of Christ, Who is the same yesterday, to-day, and for ever—the pillar and ground of the truth, based on the immoveable foundation—the temple of God which the undivided Trinity eternally inhabit."

We wish our space would permit a more copious illustration of his admirable strictures on the Anglican Theories of Unity; our readers, however, both Anglican and Catholic, are referred to the pamphlet itself. But the conclusion is so comprehensive and so happily written that we are unwilling to exclude or to abridge it.

"If, then, he is asked to state in few words upon what grounds he leaves the Anglican Establishment to submit to the Catholic Church, he answers—that he does so under the very deepest conviction, both moral and intellectual, that nowhere but in that communion can he profess the terms of the creed in their original and orthodox sense. So long as he is an Anglican, he believes not only that his creed is defective, but that he is positively unsound in the faith he professes. He says he believes in 'the one Holy Catholic and Apostolic Church;" but is obliged by his position so to define it, as to make it indeed not *one*, but many;—he says it is *holy*, but defines it to be in parts corrupt in doctrine, if not heretical in faith;—he says it is *Catholic*, but defines it to be not diffused everywhere, and everywhere one, but local, particular, sectional, and national;—he says it is *Apostolic*, but maintains it to be removable from the sure foundation which Christ laid in St. Peter, the chief of the apostles;—he calls it *the* Church, but denies its individuality and identity. He goes, therefore, where he can believe with his heart, and confess with his mouth, one Holy Catholic Apostolic Church. He goes where there is a faith to hold, and an authority to reverence—where it is possible to hear Christ in His church, and receive Him in His ministers, and obey Him in His prelates. He goes to unite himself to the one body, the church of his baptism, in which alone salvation is certain;—where are the Cleansing Waters, and the True Anointing, and the Living Bread, and the Adorable Sacrifice;—where is not only Public Prayer, miscalled Common, with a congregation for an audience, but—Divine Worship, whose object is the sacred and eternal Trinity, and in which the Blessed in heaven and the holy Angels communicate with and intercede for the church still militant on earth, and the souls of the just departed;—where, therefore, the Communion of Saints is not only confessed in terms, but realized in acts;—where the Intercession of Christ is no vague abstract doctrine, but a blessed reality, as actual a work as that which He finished on the cross;—where the humble and the penitent may undoubtedly obtain the Forgiveness of their sins, the Resurrection from the dead, and Life everlasting.

"And if still he is asked, as men will ask again and again whose minds are hindered by prejudice from accepting the plainest deductions of the moral and rational sense, what wrought his convictions, and impelled him to an act which is a matter to them of wonder or blame—what influences were used, and how the change was brought about; he can only answer, with the man born blind, when his eyes were opened, 'One thing I know, that, whereas I was blind, now I see.'"

We have not perused so admirable a pamphlet for a long time; that it will be read extensively by Anglican scholars and inquirers after truth, we doubt not, but by Catholic readers and Catholic writers it must be prized as a standard of scholarship, taste, and serious truthfulness.

JAVA.

Only a few weeks have passed since some of our Protestant contemporaries seemed quite beside themselves with joy at the intelligence, that the Dutch Authorities had sent home compulsarily from Batavia to Holland a Catholic Bishop and four priests. The following extracts from the *Java Courant* will show clearly the liberal and enlightened spirit of those authorities, all be it remembered, strenuous opponents of Catholicity and zealous upholders of Modern Evangelism.

(*From the Java Courant. May* 6.)

To be sold by private contract; a family of very good slaves consisting of seven persons; other informations will be given by.

VOUTE & GUERIN.

VOUTE & GUERIN, will, at the Auction on Monday 11th instant, at Rijswijk, sell on account of the Estate of the late Mrs. PETEL the following slaves, viz:—

Damong, aged 48 years, cowherd.
Palo, otherwise *Constantie*, aged 37 years, washerman.
Malatie, aged 17¼ years, lady's maid.
Mochamat, aged 14½ years, house-boy.
Antionetta, aged 13½ years, lady's maid, and
Selana, aged 2½ years;
together with an entirely new Brussells-waggon.—*Ibid*, *May* 9.

VOUTE & GUERIN, will also at their auction on Wednesday the 13th instant, sell the following family of very good slaves out of a very good house, viz:

Kadar, aged 30 years, a man, a very good house boy.

Naysa, aged 28 years, woman, a very good lady's maid, together with her four children, viz:

Kemis, aged 12 years.

Mowar, aged 9 years.

Rissia, aged 6 years.

Tiocnkjer, aged 2 years.

Also the brother of *Naysa* named *Friday*, aged 23 years.

VOUTE & GUERIN, will also at their auction on Wednesday 13th instant, sell the following slaves, viz:

Mingo, aged 30 years, coachman, rider, with four horses.

Alierja, aged 25 years, being a clever house-maid, together with

Seneen, aged 23 years, house and stable boy.—*Ibid, May* 13.

To be Sold by private contract.

Three good Slaves of a well known family, viz:

June, a good gardener, with his wife.

Dielia, a washer-woman, and sambal-sambal maker, together with their son.

Damon, a perfect cook, coachman and tailor. Further information will be given by

Ibid, May 16. J. MOHRMANN, *Great River*.

SALE OF SLAVES.

The undersigned shall also at their Auction on Friday the 12th instant, sell

Coralia, a fine sempstress with her son *Salida* training for a house-boy, both very good and honest persons, also

Katjang, aged 29 years, a good cook.

VOUTE & GUERIN.

Voute & Guerin will at their Auction on Friday the 12th instant, sell

Kossina, lady's maid and fine sempstress.

Voute & Guerin will sell at their Auction on Friday the 12th instant, self on account of the Estate of the late Mr. C. Pronk, 3-2 pipes of first quality Madeira Wine, &c.

TAX ON SLAVES.

The Director of Means and Domains by these reminds the concerned that the tax on slaves for the current year must be paid before the last of September ensuing, the same amounting to *f* 255, recipissen for each slave.

For the receipt of so much of this tax as concerns the residency of Batavia, the office of the Receiver General at Weltevreden will be open to the above date, *with exception of Sunday and holidays*. How edifying!!!

VOUTE & GUERIN, will also at their auction on Wednesday the 23rd instant, sell the following slaves, viz:—

1st *Patjar*, aged 22 years, complete house and lady's maid.

2nd *Rosalie*, aged 23 years, ditto ditto.

3rd *Amalia*, aged 26 years, ditto, with her daughter *Sebcrila* aged 12 years, training for a lady's maid.

4th *Junij*, aged 35 years, a good gardener and valet.—*Ibid, June* 20.—*Free Press, July* 9.

BAPTISM OF CONVERTS AT ST. JOHN'S CHAPEL, CIRCULAR-ROAD.

Since last Easter this is the third time that we have the gratifying task of announcing the accessions of Converts to the Holy Catholic Church. Seven were added to the one Fold of the one Shepherd on Easter Sunday, seven more on Whit-Sunday, and seven again on Sunday last—all at the Chapel of St. John Circular Road, of which the Reverend Mr. Rabaseall is the Pastor. Among the seven who were baptised on Sunday last, five were adults, four from Hinduism, one from Mahomedanism, and two Infants, one a Hindu and the other from one of the Protestant Sects, who was baptised conditionally.

It is proper to remark that among the Converts—twenty-one in number, as well as several others who are now under instructions, not one is without some means of support, nor do any of them receive eleemosynary support from our Public Funds. On the contrary, several of them have, according to their means, contributed and continue their support to one or other of the several charitable institutions among us. This is exceedingly gratifying; for it argues, that it is not the hope of any temporal advantage that has induced these people to embrace the Catholic Faith; but that, on the contrary, besides submission to the no easy practice of the rules of our Church, they have sacrificed many worldly views for the Salvation of their Souls.

We have before now noticed the additions and improvements to St. John's Chapel which were in contemplation. These have been nearly completed: the side room or aisle, intended for the accommodation of Native Females, has already been thrown open for them; whilst a handsome Portico has been built in front of the Chapel to protect the interior from sun and rain. The building itself has undergone sundry repairs; but, besides these improvements to the Chapel itself, commodious Premises situated contiguously to the residence of the Pastor, and having on it two pucka houses, have been rented for the better accommodation of the familied portion of such converts as may like to avail themselves of this shelter, so conveniently located for the frequenting of Divine Service in the adjoining Chapel, as well as for the receiving of the spiritual advantages derivable from the immediate supervision of a pious zealous and prudent Pastor.

The Chapel of St. John, and the premises now attached to it are intended to form the Nucleus of a new Catholic Mission, which has already yielded abundant fruits, and promises a rich harvest. No apology is therefore necessary in reminding the Catholic Community

as well as those of our separated brethren who are liberal enough to desiderate the conversion of the heathen to the belief in the true Messiah, even if that conversion be wrought by the instrumentality of Romanists, that the improvements and additions alluded to, have been and are being carried on entirely by free contributions, and that those contributions do not at present amount to a fourth of the sum which is likely to be required. The parties, who have come forward to make the requisite advances, ought not long to be allowed to remain without being re-imbursed. We understand that a subscription book is in circulation, and that the Rev. Mr. Rabascall also receives donations for his new Mission, and we sincerely trust that the well known liberality of the Calcutta Community will not on such an occasion be appealed to in vain.

HIS LATE HOLINESS.

GREGORY XVI.

The solemn office for His late Holiness Gregory XVI. will begin at the Cathedral on Monday the 10th inst. at 5½ P. M., and on the following Morning, High Mass for his eternal repose will be celebrated by the Archbishop Vicar Apostolic at 6½ o'Clock. The attendance of those of the Clergy, whose duties will allow them to assist, is requested. To honor the memory of the deceased Soveriegn Pontiff, it is expected that the Laity who may be present, will wear crape or some emblem of mourning suited to the solemn occasion.

HIS HOLINESS POPE PIUS IX.

On Sunday Morning the Ninth inst. a grand High Mass and *Te Deum* will be celebrated at the Cathedral in thanksgiving to God for the happy election to the Chair of St. Peter, of His Holiness Pius the Ninth. The Archbishop will preach after the Gospel. The High Mass will begin at a quarter after Seven o'Clock A. M.

BARRACKPORE.

Extract of a letter to His Grace the Archbishop, from Rev. Mr. McCabe.

MY DEAR LORD,—I had the happiness of admitting to baptism on yesterday, one of the poor Hindoos whom I mentioned to your Grace to be under instruction in Barrackpore; he felt exceedingly happy at having his long expectations accomplished, he still continues to receive instructions and lives with a Catholic family, after some days I will have the consolation of receiving into the unerring fold of Christ, one of our poor separated brethren, he (like many) was born of Catholic parents, but not having the advantage of Catholic education, while in the army he remained ignorant of the true religion, the religion of his parents, and embraced Protestantism. Unlearned though he was, still he felt his conscience dictating to him, that he had been deceived by those who taught him Protestant principles, in his earlier days at a Protestant School. What an injustice to poor Catholic children, to be hooked in as it were, to such places, when their religion is undermined.

May the Lord protect our poor Catholic children from such people, who feel disposed to rob them of their faith, and may he give to their perverters grace, that they may see clearly their injustice.

Hoping your Grace enjoys good health,
I have the honor to be, your
Graces humble and obdt. servant,
J. MCCABE.

July 31st, 1846.

BENGAL CATHOLIC ORPHANAGE.

Mr. McCluskey, ...	Rs.	6	0

THROUGH MR. N. O'BRIEN.

C. Aquiter, ...	Rs.	3	0
W. N. Hedger, ...		5	0
W. G. Martin, ...		5	0
H. D.		2	0
Wm. Thomas, ...		2	0

NEW CATHOLIC CHAPEL CHUNAR.

COLLECTED BY SERGEANT FOX.

Archbishop Carew, ...	Rs.	10	0
Very Rev. Dr. Kennedy, ...		10	0
Rev. Dr. Nash,...		10	0
Rev. J. R. Kenney, ...		5	0
Rev. I. X. Mascarenhas, ...		5	0
Rev. P. P. Formosa, ...		4	0
Rev. J. M'Girr, ...		3	0
Rev. P. O'Shea, ...		3	0
Rev. F. Maguire, ...		3	0
Rev. J. McCabe, Serampore, ...		2	0
Rev. J. Prendergast, Chinsura, ...		2	0
Very Rev. H. McCann, ...		10	0
Rev. B. Rabascall, ...		2	0
Rev. M. D'Mello, ...		2	0
Rev. D. Egan,...		5	0
Messrs. Lackersteen & Brothers, ...		50	0
Micheal D'Souza, & Co., ...		50	0
Edward O'Brien, ...		10	0
P. S. D'Rozario.		10	0
Captain Gordon, ...		16	0
T. J. Gomes, ...		2	0
Doctor McNabb, ...		4	0
N. J. Gantzer,...		1	0
Major Sewell,...		5	0

(To be continued.)

Selections.

CHURCH OF ST. SEBASTIAN.

The Catacombs.

I have just returned from visiting the Church of St. Sebastian, a little outside of Rome. This Saint was born at Narbonne, in France. He served in the army of Diocletian, and was even prefect of the prætorian guards, when the emperor, learning that he was a Christian, caused him to be transfixed with arrows, by archers, who left him, as they thought, dead on the public place. Two pious women came to bury him, but found him living. They removed him into their house, and, in a short time, all his wounds were healed.

The Zeal of Sebastian for the Propagation of the Faith, was not diminished. Instead of concealing himself, as the Christians exhorted him, he one day ascended a flight of steps in the street, through which the emperor was to pass. When the latter drew nigh, Sebastian reproached him with his prejudices against the Christians, who made it a duty to pray for the prosperity of his government. Diocletian was astonished at this boldness: his surprise was increased when he recognized Sebastian, whom he had thought dead. He caused him to be arrested once more, and dragged to the circus, where he was put to death. His body was thrown into a common sewer.

The Church of St. Sebastian has the title of a basilica. It was first built in 367 by Pope Damasus, two miles from Rome, on the side of the ancient Appian way, in the place where was the cemetery of St. Calixtus. Here were deposited the bodies of St. Peter and St. Paul; and at a later period, the body of St. Sebastian was transferred here by the means of St. Lucina, a Roman lady.

This Church was often restored by the Popes; it was entirely rebuilt in 1612, by Cardinal Scipio Borghese, who adorned it with a portico, sustained by six fine granite columns. The statue of the Saint is to be seen there; it is in white marble, and is the work of a disciple of Bernini. The Saint is represented in a recumbent posture, and dead.

A narrow and steep stairway leads from the Church to the catacombs. These are said to be of many miles extent. They are a collection of galleries, which are hollowed out of the earth or sand, and are divided into many branches, which cross each other in all directions, and constitute a labyrinth, from which it would not be easy to disentangle one's self without an experienced guide. They are only three or four feet broad, and are ordinarily six or seven feet high.

At what epoch, and for what purpose were these galleries excavated? Opinions are divided. The most generally prevailing is, that they are the works of the early Christians, who retired there, in time of persecution, that they might celebrate the holy mysteries, without the danger of being disturbed. But how could the early Christians have made such excavations? Would it have been possible for poor, weak and persecuted beings, to have accomplished such immense excavations?

It is then more probable that these subterranean dwellings were the work of the ancient Romans, who drew thence what has since called "puzzolana," an excellent material for building and of which the Romans made extensive use in the various buildings they erected in those times. The Christians found these holes already burrowed, and regarded them as a resource which Providence had prepared for them. They enlarged them, and there concealed themselves, and prayed together. There they buried their dead, that their sacred remains might not be confounded with those of the unbeliever. The catacombs were thus, at the same time, their asylum, their church, and their cemetery.

The extent and irregularity of the catacombs, render a visit to them somewhat dangerous. Sometimes the entrances are suddenly closed up by the rolling down of the superincumbent earth, and thus many persons have been the victims of their curiosity. I was told of a Swedish gentleman and his lady, who went beyond the limits pointed out by their guide, and never more appeared; as also of some students, who contrived to elude the vigilance of their leader, and entered the catacombs, from which they never emerged. Some recent travellers involved themselves in the inextricable mazes of this labyrinth, where they would have perished, had they not fortunately heard the noise of some workmen, who happened to be employed there. What a slender hold on life has man! This anecdote recalls to my mind the episode, which concludes the fourth canto of the poem "De l' Imagination," which I here insert.

"Beneath Rome's ancient wall and wide-spread plains,
Lie caves profound and subterranean vaults,
Hollow'd by human hand: through many an age,
Thence came the masses rude that served to build
The stately palaces of Rome's proud sons:
Her noble monuments, her sacred shrines
Rose from the darkness of this vast abyss—
And here, from tyrant's scowl, from tyrant's chains
Secure, the church concealed her tender sons,
'Till that bright morn arose, when from this dark
Abode, She came in beauty forth, and gave
Her sacred laws unto a subject world;
Stamping the symbol of her faith upon
The imperial banners and the Cæsar's crown.

"A youthful lover of the heaven-born arts,
Himself belov'd by them—a parent's joy,
With curious ardour fired, long sought to gaze
Upon this dark abode of sainted men;
This humble cradle of our ancient faith,
A thread to guide, a torch to light his steps
In either hand he bears: he wanders on
In fearless boldness through a world of cares,
Which cross each other in perplexing maze.
He loves to gaze upon this lonely spot,
This cave of night, this city of the dead,
Spread out in silent majesty—to view
These mighty tombs veiled in eternal shade,
These shrines where Christ's first worshippers adored.
A small recess attracts his curious eye;
Hope onward leads—and lo! on every side,
Vases and sacred urns, and relics rare
Of virgins, martyrs, and departed saints,
Repay his search: he hastens on—alas!
Lost is the guiding thread that staid his steps.
His search is vain—alarm'd he wanders on—
He stray, returns, proceeds: redoubled fear
Now chills his soul and leads his trembling steps
Wherever terror points his dubious way.

"At length, while wand'ring through the devious routes,
The gloomy caverns of this vast abyss,
He finds a labyrinth vast, whence twenty paths
Diverge: which shall he choose to lead his steps
Back to the cheerful regions of the day?
He tries them all—returns, once more sets out.
And fails.
Fear bids him haste, fear bids him check his steps:
He calls—the sullen echo terrifies his soul.
Dark, troublous thoughts of death, of agony,
Freeze the warm current of his youthful heart.

"Already has the glorious orb of day
Sped half his course—
Scarce in three lustres does a human foot
Traverse this spot—this dwelling-place of death.
And now, with even'wilder fears dismay'd,
Amid the rayless gloom around him spread,
His flickering torch consumes apace: in vain
With trembling step and palpitating heart,
Now moving on, now motionless with awe,
He strives to guard the dying flame: 'tis gone—
Its glimm'ring light has led him to his tomb.
A thousand spectres, horrible and vast,
Rise on his madd'ning gaze—before him stalk:
And death, dark form! not as he comes amid
The din of battle and the thunder's roar,
Where glory's halo gilds the warrior's grave—
But death, hideous and slow—and leading on,
In his clench'd hands Famine and wild Despair.
Chilled by the agony of fear within,
His blood flows not—his throbbing heart is still.
And oh! what sadd'ning thoughts now fill his soul
Of parents, friends, he ne'er will meet again:
Of noble projects blighted in the bud,
And toils which were to eternize his name,
Bestowing bliss e'en while they promised fame:—
And she whose love—whose smile was unto him
The guerdon of his toils, his sweetest praise,
How streamed his tears as on his aching sight,
Her long-loved image rose!

"And yet he hopes—
A ray of light, he thinks, has crossed the gloom;
He hears a voice—'tis hush'd—he lists again—
Alas! through this vast city of the dead,
Silence and darkness are his only friends.
His horrid fate now rushes on his soul,
His heart, tumultuous heaves with countless woes:
He rises, falls, again he strives to rise,
As o'er the crumbling bones and shatter'd tombs
Of men long dead, he fearful gropes his way,
Uncertain whither lead his darkling steps;
When lo! his trembling hand has seized the thread,
The friendly guide he thought was lost for e'er.
With gratitude and joy he clasps the prize,
Clings to it—kisses it with rapturous bliss,
And follows it in hopes once more to gaze
On day's celestial face. And yet his steps
Still linger in this solitude of death:
From danger freed his still unquiet heart
Would feast upon the horrors of the place,
The perils he has past; and note them all.
Now quick as lightning from the low'ring cloud,
He flies from this abode of fear and death.
Oh! who can tell the rapture of his soul,
As once again unto the azure heav'ns
He lifts his grateful sight.

"O'er the blue vault
One vast expanse of purity and light,
His eye now revels: city, hamlet, cot,
The verdant fields, the forest's deeper green,
Burst in new beauty on his ravish'd sight,
Thrilling with deep and overflowing joy,
His heart is full, as though he saw the day,
When, at a word, this vast creation came
In faultless beauty from its Maker's hand."

Baron Geramb's Visit to Rome, May 18th, 1838.

The Vatican and St. Peter's, at Rome, cover the same extent of ground as Turin, a city of one hundred thousand inhabitants.

FROM THE PITTSBURGH CATHOLIC HERALD.

One of the pleasantest days I ever experienced was passed at the Convent of the Sacred Heart of Jesus in McSherrytown, on the occasion of the annual exhibition. The Convent is beautifully situated in a healthful and salubrious country, enjoying the repose of a quiet little village in the midst of a Catholic neighbourhood, and far removed from the rude noise of a great city with its thousand temptations to withdraw the mind from the peaceful serenity of a religious life. The ladies who have charge of this institution are distinguished for their piety and learning, and for the eminent success with which they excite that commendable emulation which induces the pupils to strive to surpass each other in giving satisfaction to their kind and devoted teachers—whilst every care is taken to impart instruction in the various branches of polite learning, the greatest possible attention is given to instil into the tender and innocent minds of their charge, a love of true and solid piety, to teach them the science of the Saints, to make all their acquirements subservient to the greater honour and glory of God.

The hour having arrived for the exercises which were to precede the distribution of premiums, the procession composed of several clergymen and the parents and guardians of the young ladies, headed by the Rev. Father Steinbacher, entered a large hall prepared for the occasion, and in which was erected a plat-form tastefully arranged, around which the pupils were seated in double rows—the softest strains of music gave a charm to the scene, and every heart bounded with delight and emotion. The visitors being accommodated with seats, the young ladies made their appearance and performed their parts with such skill and elegance as perfectly to astound the audience by their great perfection in the several branches of learning, and reflecting high credit on their accomplished instructors. Rarely was an audience more gratified, nor did they fail to bear testimony by their beaming smiles and happy faces of the exalted opinion they entertained of the Academy and the pious ladies under whose charge it is. This part of the exercises being ended, the lady head teacher ascended the platform, and read out in a distinct voice, the names, first of the young ladies who had won honorary distinctions, then the names of those who merited premiums. As their names were pronounced, each young lady approached the throne occupied by Father Steinbacher, who distributed the rewards. The first three were crowned with garlands of roses, decorated with beautiful ribbons, which hung gracefully down, while around the neck was placed a gold chain, supporting a magnificent medallion, containing a representation of the Sacred Heart of Jesus.

All to whom premiums were awarded, were crowned with garlands. This part of the exhibition afforded pleasure to all, particularly to the anxious and solicitous parents who came from afar to witness the rewards of mental excellence.

The most affecting and not least interesting ceremony connected with the exercises took place the next morning during the adorable sacrifice of the Holy Mass at the Offertory; the young

ladies who had received crowns on the previous day, came forward to the altar with slow and solemn step, and bending down before him who is King of Glory, removed from their young temples the crowns which wreathed them, and placing them at the foot of the altar, made a voluntary offering of these marks of distinction to that adorable being to whom all honour and glory is due. Mass being finished, the Rev. Father Barber delivered an eloquent and instructive discourse from the Apocalypse, 4th chap. and 11th and 12th verses—"The four and twenty ancients fell down before him that sitteth on the throne and adored him, that liveth for ever and ever, and cast their crowns before him, saying, Thou art worthy, O Lord our God, to receive honour, glory and power." He encouraged those who appeared to be less successful than their companions in the reception of premiums, reminding them that God regarded not these passing honors, that if they were faithful in improving the talent entrusted to them by an all-wise Providence, and strove to advance daily in the path of virtue and perfection, they would receive an imperishable crown of glory in the kingdom of eternal bliss. To the more successful he remarked that they would not be judged by the laurels of approbation which then adorned their brows, or by the applause or admirations of an ill-judging world, but by the good and charitable actions of a life spent in the fear and love of their heavenly Master. To those who were about to dissolve the intimate connection which had subsisted with their kind teachers, he bade on the part of their instructors and friends, an affectionate farewell, and exhorted them to practise with the strictest care the precepts which they had learned during their abode in that happy institution. The tears flowed from many a youthful cheek as the melting accents of the reverend orator fell upon the ear like the sound of melancholy music which awakens the soul to deep emotion. The ceremonies over, the pupils were occupied with preparations for departure and receiving the congratulations of friends, and we left McSherrytown and its religious and tranquill happiness, to mingle again in the great world of a great city, but perhaps never again to meet with so much happiness as was afforded by this delightful exhibition of the Academy of the Sacred Heart.

Yours, &c.

BEYROUT.

Extract from a Letter from FATHER FRANCIS DE PLOUGHE *Capuchin Missionary and Prefect-Apostolic of Syria, to the Central Council of the Society.*

GENTLEMEN.—"In my last letter I had the honour to promise to furnish you with a fuller account of the misfortunes of Syria; I now come to fulfil that engagement. The excess of misery in the desolated regions of Lebanon had had the effect of giving the people some hope; they were persuaded that the Sublime Porte, at the sight of so many ruins, would at least adopt some efficacious means of restoring peace and security, so cruelly disturbed of late. It was from this cause that their hearts bounded when they heard that a minister plenipotentiary, named Sha-Kib-Effendi, had arrived from Constantinople. He was, they said, in co-operation with the ambassadors of the five great European powers to disarm the mountain, and to reduce it to order and repose. But the general expectation was deceived. Instead of calming the existing evils, he added to them new cruelties, and it was on the Christians alone that he practised them.

"Being come to Beyrooth, he hastened to intimate to the consuls of the foreign nations that they should, without delay, recall all the Europeans, both clergymen and laymen, scattered through the different districts of Lebanon. Proceeding then towards Delcamar, he there committed so many and such outrageous atrocities, that, for want of time and of courage, I could not now give you the history of them. But his acts of violence were not limited to this place. He sent to Zuck one Ibrahim Pacha, to whom he gave at once both barbarous orders and numerous soldiers to carry them into effect: they were but too exactly followed. Such was the lot of the poor Christians that, even after having laid down their arms, they saw themselves still unworthily outraged. The soldiers would have given full rein to their fury against them, if these poor unfortunate people had not given up whatever little money they had, in order to ransom their lives.

"Towards the end of October this sanguinary Pacha repaired to Gazeer. There, as every where else, the Christians had given up their arms; and yet they were made the victims of the most horrible vexations. Their villages were given up as a prey to the licentiousness of a vile soldiery, and I leave you to imagine of what abominations it must have been the scene. In the number of wretched creatures whom they there tortured were four Priests: these received the bastinado several times over, and in order to cure them of their bruises, they were thrown into an underground prison, where, for the space of four hours, water was sent in through a huge pipe. One of them, it is true, was taken out of this damp dungeon; but it was to be hanged, with his head downwards, from the branches of a large tree. They left him for a long time in that frightful posture, and when they went to liberate him, they suddenly cut the rope; he fell on his head, and remained half dead from the fall.

"They wished to apply the same punishment to another Priest, in the village of Aramon; but here the Christians, although being disarmed, successfully resisted the soldiers, and drove them away, killing two of them. Only one Christian was wounded.

"At Gezin, another small town of the mountain, the faithful thought themselves in safety. But behold, at the very time when they were assembled for prayer, at the very moment when the minister of the Lord was offering up for them the august Sacrifice, they were attacked by the fiercest enemies of the Christian name, that is, by the Druses, united with some Turkish soldiers. These fanatics threw themselves, sword in hand, upon the little fold, which they had surprised. 'Become mussulmans,' they cried out to the Catholics, 'and we shall leave you your life and your liberty.' After the people, they attacked

the Priest, whom they violently tore from the altar; at last they went so far as to attack the very Eucharistic Victim, which they cast in the mud, and sacrilegiously trampled under foot.

"I know not whether in Europe your tears will flow at the account of this profanation! But what I can say is, that at the time when it was perpetrated the poor Christians of Gezen wept very bitterly at the crime, hitherto unexampled in the history of their misfortunes! Whilst the mussulmans were uttering shouts of barbarous joy, they were breathing forth bitter lamentations, and sorrowfully asking Heaven why, in their distress, it had not at least spared them from the grief of seeing the holy mysteries insulted by the infidels.

"A word escapes me here, in spite of myself, from my saddened soul: What then has there been done by this nation, which formerly had gained for itself, in our regions, so glorious a reputation for its ardour in defending Catholicity against the fanaticism of the children of the prophet? How long will it witness with dry eyes and unmoved heart so many profanations committed, so much blood spilled and so much heaping up of ruins?

"Behold, gentlemen, what is the condition of these poor Maronites, who, notwithstanding their being abandoned, still love to call themselves your friends and your brothers.

"We are well aware that the pious members of your Society are not of the number of those who forget the East. They, no doubt, pray for us; may God, whom they implore, vouchsafe graciously to hear their fervent supplications and to restore to the desolate faithful of Lebanon a repose which they seem to have at length deserved by a lengthened martyrdom.

"I have the honour to be, &c.,

"F. François de Ploughe,

"*Capuchin Missionary and Prefect-Apostolic.*"

PROPAGATION OF THE FAITH.

The Catholic mission has just issued from its central office in Paris, its report for the last year. In 1844, its revenue had, for the first time, declined, having fallen from 3,562,088f. to 3,540,904f.; this decrease, although small, was yet disquieting, as a decrease in the funds of a society dependant on voluntary contribution, is always dangerous. The cause of this decline is, however, stated to be the withdrawl of the Bavarian contingent (230,000f.) which has been applicable to a special German mission.—The report for 1845 shows that the income of the society has now again recovered itself, and had reached an hitherto unprecedented height, namely, 3,707,564f. The missionaries, nevertheless, complain that they had had trouble to satisfy the demands upon them, inasmuch as the increase in the income had not kept pace with the enlarged claims upon the society. This is easily comprehensible, for since 1840 no less than 49 new bishoprics in partibus have been founded, and 718 missionaries sent out; at the present moment seven new missionaries are being set on foot. The increase of income comes almost exclusively from France, Pidemont. Belgium, and South America. France, which at first gave half the amount of contribution, has now exceeded that proportion; the sum it subscribed last year was 2,019,103 francs; Germany subscribed 954,391 fr.; of this sum Prussia gave 185,625 fr.; Wurtemberg, 28,109 fr.; Baden 10,942 fr.; Darmstadt, 9,239 fr.; Hesse, 4,017 fr.; Nassau, 3,561 fr.: other States, 12,724 fr. Italy contributed, in 1845, 600,000 fr.; Belgium 196,083 fr.; North America, 79,319 fr.; South America, 21,017 fr.; England, 232,838 fr.; Spain, 4,466 fr.; the smallness of this sum is attributable to the fact, that Spain has missions of her own in the East, although they have for some years been declining, and several of the Chinese sees have been conceded to the French; Greece gave 2,257 fr.; the Levant, 5,972 fr.; Holland, 97,631 fr.; Portugal, 41,239 fr.; Switzerland, 49,242 fr.; the North of Europe, 2,497 fr.; total, 3,707,564 fr., or about £150,000 sterling. This sum has been thus expended:—The administration cost 29,342 fr., the smallness of which sum is an admirable proof of the excellent organization of the society, including, as it does, all charges for salaries, rents, registers, and the postage for the very extensive correspondence; the annals of the mission cost 181,103 fr. for printing, translation, &c.; of this there appears yearly six numbers, to the extent of 167,000 copies, in nine languages; the remainder of the revenue is sent to the various missions in the following proportions:—Europe 660,000f.; 178,225f. is sent to England (a curious circumstance as the Catholics of that country are sufficiently wealthy to maintain their own clergy); only 30,000f. (£800) of this sum goes to Ireland, to the Bishop of Kerry; Switzerland receives 91,000f. for the Bishops of Genoa, Balse, St. Gall and Loire; 20,000f. are mysteriously stated to be "for a Catholic Institution in a Protestant country." We like to know the nature of this institution, and the country in which it is to be founded, as we know of no Protestant country so intolerant as to compel *s ored* missions. 152,628f. is allotted to Northern Europe—Sweden, Denmark, and Norway, and the rest to European Turkey and the Greek Archipelago. The Asiatic missions are allotted 1,035,878f.; of this Turkey receives 286,860f.; Persia, 17,000f.; British India, 186,000.; Transganzetic India, 225.625f. China, 245,000f.; but few changes have taken place in these mission, 272,529f. is given for Africa the mission lately begun in Guinea has been abandoned, that at Algiers has been strengthened, the embarrassments of the late bishop having shown the necessity of a larger expenditure. The mission in America has received 1,022,448f., of which the northern continent had nearly a million, there being in that part 32 bishopricks, and numerous stations of the lower orders; the extensive immigration of Irish, as well as the hope of making conversions among the great confusion of sects in the United States having led to a great increase of stations there. There is but one station in the English West Indies, three in Guiana, and a Jesuit mission in South America. For the missions in the South Seas 480,402f. have been granted; these are at present divided into 12 bishopries. These missions have a large seminary at Paris, in the Rue de Cac, in which are received and educated abo-

40 missionaries, after they have been consecrated as priests. This institution has its own revenues, and does not appear among the other items of expense of the missionaries.—*London Morning Advertiser.*

BISHOPRICK OF JERUSALEM.

The appointment of the Rev. Samuel Gobat, Vice-Principal of the Protestant College of Malta, to the Protestant Bishoprick of Jerusalem, was announced some time ago, and we now republish from the *Malta Times* the letter of the Prussian Ambassador to the new prelate, announcing the appointment. Some of our readers may not be aware that this Bishoprick was founded by a convention between England and Prussia, which powers furnish the endowment in equal shares. The right of appointment is alternate; the British Government had the first nomination, the second is now made by Prussia. In order to avoid a clashing of opinions, which must otherwise have occurred at every fresh installation, it has been stipulated that the Prussian nominee must take English orders, and be approved by the Archbishop of Canterbury. It seems rather singular that the King of Prussia, as the head of the German United Evangelical Church, should consent to a stipulation, which gives the Anglicans a preponderance; but the very fact of the recent union of the Lutheran and Reformed Churches in Prussia, shows that considerable indifference to forms must prevail there, though the convention did not escape very severe animadversion from the German Journalists. They particularly noticed the Archbishop of Canterbury's charge at the consecration of Bishop Alexander, in which he said the Bishoprick was founded in the hope that it may lead the way to an essential unity of discipline between our Church and the *less perfectly constituted of the Protestant Churches of Europe.*

The Chevalier Bunsen is himself an authority on the subject, for he last year published a book called *The Constitution of the Church of the Future,* being practical illustrations of the correspondence respecting the German Church Episcopacy and Jerusalem. The book, as the author informs us in the preface, having been occasioned by a correspondence between himself and Mr. Gladstone, which arose out of the Jerusalem affair. From this correspondence it appears that there has not been a perfect understanding between the high contracting parties as to the objects of the scheme, and that it was understood and explained in contrary senses in England and in Germany. Mr. Gladstone appears to have been afraid that the validity of Episcopal ordination would be impaired, because those ordained by the Bishop of Jerusalem for German congregations would be in full communion, both with the Anglican and the Evangelical Churches, and might officiate alternately in each. The Chevalier Bunsen explains that the Bishoprick is to be considered as one of the English Church, and that, although the Germans, more liberal than our Church, acknowledge the validity of English ordination, yet that German Clergymen so ordained could not exercise their functions in English congregations either at Jerusalem or elsewhere. This, we must acknowledge, passes our comprehension. If the Bishop's own ordination is in the true line of Apostolic succession, surely those on whose heads he lays hands, must have received the indelible mark of the Anglican Clergy. According to the Chevalier's letter of appointment, the Bishop himself must be qualified to preach to English congregations; it would, therefore, naturally be inferred that those he ordains would be equally qualified.—*Englishman.*

THE CHURCH OF ENGLAND AND HER MINISTERS.

The *Presbyterian Advocate,* treats its readers with no very flattering account of the established Church of England; were we to give a like character of the English Protestant Church and her ministers, the *Advocate* would be the first to accuse us of calumny. "The Church of England," say the *Advocate*" "was never more than half reformed," and the better, say we, on that account, because "reformed the least."

The clergy "are there educated for the Church, just as they are educated for the bar, or for the army. Piety or even good morals form no essential prerequisite for the sacred office. The ministry consists to a great extent, of men whose morals would be a stigma upon any Protestant branch of the Church; troops of fox-hunting, horse-racing, card-playing, theatre-going, "successors of the apostles"

The *Advocate* would have us believe that the late conversions to the Church have been from amongst the above class of sporting parsons. Certainly our friend cannot be serious this time. Will he favor us with the name of any one of the recent English converts to "Romanism" who has followed the chase, or kept his hunters hounds or beagles? Messrs. Newman, Oakeley, Thompson and others, who have gone over to the Church of Rome, are the last persons we would expect to meet on the turf of Derby, or joining in the excitement of the chase. No, no, Mr. *Advocate,* your sporting persons are the last to renounce their sinecures and rich livings for comparative poverty and the gospel.—*Pittsburgh Catholic Herald.*

BELFAST. NEW EDITION OF THE MOST SACRED SCRIPTURES.—Of the Catholic version of the most Holy Scriptures there have been published in Belfast alone seventy-two thousand copies, and that, too, within a comparatively short period. We have data for this assertion, and can name the Protestant publishers through whose hands the several editions passed. What will the heroes of the Home Mission say to this? Does this look like withholding the Scriptures from the Catholics of Ulster? What are a million of ignorant calumnies when contradicted by this fact? And, for the greater annoyance of the fabricators of falsehood, we have now the pleasing duty of announcing a new edition of the Douay version of the Old and New Testament. Besides a Douay Testament of a smaller size, at a very moderate price, the Messrs. Read, Belfast, are publishing a copy of the most Sacred Scriptures, containing the Old and New Testaments. *Belfast Vindicator.*

CONVERSIONS.

The Rev. David Lewis, M. A., Vice-Principal of Jesus College, Oxford, formerly curate of St. Mary's the Virgin, in that city, was lately received into the Catholic Church by the Right Rev. Dr. Griffiths, Vicar Apostolic of the London district. Rev. D. Lewis, was rector to Mr. Newman.—*Morning Advertiser.*

At Birmingham, a few days ago, a Baptist minister was received into the Church.

On the Vigil of the Ascension, Mr. John Morris, an under-graduate of Cambridge, the eldest son of a gentleman of handsome fortune, and the eldest of twelve children, was received into the Church, by Bishop Wareing. It is supposed that his conversion will very materially affect his prospects in life. Who knows but he may add another to the list of those heroic sacrifices Dr. Doyle has described in another part of this day's Tablet.—*Tablet.*

Bath.—We regret to hear that another secession from the Church of England, amongst the clergy of this diocese, is about to take place; the Rev. Gentleman having just resigned his preferment, for the purpose of entering into the communion of the Church of Rome.—*Dorset Chronicle.*

Another "Pervert."—On Sunday, at St. Chad's Cathedral, Birmingham, Mr. Charles Stokes, formerly of Trinity College, Cambridge, made his first communion, having been previously received into the Roman Catholic Church by the Rev. J. Moore, in the private chapel belonging to the Bishop's house. Mr. Stokes is brother to Mr. Nasmyth Stokes, who was publicly received in the same Cathedral a few weeks ago.

It is reported that a Noble Viscount, a near relative of the most celebrated Evangelical preacher in the metropolis, is about to secede from the Church of England, of which he has hitherto been a professedly attached member, with a view to join the Catholic communion.—*Beacon.*

Glorious Consequences of the Reformation.—A letter from Copenhagen of the 26th ult. says:—"The Prince Royal of Denmark has just made an application to be divorced from his wife the Princess Caroline of Mecklenburg-Strelitz, whom he married in July, 1841 (his second wife), and who in 1844, after a discussion with her husband, withdrew to Neustrelitz to her family, where she has since remained. The suit will be tried in our capital by a commission composed of ecclesiastics and laics, party chosen by the King of Denmark, and partly by the Grand Duke of Mecklenburg-Strelitz. The application for dissolving the marriage is founded on the grounds of insurmountable aversion (*odium invincible*) which, according to the Lutheran religion, to which both parties belong, is sufficient to warrant the annulation of the marriage. The Prince Royal of Denmark had been first married to his cousin, the Princess Guillemine-Marie, daughter of the late Frederic VI. of Denmark, from whom he is also divorced. The Danish journals announce that as soon as the divorce between the Prince Royal and the Princess Caroline shall have been pronounced the King will grant him a dispensation of the delay of three years, before the expiration of which time, according to our laws, persons divorced cannot again contract marriage. The Prince, it is said, will marry during the present year his cousin, the Princess Augusta, daughter of the Landgrave, William of Hesse-Cassel, and of the Princess Louise-Charlotte, sister of King Christian VIII. of Denmark."—*Cork Examiner.*

CATHOLIC INTELLIGENCE.

Waterford.—The great Catholic Church of Waterford, in Baron-strand-street, is supposed to be one of the largest buildings in Ireland, and is capable of accommodating 14,000 people. It was built in 1793, at an expense of 20,000*l.*, which was raised chiefly by collections of half-pence at the chapel-door.—*Ryland's History of Waterford.*

A New Monastery in Birmingham.—I understand the Rev. Mr. Faber, whose conversion from the Church of England has been so prominently before the public, is making arrangements for the establishment of a monastery in this town. Whether it is to a new Order for special objects, and endowed with particular privileges, or a branch of some of the existing religious Associations, I have not been able to learn, but I believe the main employment of the Rev. gentleman and associates will be to aid the Clergy in their ministrations, by visiting the sick and instructing and catechising adult male applicants for admission into the Church. The members of course to live in community, subject to the monastic discipline and ecclesiastic authority. Of the advantages of such an association in large towns there cannot be a doubt. The clergy in all populous districts are now being overworked in attending to the more urgent duties of their ministry, and are consequently unable to devote that time to the instruction of converts and undisciplined Catholics, which their various necessities may require. From the establishment of such associations as the above, we may safely anticipate the most salutary results.—*The Beacon.*

The Catholic Missions among the Menominee Indians, and those of Sugar Creek, are eminently successful; among the former, 1,500 have taken the Total Abstinence pledge. Among the latter are 1,100 communicants; and the young girls of the tribe are instructed by the Nuns of the Sacred Heart, who have established a Convent among them. The accounts given by Government agents of the Protestant Mission, form a sad contrast to this picture.—*Beacon.*

Cork.—The Magdalen Asylum—that resource of the unfortunate and the repentant—the refuge to which they can fly from vice and wretchedness, and be sure of reception, is about to be transferred to the management of the Sisters of Charity. Six of the Sisterhood, who have had experience in Dublin, of the mode of conducting a similar establishment, have arrived in Cork, and under their especial care the local institution will be conducted.—*Cork Southern Reporter.*

Blanchardstown, Castleknock.—In the convent here, on the 25th of April, Miss Kelly, of Dublin, received, from the hands of his Grace the Archbishop, the Holy Habit of the Carmelite Order. After Solemn Mass, Miss Connolly, of

Dublin, made her profession as choir nun, after which his Grace gave a Solemn Benediction of the Most Holy Sacrament. The Archbishop, Clergy, and lay friends of the party then enjoyed the spendid and exuberant hospitality of Mr. Kelly, the father of the novice.

THE NEW ROMAN CATHOLIC BISHOP—It is stated in letters from Rome that the Rev. Dr. Ullathorne, of Coventry, will be the new Vicar-Apostolic of the Western District, in the place of the late Dr. Baggs, Dr. Ullathorne is a member of the Benedictine Order, and is much esteemed for his learning and piety. The appointment took place, we understand, on Easter Eve.—*London paper.*

MISCELLANEA.

ANECDOTE OF A TAME LEOPARD.—While on the subject of wild animals, I may mention a leopard that was kept by an English officer in Samarang, during our occupation of the Dutch colonies. This animal had its liberty, and used to run all over the house after its master. One morning after breakfast, the officer was sitting smoking his hookah with a book in his right hand and the hookah-snake in his left, when he felt a slight pain in the left hand, and ; on attempting to raise it, was checked by a low, angry growl from his pet-leopard. On looking down, he saw the animal had been licking the back of his hand, and had, by degrees, drawn a little blood. The leopard would not suffer the removal of the hand, but continued licking it with great apparent relish, which did not much please his master, who, with great presence of mind, without attempting again to disturb the pet in his proceedings, called to his servant to bring him a pistol, with which he shot the animal dead on the spot. Such pets as snakes nineteen feet long and fullgrown leopards are not to be trifled with. The largest snake I ever saw was twenty-five feet long and eight inches in diameter. I have heard of sixty-feet snakes, but cannot vouch for the truth of the tale.—*Davidson's Trade and Travel in the Far East.*

CHESS.—By the unanimous consent of almost all nations chess holds the first place among social amusements. The history of this game has exercised many able pens. According to Sir William Jones, it is decidedly of Hindoo invention. "If," says he, in a learned memoir on this subject, "evidence were required to prove this fact, we may be satisfied with the testimony of the Persians, who unanimously agree that the game was imported from the west of India in the sixth century of our era." It seems to have been immemoriably known in Hindoostan by the name of *Chataranga*, the four *angas* or members of an army, which are *elephants, horses, chariots* and *foot-soldiers;* and in this sense the word is frequently used by epic poets in their description of real armies. Thus a very significant word in Sanscrit, the sacred language of the Bramins, has been transformed into *'arédnaz, schucchi, echecs*, chees, and given birth to the English words *check*, and even a name to the *Exchequer* of Great Britain. According to one account, the occasion of this invention was as follows:—Behub, a young and dissolute Indian prince, oppressed his people in the most cruel manner. A Brahmin undertook to recal the tyrant to reason. With this view he invented a game, in which the king, impotent by himself, is protected only by his subjects, even of the lowest class, and frequently ruined by the loss of a single individual. The fame of this invention reached the throne, and the king summoned the Brahmin to teach him the game as a new amusement. The virtuous Brahmin availed himself of this opportunity to instil into the mind of the young tyrant the principles of good government, and to awaken him to a sense of his duties. Struck by the proofs which he inculcated, the prince conceived an esteem for the inventor of the new game, and assured him of his willingness to confer a liberal remuneration if he would mention his own terms. Nassir, the Brahmin, demanded as many grains of wheat as would arise from allowing one for the first square, two for the second, four for the third, and so on, doubling for each square of the sixty-four on the chess-boad. The king, piqued at the apparently trival nature of the demand, desired him somewhat angrily to ask a gift more worthy of a monarch to bestow. When, however, Nassir adhered to his first request, he ordered the required quantity of corn to be delivered to him. On calculating its amount, the superintendents of the public granaries, to their utter astonishment, found the demand to be so enormous that, not Behub's kingdom only, nor even all Hindoostan, would have been adequate to the discharge of it. The king now admired the Brahmin still more for the ingenuity of his request than for the invention, appointed him his prime minister, and his kingdom was thenceforward prosperous and happy.—*The Bengal Hurkaru, July* 17.

A Singular Fact.—"At the celebrated Black Assizes at Oxford, so called from their fatality, the no less celebrated Old Bailey Sessions in 1750, and others—nearly the whole Court, including the jury, were struck with goal fever, through the circumstance of an open window, behind the dock where the prisoners were placed, sending a current of air from them during the whole day upon the assembled people; and not the least wonderful part of this remarkable occurrence was the fact, that the prisoners themselves had not at the time the actual disease they were thus communicating with such fatal effect. They were not then in fever, because their constitutions had been so withered and benumbed through the long application of the poison which they carried about them, as to be incapable of throwing it off by the channel which nature had decreed, of acute disease. They resembled, in this respect, the inhabitant of the swamp, who, although never healthy, and destined certainly to an early grave, will often show nothing of marsh fever until he be removed to a healthy country, and then, if he has any powers of constitution left, it will most likely break out upon him; and so will the miserable goal criminal, when restored to purer air, and better clothing, in all probability throw out the fever which he had long inhibed but could not assume."—*Ibid.*

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CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

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INDULGENCES.

NOTHING is less understood, or more misrepresented, than the Catholic doctrine on Indulgences. The rise of the Novatian heresy, in the early part of the third century, led the Church to adopt fixed rules of penitential discipline, that whilst resisting the excessive severity which denied pardon to the fallen, she might not relax morals by granting forgiveness on too easy conditions. The penitential works, which before that time had been undertaken by private zeal, or prescribed by the authority of individual prelates, were thenceforth enjoined by general law, and the period of their performance determined, according to the variety of sins. For seven, ten, fourteen years, and sometimes until the extremity of life, penitents were engaged in their course of public penance, after the termination of which they were restored to the privileges of Christian communion. It was, however, deemed expedient to empower the bishops to diminish the time, as the fervor or weakness of the penitent might demand, and to restore him by Indulgence to the communion of the Church. "A power," says Newland, "was given to all bishops by the Council of Nice, to shorten the time, and to relax the severity of those canons. The favor thus granted was called *Indulgence*."*

Besides the Council of Nice,† the Councils of Ancyra,‡ Laodicea,§ and Carthage‖ sanctioned this usage. This favor was granted not only in regard to the disposition of the penitents themselves, but sometimes in consideration of the personal merit of those who became intercessors in their behalf. To such as had made an intrepid confession of the faith before the public tribunals in times of persecution, the honorable title of *Confessors* was given; whilst others, who had suffered torments on account of the faith, were called *Martyrs*, even although they survived the trial. These martyrs and confessors were justly dear to the Church; they were loved and honored for their glorious confession; and accordingly their intercession was all-powerful in obtaining a mitigation of penance for their weaker brethren. Already in the days of Tertullian, at the close of the second century, sinners "were wont to implore peace from the martyrs in prison."* The frequency of their petitions soon, however, degenerated into an abuse, against which the vigorous pen of St. Cyprian was employed. Whilst he condemned the facility with which these privileges were sometimes exercised in favor of apostates, who had given no proofs of their compunction for crimes so enormous, he admitted that in cases of death they should hold good. "When," he says, "some of those who had fallen, (*in persecution,*) either of themselves, or at the instigation of others, boldly demanded and attempted by violence to enjoy the peace promised them by the martyrs and confessors, I wrote twice to the clergy on this subject, and ordered them, that if any should depart out of life, after having received a letter from the martyrs, having previously made their confession, and received the imposition of hands unto penance, they should be sent to the Lord with the peace promised them by the martyrs."† This peace, then, not only implied the external communion of the Church whilst living, but a removal of that obligation of penance which remained after confession and absolution, and which prevented the vision of God. St. Cyprian, elsewhere speaking on the same subject, says: "We indeed believe that the merits of the martyrs and works of just men have great force with the Judge, but when the day of judgment shall come, when at the end of time, and of the world, the Christian people shall stand before his tribu-

* Analysis of Burnet on Article xiv. p. 198.
† Can. xii. ‡ Can. v. § Can. ii. ‖ Cap. lxxv.

* L. 1. ad Martyr. cap. 1. † Ep. xiv.

nal."* This he says, condemning the facility which caused the entire neglect of penitential satisfaction on the part of apostates; but not denying the force of the merits of the martyrs in cases where there was a just cause for applying them, as when death summoned sinners to that dread tribunal, before they had done sufficient penance.

In mitigating the severity of canonical penance, the bishops used the power of loosing, which, equally as that of binding, had been given them in the persons of the Apostles; and in this they imitated the benign indulgence of St. Paul to the penitent Corinthian, pardoning in the person of Christ whatever needed pardon.† Their act was directed to the relaxation of the canonical law; but by consequence it removed the debt of temporal punishment, to discharge which the canonical penance was enjoined. This was not a mere disciplinary regulation, intended only to terrify sinners, or to repair scandal; it was truly to appease God and to satisfy his justice. Cyprian, speaking of the penitential exercises to which the sinner should devote himself, says: "The Lord is to be implored, the Lord is to be appeased by our satisfaction."‡ Thus in granting the Indulgence, the bishops freed the sinner from this necessity of satisfaction, pardoning him by divine authority. Sometimes the pardon was only partial, a portion of the penance and satisfaction being remitted; sometimes it was entire, or *plenary*, the whole obligation of canonical penance being taken away. The partial Indulgences were designated according to the length of time abridged, forty days, seven years, or a longer period, as assigned to various sins in the penitential canons.

The remission of sin was not granted by an Indulgence, for it was always the fixed principle of the Church that this should be sacramental, and in the form of a sentence in the tribunal of penance. St. Basil had taught that "we must necessarily confess our sins to those to whom the mysteries of God are entrusted;"§ and the practice of all preceding ages shows that this was a necessary consequence of the power of forgiving and retaining sins granted by Christ to his apostles.‖ The temporal punishment, which oftentimes remains to be endured after the forgiveness of sin, was alone remitted by an Indulgence, as it took the place of the performance of canonical penance.

The merits of Jesus Christ have always been regarded as the inexhaustible source whence all graces flow, and in virtue whereof all power is exercised. The bishops offered these to divine justice in satisfaction for the debt, from which, in the name of Christ, they released the sinner. Yet a motive for the exercise of the power being drawn from the sufferings of the martyrs, who at an early period interceded to obtain it, the Church deemed it no derogation to the merits of Christ, which she proclaims to be infinite, to offer at the same time, in behalf of her weak members, the sufferings and merits of the saints in conjunction with those of our Redeemer. This was done, not to supply any deficiency in the atonement of Calvary, but as a motive for its application. The merits of the saints take also the character of a partial ransom, deriving its value from the cross. The ardor of their love, their patience in suffering, their intense compunction, have received from divine munificence a reward exceedingly great: but God is not displeased when his Church places before him the severity of their penitential inflictions, and the intenseness of their sufferings for the faith, to supply the deficiencies of their weaker brethren. The stainless Mother, whose very soul a sword of sorrow pierced, may be presented, that her unmerited suffering may plead for our want of courage to endure what our sins deserve: the austerity of the Precursor, sanctified from his mother's womb, may supply our inability to mortify our appetite, as becomes penitents: the labors and sufferings of Paul, "in prisons, in stripes above measure, in hunger and thirst, in fastings often, in cold and nakedness," may be offered in our behalf. We are members of one body, and claim the benefits of the mysterious union, which makes all one in Christ.*

An essential condition required in whoever wishes to obtain an Indulgence is, that he be in the state of grace; for no one, not already

* L. de lapsis. "Credimus quidem posse apud judicem plurimum martyrum merita, et opera justorum."

† 2 Cor. ii. 10.

‡ "Dominus orandus est, Dominus nostra satisfactione placandus est." L. de lapsis.

§ In Reg. brev. resp. ad qu. cclxxxviii.

‖ See Theologia Dogmatica, vol. iii. p. 338.

* The Tract No. 79, thus explains an Indulgence:—"There is one other means of escaping the penalties due to sin in Purgatory, which may briefly be mentioned, viz: by the grant of indulgences; these are dispensed on the following theory. Granting that a certain fixed temporal penalty is attached to every act of sin, in such cases it would be conceivable, that as the multitude of Christians did not discharge their total debt in this life, so some extraordinary holy men might more than discharge it. Such are the Prophets, Apostles, Martyrs, Ascetics, and the like, who have committed few sins, and have undergone extreme labours and sufferings, voluntary and involuntary. This being supposed, the question rises, what becomes of the overplus; and then there seems a fitness that what is not needed for themselves, should avail for the brethren who are still debtors. It is accordingly stored together with Christ's merits, in a kind of treasure-house, to be dispensed according to the occasion, and that at the discretion of the Church. The application of this treasure is called an Indulgence, which stands instead of a certain time of penance in this life, or for the period, whatever it be, to which that time is commuted in Purgatory."

justified, can obtain a release from the debt of temporal punishment, which supposes the guilt and eternal punishment remitted. Contrition and confession are expressed in all grants of Indulgences as necessary conditions, whereto is often joined the reception of the Holy Eucharist, the offering up of prayer in some particular church, for the wants of the universal Church, and the exercise of special acts of piety or charity. During some centuries, Indulgences were granted to those who contributed to the Crusades, to rescue their Christian brethren from Turkish oppression, or who aided in the erection of churches, and in other public necessities of the Church. Such offerings, made from motives of charity and religion, were, doubtless, just matter for granting Indulgences, although—in common with most other things—liable to many abuses, which eventually led to their entire abandonment.

Although the controversy about Indulgences was the main spring of the revolution produced by Luther, the doctrine of the Church on this subject was one of the last treated of in the Council of Trent, and the decree was couched in terms of great reserve and moderation. "Since the power of granting Indulgences has been given by Christ to the Church, and from the earliest period she has used this power, divinely given her, the Holy Synod teaches and orders that the use of Indulgences, which is very salutary to the Christian people, and is approved of by the authority of holy councils, should be retained; and she condemns with anathema, those who either assert that they are useless, or who deny that the power of granting them resides in the Church."* At the same time, measures were adopted to remedy abuses, and all just objection was thereby taken away. Mr. Newman, in his effort to reconcile the English Articles with Catholic faith, contends that the XXII. Article rejecting pardons, regards the abuse of the power rather than the power itself. "The pardons" he says, "spoken of in the Article, are large and reckless indulgences from the penalties of sin obtained on money payments."†

The power of granting Indulgences is manifestly deduced from the promise of Christ to Peter to give him the keys of his kingdom, with authority to bind and loose: "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."‡ The keys of a kingdom are the known Scriptural emblem of the highest authority under the Sovereign,§ and the power of loosing and binding must consequently be commensurate therewith, and imply general authority. The bonds of sin are loosed in the Sacrament of Penance; but as a temporal punishment often remains after the remission of the guilt, there can be no doubt that the sinner may be released from the punishment for just causes, by the judgment and act of him whose acts Christ has promised to ratify. The same is to be said proportionably of the acts of all the Apostles, and of their successors; but as order is essential to the Church, the exercise of the episcopal power must be subject to those restrictions which General Councils or the Vicegerent of Christ has established. The salutary influence of Indulgences is manifest, since the faithful are moved thereby to the frequent and devout reception of the Sacraments, to prayer, to works of charity and zeal, and to the exercise of every Christian virtue. The complaint of Jeremy Taylor and others, that a relaxation of ecclesiastical discipline must ensue from the grant of Indulgences, comes with a bad grace from those who have utterly set aside all the penitential canons, and who deny altogether the necessity of works of penance. The assertion that it foments sin, betrays entire ignorance of its nature and its influence. The prospect of pardon to the penitent sinner, at whatsoever, time he may return to duty, may be abused; and yet God has not judged fit to withhold it. Shall the Church be thought to encourage sin, when she offers certain spiritual supplies on the express condition, that none but the contrite of heart can enjoy them?

An Indulgence remits no sin: much less is it—as often has been alleged—a pardon for sins past, present, and to come. When an Indulgence is granted, which may be received at the hour of death, on invoking the saving name of Jesus, or submitting to death as a punishment from God, no anticipated pardon is given of the sins which may in the mean time be committed: but in the hope of the pious disposition of the soul at that awful crisis, a succour is offered to his weakness, on condition of an act suited to his situation, and of his sincere repentance for all past transgressions. Hence Urban II., in the Council of Clermont, in the year 1095, qualified the Indulgences offered to the Crusaders to be obtained in death, by limiting them to such as should depart truly penitent.* The abandonment of sin, with true sorrow of heart for having committed it, is, in all cases, an indispensable condition for obtaining an Indulgence, which consequently strikes at the very root of sin, whilst it otherwise encourages the exercise of good works of every kind.

* Sess. xxv. decr. de indulgentiis.
† Tract No, 90, 1st edit. ‡ Matt. xvi. 19.
§ See Bloomfield *in locum*: also the treatise on "the Primacy of the Apostolic See," p. 22.

* "Qui in vera pœnitentia decesserint."

The Protestant theory of plenary justification by faith gives the assurance of entire forgiveness, the moment the individual is fully persuaded that the justice of Christ is imputed to him: Catholic faith admits such plenary remission in Baptism, when received with faith and compunction: but it teaches that the same abundant pardon is not ordinarily granted to the baptized penitent. The guilt and eternal punishment are taken away in the Sacrament of Penance: the temporal punishment, if not satisfied for or endured, may be released by indulgences, granted to true penitents on condition of the performance of special good works. It requires little discrimination to judge which system presents greater facilities of pardon, and greater incentives to sin: that which says: Believe, and you are at once entirely freed from sin; or this which tells us: Repent, do penance, and labor to atone for your transgressions; while at the same times it offers the merits of Jesus Christ, and those of his devoted servants, to supply our deficiency.

BENEVOLENCE.

How grateful is it, to fly from the details of bigotry to the consideration of fraternal love and to wing our flight to the land of benevolence. For

"Where charity dwells there is our country."

Let us then, consider the necessity of cultivating mutual love, and of enkindling in the hearts of men the fire of charity!

The law of nature, the written law, and the law of Christ, command universal love.

1st. All the ties of nature, all the feelings of humanity, and all the dependencies of social life, enforce benevolence.

Brotherly affection is interwoven with the human heart; and he is a monster in creation who does not possess it. Kindness and mercy belong to our nature as men. Generous sympathy for the sufferings of others, is congenial to our existence, and the world without it would be but a wilderness,

"Where no order but universal horror would have its abode."

St. Augustin and St. Chrysostom, discoursing upon the words "He made man to his own image and likeness," have no hesitation in declaring, that the similitude between man and God mainly depends upon the soul being formed to love—as God is essentially love itself.

The savage, who prowls the pathless desert —the untutored negro, who dwells on India's shore, and even the heathen, who has never received the light of faith, has a *natural* or interested love for his species. The man to whom the alphabet is a mystery, as well as the scholar, who grows pale beneath the lamp of study, has learned the important maxim that he should love his fellow man.

It is this love, which combines us in society, and makes mankind but one family under the Creator:

"Learn from this union of the rising whole,
The first, last, purpose of the human soul,
And krow where faith, laws, morals, all began,
All end in love of God and love of man."

The mutual dependence of every limb and artery of the human body, on each other to preserve life or vigour, is a lively image of that dependence which every child of Adam has upon his brother. Thus the weak is called upon to support the strong, and the strong the weak. The poor to administer labour to the rich, and the rich to give sustenance to the poor. The artist to aid the mechanic and the mechanic to assist the artist. The man of art and science to promote the happiness of the tradesman by his useful discoveries, and the tradesman to administer to the necessities of the scientific! Thus nature has the aged parent to support the helpless infant—and again the child brought to support the declining years of the parent. In like manner the elements unite and in some manner love. In fact, every thing in nature depends upon each other, and the whole upon its almighty Author. Mutual dependence and mutual love is the order of Providence, of creation, and of society.

2nd. Although, we could produce in the first ages of the world, particularly in the persons of Adam, Noah, Abraham, Jacob, Joseph, Job, and Tobias, examples of pure benevolence; yet I hasten to call your attention to the declaration of the written law upon this important subject. The declarations however of the virtuous Tobias, and of holy Job, are too expressive not to be glanced at. Do we not find Tobias, who, even in his captivity, forsook not the way of truth, and who "went up to Jerusalem to adore God" when so many others went astray, every day, giving all he could get to his fellow captives, and all his tithes to the proselytes and strangers"?—(*Tobias*, i.) Did he not "daily go among all his kindred and comfort them—distributing to every one as he was able out of his goods, feeding the hungry, giving clothes to the naked, and carefully burying the dead that were slain"?—(*Ibid.*) Did he not leave his dinner and run fasting to bury the dead with fear and mourning until he lost his sight?—(*Ibid.*) Doth he not advise his son to give alms out of his substance—to turn not away his face from the poor—to be merciful according to his ability—to give abundantly

If he had much—and even willingly a little out of little—thus to store good reward for the day of necessity, for alms deliver from all sin and from death, and will not suffer the soul to go into darkness?—(*Ibid*, iv.) Does he not advise him "never to do to another what he would hate to have done to himself by another—to eat bread with the hungry and needy—with his garments to cover the naked, and to lay out his bread and wine upon the burial of a just man?—(*Ibid*. 2.) And what shall we say of the benevolence of Job, who was "simple and upright—fearing God and avoiding all evil." "The ear (saith he) that heard me blessed me, and the eye that saw me gave witness to me. Because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame. I was the father of the poor, and the cause which I knew not, I searched out most diligently."—(*Job*, xxix.) Does he not with confidence exclaim, "If I have denied to the poor what they desired, and have made the eyes of the widow wait. If I have eaten my morsel alone, and the fatherless hath not eaten thereof. (For from my infancy, mercy grew up with me: and it came out with me from my mother's womb.) If I have despised him that was perishing for want of clothes, and the poor man that had no covering: If his sides have not blessed me, and if he were not warmed with the fleece of my sheep: If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate: Let my shoulder fall from its joints, and let my arm with its bones be broken."—(*Ibid*, xxxi. 16 to 23.) Which of us all could speak in terms like these? The *written law* although delivered to a stiff-necked people, impressed in still more lively terms the necessity of universal love. Not only did it prohibit hate, loss or damage, to friend or enemy, under the common acceptation of neighbour, but it commanded kindness, charity, and benevolence to him.—(*Exod*. xx) Its children were commanded to love their neighbour; and not to calumniate or oppress him, nor hate their brother, nor seek revenge, nor steal, nor lie, nor deceive.—(*Levit*. xix.) Thus God gave, as Ecclesiasticus *c*. xvii. *v*. 12, says, "every one of them a commandment concerning his neighbour," that "they should have mercy on the poor." (*Prov*. xix. 17.) "to let them that are broken go free, and break asunder every burden—to deal their bread to the hungry, and to bring the needy and the harbourless into their house—when they saw one naked to cover him, and not to despise their own flesh."—(*Isaias*, lviii. 67.) It commanded them to deliver the poor from the hands of the strong, and the needy from those who stripped them."—(*Psal*. xxxv. 10.) To be the aid of the poor man, and the helper of the orphan, to judge for the fatherless and for the humble, that man (proud or tyrannic man) might not presume to magnify himself upon earth.—(*Ibid*, ix. 14, 18.) Thus the children of Moses were commanded to relieve the poor to afford a refuge for the stranger, a house for the widow, and a home for the orphan! Although in too many cases severity was used, the law commanded that the oil of comfort should be poured into the bosom of distress, and that as all men were made of the same slime, formed to the same image, and destined for the same end, they should love each other. Have we not all one Father, (says the prophet Malachy, ii. 10.) Hath not one God created us? Why then doth every one of us despise his brother violating *the covenant* of our fathers?

3rd. But what shall we say of the covenant of grace, peculiarly called the law of charity? It is not mere natural, interested, carnal, rational, or grateful love it inculcates; but one of a far nobler order, which has God for its object, his pleasure for its end, and Himself for its eternal reward. Benevolence was marked upon its forehead, Unity was incorporated in its creed, and Charity was inscribed upon its banners! It came forth from the throne of love, amidst the chaunts of angels and songs of seraphim—with exclamations of peace on earth to men of good-will, and glory to God in the highest. The Saviour of mankind descended from heaven to establish love on earth, and to enkindle the fire of charity amongst men. "He came (says the psalmist pathetically, lxxxiii 12.) to speak peace;" and again that mercy and truth might meet, and that justice and truth might kiss each other. He taught more by example than by precept—that we should visit the harbourless—clothe the naked—feed the hungry—give drink to the thirsty, and instruct the ignorant in the way to heaven. He went about for nearly thirty years before his preaching (as the Evangelist says) "doing good." He braced the palsied knee—he gave sight to the blind—hearing to the deaf—speech to the dumb—and even life to the dead! He wept over the miseries of Jerusalem—pitied the daughters of Sion, and consoled the widow of Naim on the death of her only son; unlike to men in modern times, who, in ministerial garb, *behold* unmoved their brothers, misfortune or distress, and whose charity when bestowed bears the stamp of Sectarian

and narrow minded bigotry. How very opposite the life of our Divine Redeemer which was one continued scene of love; and he left this, as the distinctive mark of his followers—that "they should love one another, as he hath loved them," (*John*, xv.) "By this (says he) shall all men know, that you are my disciples, if you have love one for another, *John*, xiii,. 34. Influenced by this great law, we know, that the Apostles exhausted their life, but could not exhaust the lamp of charity. Inspired by it, we are told, the first christians had "but one heart and one soul"—that they had all things in common (*Acts*, iv. 32.); and that the cold words of "mine and thine" were unknown among them."

ECCLESIASTICAL HISTORY OF IRELAND.

From the period of the English Invasion to the Year 1829, *&c.*

An Ecclesiastical History of Ireland is a work that has long been a desideratum.

There are few national churches, perhaps not one, which has a stronger claim on the attention of a Catholic public. Its foundation was laid by humble individuals; but no blood was shed nor human liberty endangered. In its progress, sanctity, science, and cultivation advanced; and the ancient Irish Catholics were the men who disseminated this knowledge, this heavenly wisdom over many portions of Great Britain, nay, over a large part of Europe.

At length, this church in its turn, was doomed to meet the tempest, which broke in upon it with a fury unwitnessed for centuries. We doubt if the days of Ignatius or those of Cyprian were equally terrific. We leave to the historian to demonstrate this; and he, at the close of his faithful and melancholy narrative, faithfully exhibits the Church of Ireland, even in 1829, as one of the great national Churches of Christendom. We have not space for many incidents which we had marked as proofs of the interest of the subjects and as specimens of the author's manner, especially from its biographical portion. During the sixteenth and subsequent centuries, when the storm, loud and long, continued to roll, the men who stood at the helm of the Irish Church evinced a Christian heroism not to be surpassed by anything recorded in the annals of martyrdom; the tempest continued to grow darker, but these men were not to be intimidated. When one generation was cut off, they were succeeded by another still more brave and determined; and amidst the universal wreck that surrounded them, they saved the vessel and transmitted its deposit to a high-minded and a faithful posterity. Are the sufferings of these apostolic men to be consigned to oblivion? Yet such would be the case; their very names and memories would be blotted out from the recollections of their countrymen, if no record of their noble acts that rendered them illustrious had been preserved and published; such a record is the book before us. We find that the materials of the biographical portion, to which we have just alluded, are principally taken from works originally written in Latin and from other authentic documents, some of them exceedingly rare and placed altogether beyond the reach of the general public.

At the close of each century the author introduces some general observations arising out of the events which have distinguished it. Thus he concludes the third chapter of the nineteenth century.

"The inherent natural reverence of the Irish people for the ancient Faith of their country enkindled within them that hallowed and ever-burning zeal, which no length of time could consume—which no severity of sufferings could extinguish: it made them look down with pity and scorn on the ephemeral novelties of the day; it enabled them to smile on death sooner than surrender the venerable creed of their sainted forefathers. Add to this the tender and powerful ties of unionship which at all times subsisted between the Catholic people of Ireland and their truly meritorious priesthood. This it was which cemented the whole into one irresistible mass: it created a reciprocity of feeling; they partook of each others joys, felt for their mutual afflictions, they were rendered compact, they became one, they became invincible. During those dark and dismal epochs, when the recesses of the mountain were prepared by nature as the grand asylums of shelter for this people, their proscribed priests, like the martyrs of primitive days, were to be seen in the midst of them; they made them the cherished object of their thoughts; they clung to them with the affection of fathers; they never forsook them. The people, in their turn, have gratefully treasured up an indelible, everlasting remembrance of these endearing services; they have them as the darling object of their private contemplation and of their public eulogy; they are handed down as a sacred legacy from one generation to another, and at this day there is not perhaps under heaven a nation that, in overflowing love and reverential attachment to its priesthood, can adequately compete with the high-minded, persevering, proverbially faithful Catholics of Ireland.

"But there is another link the most binding of any, because it is of Divine foundation; it is that which connects them all, priests and people, with the great centre of unity, the *Rock* of Ages, and without which the whole would have long since ended in a wreck. This is the beacon lit up by infinite wisdom for the Christian mariner, and by keeping it in view, the great men who guided the Irish Church, set the billows and the tempest at

defiance. In unabated fidelity and veneration for the chair of St. Peter, the Catholics of Ireland have never yet been surpassed by any Christian nation on earth, and for their conscientious adherence to it no other nation has ever suffered so much. This it was which made bigotry outrageous, generated the penal code, drew forth the sword of persecution, and at divers periods reduced the noblest country in the world to the frightful condition of a desert. Nevertheless the same ancient belief continues to flourish triumphant amongst us, and now, in the nineteenth century, Ireland with her millions glories in the appellation of Catholic; her Churches are rising up magnificently, and almost without number throughout the land: the glory of ancient times is revived in her seats of literature, and that the last age of this singularly protected church may in some respects correspond with the days of her primitive glory, she has within the last few years sent forth her numerous missionaries to various nations; to the East and to the West—climates to which the light of Christianity had scarcely ever before penetrated. But that which completes her triumph and to which Irishmen had for too long a time been strangers, is at length returned; the sun of civil and religious liberty has appeared above the horison: the clouds of bigotry are dispersed: the wall of separation, where craft and self-policy were wont to conceal themselves, is thrown down, and the Catholic Church of Ireland divested of all overgrown wealth, upheld by a learned and a pious priesthood, and allowed to rest on its own merits, now overspreads the land in all its lustre, independent—glorious—immortal."

TWO AWFUL INTERPOSITIONS OF DIVINE PROVIDENCE, THE ONE OF JUSTICE; AND THE OTHER OF MERCY.

To the Editor of the Bengal Catholic Herald.

Dear Mr. Editor,—Before I commence my relation of the awful events above referred to, let me ask of you, if in my letter of the 13th June, you have not remarked an indirect, but yet a strong proof in favor both of Catholicism and the real presence of Jesus Christ in the Blessed Eucharist. For in the first place how comes it that, a Catholic woman foresees an event so far distant, and which has no connection with natural causes, if it is not through an especial revelation from heaven? And if the spirit of God so sensibly inspires that respectable widow, and shows her what is to happen in a distant country, are we not right to conclude that her Catholic faith is the true religion of Christ?

2ndly. It is almost impossible to conceive, how hundreds of well disciplined and skilful soldiers, with the assistance of thousands of people, all working in good order, and with two fire engines could not quench the flames; whilst after many hours of very hand, but vain labour, the citizens discouraged, have recourse to the Blessed Eucharist—Which done—the wind instantly ceases, the fire is quenched, and the immense crowd of people with one accord, give glory to the Blessed Redeemer upon his altar.

3rdly. From what has been said, it is evident that these civilians and soldiers were all Catholics.

But now, if according to our separated brethren, and in particular to the two writers in the *Delhi Gazette*, the Catholics are either heretics or idolaters, they are consequently great sinners. Therefore how are we to account for the conduct of Divine Providence; who favorably hears their petition, and that, at the very moment they commit a gross act of idolatry; and by this he confirms them in their idolatrous worship of the Blessed Eucharist? For a reflecting man, the conclusion is, that the Catholics are right, and Jesus Christ corporally abides in our sacred tabernacles.

I will now relate the two other wonderful events that happened at Upaix, in France, in 1833.

Two years before my Bishop had sent me there, and many years before the event took place, he had clearly predicted in his writings, not only the fall of the famous Lamennais, but even all the steps through which that unfortunate man had rushed into the Abyss of pride, disobedience and infidelity. The name of my Bishop was Joseph Anthony Arband, a most venerated, virtuous and sensible man, and who is, I hope now, among the Saints in heaven. It was then in compliance with his command, that I went to Upaix, in 1831. This is a very pleasant and rich country. It lies under a very temperate clime, rather warm in summer and produces in abundance, almost all the best fruits of Europe—God was pleased to bless there my ministry, until the beginning of January, 1833; when a rich countryman abiding in one of the remote, but delightful villages of my parish, converted his house into an inn, where the youth of my parish, together with many young men of the neighbouring country flocked every evening, and spent there nights in drinking, playing and dancing with the young women of the village and some others. In vain I spoke both publicly and privately against these re-unions which were dangerous to the morality of the souls committed to my care.

Then on Sundays I informed my hearers to remember the promises, and threats addressed by Moses to the Israelites—(Deuteronomy, 28)—but all in vain—until the labour of the next spring put an end to those immoral assemblies.

In March I was visited by a young friend of mine, who remained with me for some

months. One day I went to take a promenade with him across an immense, and extremely rich plain to the famous Village in question. There we were met by two brothers (young men) who introduced us into their house, offered us drink, and commenced to speak of their amusements; saying "God is not so severe as you are, Rev. Sir, you have condemned our innocent pleasures; you have menaced us with divine punishments in the life to come, and you have even made us apprehend some temporal calamity. Nevertheless, in coming here to day you must have seen abundant benedictions instead of punishment. Our fields are extremely rich this year and the old inhabitants of the country say, that, they have never witnessed such an abundant harvest. Then God has not been offended with our assemblies." "I wish it to be so, I replied, but I am still afraid; and you seem to me to be like soldiers who cry out—victory before the combat—and have you already gathered that harvest in your stores?" Not as yet, said they, but God is good, and he will preserve the fruit of our fields.

Yes: I said, if you repent, and lead a more Christian life.

During March, April, and May of this year. I had often to complain of the profanation of the holy days. In the begining of June about the time of the harvest in that country; I was walking with some gentlemen, one of whom directed our attention to a small cloud upon a very far mountain.

We paid no great attention to it: because the sky was clear; and nothing seemed to presage an approaching calamity. At or about 2 o'Clock P. M. I was called to church to hear confessions, and about 5, I was disturbed in the confessional. On one side, it began to thunder and lighten; and on the other, crowds of people enter the Church, light candles upon the altar and pour forth fervent prayers. I, at this moment endeavoured to go out of the Church, but in vain; for the condensed and black clouds poured down hail stones, which destroyed many of the beasts in the fields, and hurt many individuals.

The tempest lasted for an hour, after which I went out. But O! My God! all the verdure of the fields had disappeared; and the whole country became as white as the high snowy mountains in the month of January. It left neither wheat, corn, grapes, nor fruits of any kind! In fact, the storm had even broken the branches of the trees; and all their leaves were blown away. It is utterly impossible to describe the consternation of the inhabitants. The next day there was a powerful sun, which melted the hailstone in the fields, but not in the corners of the streets, where a great quantity of it was yet to be seen for three days after this occurance. The following day I went accompanied with the same friend before mentioned, to comfort the poor villagers. In the same places, where we had some days before seen the rich harvests nearly ripe, there was now nothing to be seen, and it appeared, (literally speaking) like a *Tabula Rasa*.

We arrived in fine at the more guilty village, where I was soon surrounded by men, women, and children, all lamenting, weeping and saying. On what are we to live this year? to nourish our children, and sow again the fields on the next autumn? Oh! how poor, and unfortunate we are! Is it possible that nothing at all has been left. I then reminded them to repent, and to have recourse to Divine Providence, who, I clearly said, would have pity on them, and give them a new harvest if they would lead a better life. Their reply was, that a new harvest was impossible this year, that they would have some hope if the disaster had taken place three months before. It is impossible, I repeated, to us, but not to God.

After making some other reflections, I took leave of them and came home. In the interim, the inn keeper who was with his servants, witnessing the disaster of his fields, said, (as he saw me passing under an oak forest of his, and as he hated me; partly on account of my opposition to the inn; and partly, because he was a superstitious man, he considered me the cause of the great calamity.) Oh! could but that one of those trees fall down at this moment, and crush the head of that monster.

O poor blind man! he would not behold the finger of God punishing the iniquities of his people!

Now this dear Mr. Editor is the first act of Divine Providence, which was evidently an act of justice. It was a good lesson for that Christian whose worldly life was a simple contradiction with the precepts of the Gospel. Let us now contemplate the second act, that of Divine Mercy.

The question is now to obtain from God the abundance of fruits, and corn in particular in the fields. The unbelievers in the parish continued to say, "that the like was impossible, and some of them even imagined that I was mocking the people by speaking thus; and that I treated them as stupid men in trying to make them believe impossibilities. The next Sunday I preached to the people in general who were well disposed, I announced a Novena, and exhorted them all to attend every day, &c.

The second day of the Novena, in coming from Mass, we saw the fields, to our great astonishment covered with a brilliant verdure.

It was a beautiful wheat which soon grew high, and ripened about the end of July. This extraordinary harvest equalled that of the past years, it was looked upon as a miracle by the inhabitants, and it produced many good changes among that people.

But how have those Catholics obtained that grace from heaven? By attending Mass every day, by confessing their sins, amending their lives and approaching the Holy Communion; that is to say, according to some bigoted and ignorant Protestants, by performing acts of superstition, and idolatry. If then, by performing such acts we were deceived, God himself must have been the author of our protected superstition and idolatry. For it is in our Catholic Churches at the foot of our Altars, and in the time of the Holy Sacrifice that we obtain such wonderful graces.

In the month of August, of the same year 1833, I left that country and went to Briancon, where about the year after my arrival I received from Upaix the following letter, an extract of which is as follows, viz:—

"Rev. Sir.—You remember the curse of N. ———. last year, when you passed under his oak tree, I am sorry to say he has himself been crushed under one of them. He is now dead and buried, and all the people here look upon his death as a punishment from heaven." Perhaps this letter will suggest to your readers how dangerous it is to put our lives in contradiction with the Ministers of God.

I therefore exhort all Catholics to be good and practical ones, if they wish to be saved, and beg that our brethern, will not, if the time of their conversion to Catholicism is not yet come, blaspheme against the only true Church of God, which is the Catholic Church, headed by the Bishop of Rome—and it is in this Church alone that we see the fulfilment of the prophecies. What I have said in my letter of the 17th June, and all what I now relate have happened to the Churches of France, Spain and Italy, in those latter times, and whatever the universal Church of Christ, that is the whole Roman Catholic Church has suffered at any time has been foretold by the Prophets; who in the mean time have also announced that God would never abandon her, (Ps. 18, 13, &c.) "And I will his seed (the Church of Christ,) to endure for evermore." "And if his children forsake my house and walk not in my commandments, I will visit their iniquities with a rod; and their sins with stripes. But my mercy I will not take away from him" (viz. from his Church,) It being ridiculous, and impious to think that God would or could disagree with his Divine Son. It is then from the Kingdom (the Church,) and not the person of Christ that mercy is not to be taken away from. The next verse supports this explanation.

"Neither will I suppose my truth to fail, nor will I profane my covenant, and the words that proceed from my mouth I will not make void."

These sacred words are an abridgment of the history of the Catholic Church, when Pontiffs, Priests and people, or a part of the people have alone deviated from the path of virtue, God has visited them with rods and stripes, even in his wrath, he has cut off many branches of the tree; viz. all the heretics of all ages, but as for the tree itself; viz. the majority of the Pontiffs, and of the particular Churches, forming altogether the Catholic or Universal Church, which has always been, and will be in the Covenant, the object of the Covenant, and the keeper of the Covenant. "But my mercy I will not take away from him, nor will I profane my covenant."

What an admirable concordance there is between this prophecy, and the promises of Christ himself.

"And the gates of hell shall never prevail against it," viz: against my kingdom, my Church——"And behold I am with you. (my Church) all days, even to the consummation of the world."—How easy it is to see in these so consoling and delicious words of Christ the eternal covenant spoken of, in the 88th psalm! and how infinitely distant, are the Scriptural and the Protestant system from each other! The first says: the covenant is for ever, for all days, even to the consummation of the world,—and the Protestants reply, no, no, it is not for ever, for a time only—The covenant was broken in the first century.

Oh! what a blasphemy! Then Jesus Christ should be a liar, and David Isaias, and the other holy men are false prophets!

Happy, Oh! infinitely happy Catholics! You are under the Covenant, members of the true Church, children of God and heirs of heaven.

Excuse dear Mr. Editor the length of this letter and believe me.

Your's sincerely,

L'Abbe J. Caffarel.

Loodianah, 24 July, 1846.

CONFIRMATION.

To morrow, Sunday, August 16th, His Grace the Archbishop will administer the Sacrament of Confirmation at St. John's Chapel Circular Road, Boitacanah, to such person as are duly prepared and presented by an approved Priest of the Bengal Vicariate.

SOUTHERN INDIA.

We have heard with much satisfaction, that two additional Bishops Vicars Apostolic are to be immediately appointed, one to the care of the Madura Mission, the other to that of Coimbator, and the Neilgherries, with the adjoining districts. The Madura Mission being under the Missionary Charge of the Rev. Fathers of the Society of Jesus, their respected Superior in that district the Right Rev. Dr. Cavon will be the new Bishop and Vicar Apostolic. The Right Rev. Dr. Bresillac will have the Chief Pastoral care of Coimbator, &c. &c. Dr. Cavon will be consecrated Bishop, at Trichinopoly, and Dr. Bresillac, at Coimbator, by the truly venerable and Apostolic Bishop Bonnand, Vicar Apostolic on the Coromandel Coast.

PROPAGATION OF THE FAITH.

We have the happiness to announce that an Irish Family consisting of six persons, all of whom had been estranged from the Catholic Faith by the marriage of one of the Parents to a Protestant, and by being brought up in Protestant Schools, have been all reconciled to the Church within the last week, by the Rev. Mr. Egan, of St. Thomas' Church. Two Natives from the Malabar Coast have been baptised by the same Rev. Gentleman, and a third is now under instruction, preparatory to his being admitted to the sacrament of Regeneration.

BENGAL CATHOLIC ORPHANAGE.

A letter of Asst. Qr. Ms. Sergt. M. Downes, of the 94th Regt. to the Rev. D. Egan, Catholic Chaplain at Fort William.

Rev. Sir.—In the compliance with your desire, relative to the Subscription for the Orphanage. I have made a small collection of (Rs. 22) which I now send you; I have no control over the men of the other Company's, therefore I am unable to collect any from them, but they will pay, perhaps in course of the next week. I have spoken to them about it.

The present small sum I have collected from the men of No. 3 Company only. The following are the names of the men who have so subscribed, viz.

Asst. Qr. Ms. Sergt. M. Downes,...	Rs.	7	0
Corpl. M. Newman, ...		2	0
Prvt. J. Boyne.		1	0
„ H. Care, ...		1	0
„ O. Dowling, ...		1	0
„ M. Geeran, ...		1	0
„ P. Hara, ...		1	0
„ D. Kelly, ...		1	0
„ H. McNally, ...		1	0
„ J. Mahoney, ...		1	0
Prvt. J. Mannifold, ...	Rs.	1	0
„ J. Mullins,...		1	0
„ J. Russell,...		1	0
„ T. Stewart, ...		1	0
„ M. Sigh.		1	0

Through Mr. N. O'Brien.

Captain Midcalf, ...	Rs.	2	0
„ Crawford, ...		5	0
„ Young,...		5	0
„ Harris,...		5	0
A Catholic, through the Archbishop,...		10	0
T. Duncan, Esq. Surveyor, ...		10	0
Sergt. Major Dalton,...		2	0

ST. XAVIER'S CHAPEL BOW-BAZAR.

Mr. J. Rideout's Subscription for the month of July, 1846. ... ... Rs. 5 0

NEW CATHOLIC CHAPEL CHUNAR.

Collected by Sergeant Fox.

(*Continued from page 77.*)

Captain Benneth, ...	Rs.	10	0
Lyall Matheson, & Co.		5	0
W. H. Carbery, ...		5	0
J. J. McCann, Dept. Supt. Police, ...		8	0
J. McCluskey,...		10	0
P. Garvey, ...		5	0
P. Daley,...		5	0
M. Castello....		5	0
J. F. Asper, ...		5	0
George Daly, ...		5	0
W. Kennedy, Town Guard.		5	0
Conductor Thos. O'Connor, ...		5	0
Mrs. N. O'Brien, ...		4	0
M. Angier, ...		4	0
M. Halpin, ...		4	0
Mrs. C. Castello, ...		3	0
M. Rodrigues, ...		2	0
F. C.		2	0
Vincent DeSouza, ...		2	0
H. Clarke, ...		2	0
J. Rideout, ...		2	0
E. P. DeBeaufort, ...		2	0
Anthony Cones, ...		2	0
Joseph Cones,...		1	0

Selections.

CONVERSIONS.

Bruges.—A solemn and interesting ceremony took place at the convent of the Sœcurs Noires, at Bruges, on Monday, the 1st of June, viz. the reception of Miss Eliza Frances Sewell into the bosom of the Holy Catholic Church. The ceremony was performed by the Rev. Monseur Faict, Professor of Theology at the Bishop's seminary, the same Rev. gentleman and Mrs. Acton, acting as sponsors upon the happy occasion.—*Correspondent of Bruges.*

TRIAL BY ORDEAL, OR, THE TIMES OF ST. THOMAS OF CANTERBURY.

[FROM THE REV. M. NEAL'S AGNES DE TRACY.]

The news soon spread through the Abbey that a woman was to be tried by the Lord Abbot, on suspicion of having sheltered Thomas of Canterbury. The hall was soon filled; the monks stood by the side walls, the chair of state was left for the Abbot on the dais; the Knights had taken a seat at the lower end of the hall, and their retainers with Eadwith, who still held her baby, clustered behind them. The silver cross gleamed in the archway; and immediately afterwards the Abbot and a few monks entered; he passed up the middle of the room, and took his seat in the chair prepared for him. All who were sitting rose and advanced.

We have been told, he began, that the two Knights, William de Tracy and Reginald Fitz-Urse, have, out of their abundant zeal for the king's honour, though with some neglect of the privileges granted to this Abbey by King Ethelbert of blessed memory, and confirmed thereto by succeeding kings and princes, as well Saxon as Normans down to the present time, have, on a certain manor of ours, arrested, and by force carried before us, the wife of one of our serfs, alleging against her that she gave reception and shelter to Thomas, by Divine loving-kindness, Lord Archbishop of Canterbury, and Metropolitan of All England; he, the said Thomas, being a man then proscribed as a traitor—whether rightly or wrongly skilleth us not now to inquire—and bringing thereby with him a traitor's portion on those who gave him harbourage and comfort. This have we learnt from the said Knights themselves, who be here in court to make their words good; and now we desire to learn from the prisoner herself what she knoweth herein. Come forth, woman! and speak boldly; for God shield we should not do justice to the meanest.

Eadwith, hitherto kept back by her captors, came hastily forward, and gathering courage from her despair, said, O My Lord Abbot, stand my good lord I pray you! I know nothing of what these knights have laid to my charge; I never saw the Archbishop; I never gave him refuge wittingly, and if I did it unwittingly, I pray you to pardon me.

I would wish thee, replied the Abbot, laying aside all fear, to speak boldly, and to lay open to us the whole of the matter from the beginning. Tell us, therefore, how these monks came to you, and how of you they were received.

Pleaseth your lordship, it was two nights ago that I was sitting alone in the house of my husband, Stigand, a serf of your reverence, with this baby, then, as I deemed, dying; and my husband was gone forth to fetch Father Edred the chaplain, lest the infant should die unbaptised. Then did two monks present themselves at the door, and beg, in our Lady's name, for shelter.—And I being ever taught of Father Edred, that to give shelter to the hungry and houseless was one of the good works of Holy Church, did take them in and lodge them; and my husband, when he came back, did aid me in ministering unto them. He that was the eldest did baptise my baby; and he that was the younger, and seemed to be his learning knight, did cure him of that which he ailed. And the next day they went on their way; and my husband went forth to guide them. And then came these knights, and by force took me away with them.

Then, inquired the Abbot, thou knewest nothing of who these men were, or whither they were bound?

No, she replied, as God shall judge me, I have told the truth, and all the truth herein.

Sir Knight, said the Abbot, the story which this woman telleth seemeth to me likely in all points. What! would you have her drive away the two monks that begged on a cold tempestuous night for shelter? Would you have had her leave them to perish? Shame on the teaching of the pastor to whom she belongeth, if thus hard-hearted she had been, the rather when they performed two works of mercy in her house.

My Lord Abbot, replied the Knight, who knew where the old man's weakness lay, it is manifest that you are no well-wisher to the king in his quarrel with the haughty Church of Canterbury; otherwise you would grant me a larger measure of justice herein. Here do we bring a positive accusation, and you put us off by telling us it is not likely. I am ready to swear that this woman knoweth more herein than she hath said; and I demand that she be put to the torture, to the verity of her innocence.

By thine own confession, retorted the Abbot, thou hast no further means of knowing the truth of this matter than we have; and the case being so, how canst thou swear that that was which thou thinkest, and only thinkest, likely to have been?

I am a plain Knight, returned De Tracy, and understand little of thy scholastic niceties; and thy arguments, howsoever they stand thee instead here, will little serve thee before the king, to whom I shall appeal.

Thou art a plain villain, muttered Ealbald to Odo, of that there can be little doubt; but what purposeth your Fatherliness to do herein?

I demand to be sworn, persevered the Knight. Will your lordship grant me my desire herein?

If we agree him in this, said Odo aside to the Prior, what will become of the woman, who, on our conscience is innocent? And yet how to refuse him, without incurring the king's great displeasure?

Had we been able to foresee how bold-faced a villain this would have approved himself, we would not have granted him to accuse the woman at first; but would have rejected him as a violator of our rights. But now having granted him one thing, we can scarce refuse him the other.

Does your Reverence hear our demand, said Reginald Fitz-Urse; or must we depart without justice?

I hear and grant it, my sons, replied the Abbot. Set the Book of the Evangile be given to Sir William de Tracy, and Sir Reginald Fitz-Urse, that they may be sworn to the truth of their allegiance.

The oath of the accusers were then taken; and a silence followed.

Daughter, said the Abbot, the accusation here preferred against thee we may not reject. We would fain have believed thy innocence, and would fain hope it still. But such be our laws, that there only remains two ways in which thy innocence can be made good, the one, that by a champion of knightly rank thou makest plain thy freedom of that which is laid to thy account. Art thou prepared to do this?

Oh, My good lord, said the poor woman, how can one like me have a knight to my friend? If that way alone I can be saved, I must indeed perish!

Besides this, said the Abbot, there yet remaineth the direct appeal to God, who is the searcher of all hearts, in the trial by ordeal. This if thou art prepared to demand, we are prepared to give.

Then, said the poor mother, to God will I appeal; for Father Edred hath taught us that He is the Helper of them that be innocent, and have none other defender; and He knoweth my innocence in this thing; and your lordship beholdeth that I have none other earthly friend.

Let a note be made thereof, said the Abbot, and let it be read for the satisfaction of all men. A monk, who acted as notary, drew out the document, and it was read as follows:—

"Sir William de Tracy, knight, and Sir Reginald Fitz-Urse, knight, make oath and say, that Eadwith, the wife of Stigand, a vassal of this Abbey of St. Augustine, on the manor of Horne, did knowingly and of set purpose receive and entertain Thomas, Archbishop of Canterbury, in her house, on this third day of November last past; and they furthermore aver their belief that she, the said Eadwith, knoweth where the said Thomas, Archbishop of Canterbury, now bestoweth himself, contrary to the proclamation of our gracious Sovereign Lord, King Henry, at the Council of Northampton, lately issued.—And the said Eadwith said she did not wittingly and of intent give harbourage unto the said Thomas as before.—And being asked if she would by her champion compurge herself, she made answer that she had none. And being further asked, if she would confess herself to be guilty, she made answer that she appealeth unto God. And O do, Lord Abbot of St. Augustine's in Canterbury, upon these premises considered, giveth order that it shall be as by the accused is required: and chargeth both her, and her accusers, and all men herein concerned that they present themselves in the Abbey church at the hour of three this afternoon, there to follow out the appeal in form and manner prescribed by the Holy Church."

And, in the meantime, said Abbot Odo, we shall take fitting care that the accused bestowed in some meet house in the city, and that a priest be allowed to visit her, but none else. Until which time we dissolve this court.

The great bell of the Cathedral of St. Ethelbert's Tower had tolled three, when the Abbot, preceded, and followed more gorgeously than usual, crossed the great square, and entered the western door of the church. He wore a cope of purple velvet, wrought down the sides with figures of saints in raised gold; an alb of the finest silk, and of a pale pinkish hue; and the white linen amice was kept in its place by a small pellet of lead at each end. The golden staff, with the crook turned inwards, and displayed on its interior flower-knop a Holy Lamb curiously wrought of great rubies, and the silver cross, flowered richly, and having at its extremities the Evangelistic symbols, preceded him. On entering the nave, he found it thronged with spectators; he had commanded that many should be admitted, in order that the fairness of the whole proceedings might have the greater number of witnesses. At its upper end, in a chair provided for the occasion, sat Alan de Grier, Mayor of Canterbury, with some of the aldermen and the sheriff-deputy; to whom, as representatives of the civil power, the prisoner would be delivered over, in case of being found guilty. The Knights were in attendance; and the prisoner having been sent for, was set opposite to them; both were immediately on the western side of the stone roodscreen we have mentioned before, the accusers on the north, the accused on the south. The light tracery of the roodscreen, which was then only just put up, and consequently of early English date, prevented hardly at all the Abbot and the Monks, as they filled the stalls of the Choir, from seeing and being seen by those who crowded the nave.

The Pater Noster and Deus in Adjutorium, wherewith the Church Catholic then commenced all her services, having been said, the psalms were chanted.—And it was enough to quell the stoutest sinner, who had sworn to any accusation, which, if he did know to have been false, he could not know to be true, and which he did know to have been brought out of malice; and if reporters spake true, it did blanch the cheek of Sir William de Tracy, when the sublime Gregorian chant burst forth: "Why boastest thou thyself, thou tyrant, that thou canst do mischief? Whereas the goodness of God endureth yet daily. Thy tongue imagineth mischief, and with lies thou cuttest like a sharp razor ..... Therefore shall God destroy thee for ever; He shall root thee out of the land of the living. The righteous shall see this and fear, and shall laugh him to scorn." And when, ceasing for a moment, it swelled still more terribly with the imprecations that "an ungodly man should be above the deceiver; that Satan should stand at his right hand; that in his trial he should be condemned; that his prayer should be turned into sin; that his children should be fatherless, his wife a widow; that the extortioner might consume all he had; that in the next generation his name should be clean put out; and that finally, the curse might come into his bowels like water, and like oil into his bones;" and concluded with the prayer, "Help me, O Lord, my God!—O save me according to Thy mercy, and they shall know how that this is Thy hand, and that thou, Lord, hast done it; though they curse, yet bless Thou; and let them be confounded that rise up against me! but let thy servant rejoice."

Then the iron, which was to form the ordeal, being brought in, the Abbot pronounced over it a benedictory prayer; that the God who had of old time appointed the ashes of a burnt offering

to decide between the guilty and the innocent, would be pleased, of His mercy, to bless those His creatures, to the discovery of the truth so making clear the innocent, and condemning the guilty, that virtue might prevail, calumny be confounded. His holy Church be increased, and His holy Name glorified. The plough-shares were then taken away to be heated in the furnace.

Descending from his throne, the Abbot approached the Holy Doors, and standing at the entrance of the Choir, exhorted each party, if they valued their salvation, as they would not tempt God to his uttermost indignation, as they would leave some place of repentance, as they would not be shunned as a thing polluted in this world, and a portion for the lake of fire and brimstone in the next—that even now, at the eleventh hour, they would confess the truth, casting themselves upon the mercy of Almighty God, and betaking themselves to the discipline of the Holy Church, and thus endeavour to obtain forgiveness in the last day.

It was observed, that though Abbot Odo, assuming the part of an impartial judge, endeavoured to speak equally to both parties, the whole air and manner of his address showed that he was thinking rather of the accusers than the accused. No apparent impression having been produced by his words, he next addressed himself to the latter and exhorted her to confidence in the wisdom and goodness of the Father of the fatherless, and the Judge of the widows, assuring her that she might well depend on His exerting his power in an extraordinary manner, in a case like this, where His Church appeal to Him as the fountain of Truth, when from human eyes it seemed hidden. Then causing the crowd to move to the north and south sides of the nave, the Abbot advanced into its eastern postion, followed by the monks from the Choir; the Prior, with some others, and the accused (who, by the strange power that danger sometimes has over a strong mind, seemed transformed from the peasant woman into the heroine,) retired to the west end, where Eadwith was blindfolded; one of the knights retainers examining the bandages to preclude the possibility of any collision. While the servitor-brethren were bringing in the plough-shares glowing from the furnace, and laying them on the pavement at irregular distances, the anxiety of the assembled crowd was intense; and many a dark and scowling look was cast on the knights who evidently, though they would have scorned to own it, felt anxious and uneasy under the public gaze. A line of monks was then formed on each side of the fiery road; the wooden shoes of Eadwith were taken off, and herself led to its western end; the Abbot advanced to its eastern extremity, and having made the sign of the cross over the burning materials, bade her, in the name of the Father and of the Son, and of the Holy Ghost, to come to him. On she came with hesitating steps, treading her perilous way —twice or thrice the bystanders thought that she had scorched her feet—still she came forward, unharmed—now there are four more bars—now but three—now but two—now she is free, if only one more step be right—it is taken—and she is in safety! The Abbot, casting his eyes to heaven, and solemnly exclaiming, 'Thou hast maintained Thy right and Thy cause.—Thou art set in the Throne that judgest right,' stopped Eadwith and announced her acquittal. But the change from terror to joy was too much for her and she fainted at his feet. While the infirmarer and some of the bystanders stepped forward to her assistance, the Abbot, turning to the accusers exclaimed—'For you, recreant and perjured Knights! the shame of chivalry and disgrace of Christendom, pollute this place no longer with your vile presences, God hath delivered the poor and oppressed from your blood-thirsty covetousness:—His hand is stretched out to save those whom none else would save. Go, miserable traitors! lest the secretness of this place protect you not; and doubt not that Holy Church will deliver you over to an anathema for this deed.' The interference of the hand of God seemed to inspire the old man with a courage above his nature; and although De Tracy twice, with a look of the deadliest hatred, laid his hand on his miseracorde, he and his companion slunk away abashed, and followed by the suppressed curses of the vast assembly. As the porter opened the great gates to them, Reginald Fitz-Urse offered him a piece of money; but the old man crying out, 'Thy money perish with thee!' cast it after him.

In the meantime Eadwith had recovered her senses, and the Abbot, after cheering her up, said, 'Thy good deeds and hospitality, my daughter, as doubt not they shall be rewarded of God, so they shall not be unrewarded of men. Henceforth shall thou be the wife of Stigand, the Freeman: half a hide of land here in Canterbury will I bestow on him, and twelve golden pieces on thee; and that son of thine whom thou didst bring before us, shall, if thou art minded to dedicate him to Holy Church, be brought up, at mine own expense, in this house.'

Eadwith replied by mingled tears and blessings; and none were there of the assembled multitude who blessed not the munificence of Odo, the good Lord Abbot.—*The Cork Examiner.*

AMERICAN SLAVERY AND THE FREE CHURCH.

On Thursday evening another public meeting was held in the Music Hall, for the purpose of denouncing the intercourse of the Free Church of Scotland with the slave-holding Churches of America. The hall was not so crowded as on Tuesday evening. Councillor Scott again occupied the chair.

Mr. Douglas was the first speaker. His address, which was very brief, was confined to a refutation of the statement of Dr. Cunningham, that the Presbyterian Churches in the Southern States of America were averse to slavery, and desirous for the emancipation of the slaves. Instead of this being the case, Mr. Douglas said he would prove, and that from the best of all evidence—the deliverances of the Synods and Presbyteries of these very Churches—that not only are they the strenuous advocates of the system, but the most virulent impugners of those who seek its abolition. He read extracts from the

records of the Harmony Presbytery of South Carolina, the Synod of Virginia, &c., to show that these Churches held that slavery had existed in the Church of God from the time of Abraham to the present day—that emancipation was not mentioned among the duties of a master to a slave, while obedience, even to a froward master, was enjoined upon the slave—that they "consider the dogma fiercely promulgated by the said anti-slavery associations, that slavery, as it actually exists in our slave-holding States, is necessarily sinful, and ought to be immediately abolished, and the conclusions that naturally follow from that dogma, as directly and palpably contrary to the plainest principles of common sense and common humanity, and to the clearest authority of the Word of God." Mr. Douglas also quoted the sentiments of Dr. Smythe, who preached a sermon before the deputation from the Free Church, on their arrival in America. This rev. doctor, on whom the high honour was devolved of welcoming the deputation to the United States, held, first, "that slavery as it exists in America is a political institution, with which ecclesiastical judicatories have not the smallest right to interfere, and a regulation in reference to which any such interference would be morally wrong, and fraught with the most pernicious consequences;" —and, secondly, "that slavery, so far from being a sin in the sight of God, is nowhere condemned in the word of God, but, on the contrary, is accordant with the example of patriachs and prophets." It was easy to see, said Mr. Douglas, where Dr. Cunningham had been for the arguments which he had used in the Free Assembly. The resemblance was so striking and palpable that there was no mistaking it. (Applause.) The Synod of Virginia, in introducing the deliverance adverted to above, had the following words:—"Whereas, the public proceedings of such organisations (Anti-Slavery Societies) having greatly disturbed, and are still disturbing the peace," &c. This was in sentiment, if not in language, what Dr. Candish had told the General Assembly on Saturday last. Disturb them forsooth! we are bound to disturb them—and we shall continue to disturb them. And why? Because we are carrying out the prophecy of Almighty God, "that there shall be no peace to the wicked;" and because we are unmasking a religion which not only "devours widows' houses, but for a pretence makes long prayers." (Applause.) They make great allowance for the position of the master, but they are destitute of sympathy for the slave—they commiserate the position of the man who is building up the fire, but they have no sympathy for the unfortunate being who is burning in that fire. It was a fact quite notorious that the slaveholding Churches had been warned and remonstrated with again and again, not only by many of the Churches in America, but by the churches of this country, and yet, in the face of that fact, and with the recorded deliverances of these slaveholding churches in favour of the system, as a political and civil institution with which the church had no right to enterfere, the free Church of Scotland were determined still to keep up an intercourse with the supporters and the actual abettors of this accursed system. Oh, but the Free Church had discovered that there was a material difference between slave-holding and slave-having! This was a distinction without a difference; and for his part, he could not see how the one could exist without the other. It had been said in the Assembly of the Free Church, in support of this distinction, that many of the slave-holders were anxious to liberate their slaves, but they could not. It was no doubt true that two or three individuals made this pretension in some of the American newspapers, about three or four years ago; and it was perhaps on this circumstance that the argument of the leaders of the Free Church was based. But it was no less true that almost the same week as that announcement appeared, an advertisement was inserted in a New York paper, stating that if any slave-holder was in that position, a sum of not less than 10,000 dollars would be advanced to overcome any difficulties that might be in the way of liberating the slaves. (Applause.) Was that offer accepted? No; not a single individual in the whole southern states came forward to take advantage of this proposition. Surely after this, the people of Edinburgh would pause before they believed the statements of these gentlemen on the subject of slavery. (Applause.)—*Scotsman.*

THE MODEL OF ANCIENT JERUSALEM.—This beautiful work of art, genius, and Catholic piety represents Jerusalem as it stood at the time of our Divine Redeemer, it has been constructed after very great study, by Mr. Brunetti, a gentleman of Dublin, for his own satisfaction At the earnest request, however, of many of the first judges he has been induced to exhibit it to the public in the Irish metropolis. Already the model has been viewed by nearly all the clergy and literary men in and near Dublin. Dr. Wilde, Dr. Elliott, Dr. Washington, Dr. Burton, Dr. Miley, Dr. Spratt, Dr. O'Connell, and all the writers on, or writers to the Holy City, at present in the metropolis have been at the exhibition. Taken in connexion with the very elegant illustrated lecture delivered at two, four and eight o'clock each day by the ingenious proprietor, it cannot but afford a high gratification to the pious Christian, the inquiring scholar, and the intellectual mind; placing as it does before them that scenery which is connected with nearly all that is dear to man and holy in religion.—*The Tablet.*

WEDDING EXTRAORDINARY.—At St. Mary's Church, Swansea, by Rev. David Griffiths, officiating minister, the Rev. George Robinson Thomas, of Charlinch, Somersetshire, to Miss Agnes Nottidge, of Brighton; also at the same time and place, by the Rev. D. Griffiths, the Rev. Lewis Price, of Preston, Dorsetshire, to Miss Harfiet Nottidge, of Brightoh; also, at the same time and place, by the Rev. D. Griffiths, the Rev. William Cobbe, of Bridgewater, to Miss Clara Nottidge, of Brighton. The brides, who are three sisters, wore very strange and peculiar dresses for such an occasion. Each had on a white hat and a black veil. They are followers of a certain fanatic, who pretends to have received some wonderful testimony from the Almighty, and predicts that the end of the world is at hand. He is now in Swansea, and is, or rather has been, a clergyman of the Established Church.—*The Welchman.*

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CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

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ORIGIN OF LUTHER'S DOCTRINE.

THE promulgation of the Indulgences which Leo X. offered to such as contributed to the building of the magnificent church of St. Peter, gave occasion to the revolt of Luther. Staupitz, the Vicar General of the Order of hermits of St. Augustin, felt aggrieved at the preference given by the Archbishop of Mayence to Tetzel, and his Dominican brethren, who were commissioned to announce the indulgences, and collect the contributions of the faithful; and he, accordingly, charged Luther, a member of his order, and professor of divinity in the University of Wittenberg, wherein Staupitz was first Dean of the Theological faculty, to denounce publicly the extravagant assertions, and enormous abuses ascribed to the Dominican questers. Whether it was that Luther was already infected with the errors of John Huss, which in the preceeding century had many partisans in Germany, and that he seized this occasion to give them publicity, or that the germs of error were lodged in his mind, which the heat of dispute matured into avowed heresies, or that, contrary to his previous settled convictions, he hazarded assertions to annoy his adversaries, and afterwards sustained them with proud consistency; certain it is that he did not come forth from the seclusion of the cloister, uncalled and unprovoked, to give to the world the results of his meditations, in the calm language of philosophy, or with the enthusiasm of an apostle, to whom heaven had revealed its secrets. He did not at once appear as one who was divinely instructed to reform a corrupted world, and who was prepared to exhibit in its full connexion the whole counsel of God. He rose at the bidding of his Religious Superior to vindicate the honor of the order to which he belonged, and which appeared to have been slighted by the preference given to a different institute: and though in his first address he startled his brethren by the boldness of his assertions, he said nothing that might not be ascribed to an excited state of mind, and might not be considered as directed against opinions of schoolmen, rather than the doctrines of the Church. The Dominicans were accused by him of exaggerating the advantages of Indulgences, and thus setting aside the more necessary Christian virtues; they were arraigned as guilty of employing low stratagems to entice contributors, and were said to disgrace the ministry and the Church by various unworthy practices. It is not easy, at this distance of time, to determine what foundation there was for such serious charges against so illustrious an order; but were we to judge from the printed instructions of Tetzel, we must regard them as groundless.* It is, however, certain that Luther as yet cried anathema to any one who who should call in question the power of Indulgences,† although he threw out many rash propositions in regard to them, which he subsequently moulded into formal heresies.‡ An indulgence is an act of ecclesiastical authority, by which penitents are exempted from the canonical penances assigned to certain sins. It supposes the necessity of penitential humiliations and austerities for the expiation of sin, even after its guilt has been remitted in the Sacrament of Penance. Luther questioned this necessity. God he said, forgives fully and unreservedly; the Saviour has atoned for all our sins, and the sinner is justified, that is, discharged from all sin, the moment he believes that his sins are forgiven him in Christ. Justification be-

* Instructions—Buchlein für die Prediger zur Anpreisung des Ablasses.

† Prop. 71. an. 1517. T. I. Viterb.

‡ Sartorius, a protestant writer, acknowledges that Luther stumbled on many unforeseen obstacles in his headlong career, and that no indication is seen of the execution of a grand conception of a vast genius: "Luther ne connaissait pas la route qu' il avait à parcourir. Aussi alla-t-il souvent se heurter contre des obstacles imprévus. Il n' avait aucune idée d'un ces plans conçus avec un esprit vaste, et exécutés ensuite avec vigueur." Histoire de la guerre des paysans, p. 12.

came from this time the primary doctrine of the reformer; and justifying faith was defined by him to be the firm belief of the individual that the righteousness of Christ is imputed to him, to the total remission of his sins; and was declared to be as certain as his belief in the incarnation of Christ.* Yet he denied that justice was actually communicated to the sinner, who, he said, is accounted just, in regard to Christ, but is not made just in reality by any divine gift. He exaggerated the power of faith, and said that it alone justifies, independently of all other virtues, which, nevertheless, he sometimes represented as its necessary results; and independently of all works, which, he alleged, foster pride and self confidence, to the detriment of faith. "We need not works to please God, but naked faith, for we should come with Isaac alone, that is, in faith: we must leave behind us the servants and asses, namely, works. The more wicked you are, the more readily God infuses his grace."† "We are not sure," he says in another place, "of our repentance, and we cannot be certain that in our best works we do not commit mortal sins, on account of the hidden vice of vain glory or of self love."‡ The efficacy of the Sacraments was likewise denied, and instead of divine instruments of grace, they were regarded as mere seals of the promises, and incentives to faith. The merit of works was totally discarded, and their necessity was attached in terms that were not at all favorable to the purity of Christian morals. Not only did his adversaries accuse him of opening the floodgates of corruption; but his apologists themselves have been obliged to acknowledge that his language needs the mildest interpretation to reconcile it with the universally acknowledged principles of morality. Walch, a Lutheran divine, in a learned work on the symbolic books of his communion, observes: "Certain maxims of Luther are objected to us such as 'that purity of doctrine must be strictly attended to, but that sanctity of life is not to be inculcated so strenuously;' 'the more wicked you are, the nearer you are to grace;' 'no sins but unbelief alone, can damn a man;' 'it is as necessary to have conjugal intercourse, as it is to eat, drink, and sleep.' We do not deny that such expressions of the sentiments of the blessed man are to be found!"§ To meet the charge of licentiousness which such language warrants, his apologist appeals to the morals of Luther himself,—a proof, at least, of a very questionable character. It is sufficient for my purpose to have shown the occasion of the system of justification by faith alone as propounded by him, and the consequences which followed it, namely the discarding of penitential works the denial of the efficacy of the Sacraments, and the undervaluing of good works, together with the adoption of language of a licentious tendency. "The tree is known by its fruits."

The immediate associates of Luther found it necessary to relinquish or modify his principles on this important point; and in the Confession of Augsburg, which was drawn up by Melancthon, a great approach was made to the Catholic doctrine. The merit of good works was partially acknowledged; since by them we are said to merit an increase of the gifts of God, and various rewards.* In the Confession of Strasburg still greater advances were made and the Catholic belief on justification was adopted, though expressed in different terms!† The main point on which Luther insisted was virtually abandoned by his professed adherents, who, in order to shield themselves from the dreaded imputation of approximating to the Catholic doctrine, endeavoured to obscure it by misrepresentation, and encumber it by incongruous and fantastic additions.‡—*Bishop Kenrick on Justification.*

* Luth. T. 1. Vit. Prop. 1518. f. 52. Serm. de Indulg. f. 61. Act. apud Legat Apost. f. 2[illegible]. Luth ad Frider. f. 222, † Serm. de pisc. Petri. ‡ Luth. prop. 48. T. I. 1518. § Introd. ad libros symbol. Luther. l. 1. c. iii. xl.

* Art. VI. Synt. Gen. p. 12. 20. 21.
† Confess. Argentorat. Cap. III. IV. and V.
‡ Vide Bossuet, Histoire des Variations l. III. passim.

MONUMENT TO JOHN KNOX,

INQUIRY INTO THE TRUE CHURCH BY REV. N. GILBERT.

Character of John Knox, deduced from Dr. Stuart's History of Scotland, Vol. II, *p.* 135.

P. I always understood that our first reformers were men of an irreproachable life, full of the Spirit of God, who had nothing in view but his glory, and the salvation of souls.

C. It is with these fond, but deceitful notions, we have been amused from our infancy. But if you would look into the history of those times, you would soon be forced to acknowledge, that our first reformers were the most profligate characters in the world, men of whom any congregation or parish at present would be ashamed, and whom they would even banish from their society. But you will judge of it yourself from the following facts:

1. They began their work of the reformation by an act of revenge, and of the most shocking barbarity, viz. the murder of Beaton, Archbishop of St. Andrews. I do not mean to excuse the excessive severities he had previously exercised against some of their friends. But if every Christian ought to for-

give an enemy, and stifle in his heart the motions of anger, much more should those Reformers have done it, who pretended to be under the immediate impulse of the Spirit of God, and to have been set up by Him to reform his Church. When, therefore, we see them transported with rage, break into the room of that old man, and, with savage fury, imbrue there hands in his blood, what can we infer from such anti-christian and barbarous conduct, but that they were rather under the influence of that hellish fiend, who *was a murderer from the beginning*.—John viii. 44. Yet this is not all. 2. After the perpetration of this horrible deed, they exposed the mangled body of the Archbishop over the walls of the castle, wherein his palace stood, as a signal of their revolt; and being now joined by Knox himself, and several others of their party, and supplied from England with every thing that was necessary, they for many months stood in open rebellion against the regent of the kingdom, who in vain exhorted them to submit. Hear now how they went on. 3. Whilst they were yet in the castle, and the conditions on which they were to obtain their pardon were already agreed upon, Buchanan, a Presbyterian writer, and himself a most zealous promoter of the Reformation, informs us, that "they made a very bad use of this respite, which this temporary accommodation procured them; and that, notwithstanding the admonitions of Knox, they spent their time in whoredom and adultery, and all the vices of idleness."* Yet this edifying assembly may be looked upon as the first Presbyterian Congregation or Parish in Scotland, being a hundred and forty in number, with John Knox himself at their head. 4. But what were the terms of their accommodation with the Regent? It was agreed, "that the government should procure unto them a sufficient absolution from the Pope, and that themselves should give pledges for surrendering the castle, how soon the absolution was brought from Rome, and delivered unto them."† A manifest instance of their hypocrisy! For, as Mr. Guthrie observes, "We cannot imagine that a garrison, in which John Knox was an active leader, would have seriously accepted of an absolution from the Pope." 5. At last, after a long siege, during which we are told that the plague broke out among them as a punishment of their infamous excesses, being forced to surrender, they were all banished from the country. But they soon returned, and then continued to correspond with the enemy, to inflame the minds of the people against the government, and to raise insurrections. And after Mary, Queen of Scots, had returned from France, because she would not embrace the upstart religion, though she gave full liberty of conscience to her subjects, Knox and his fellow-Reformers preached up rebellion against her, though their lawful sovereign; loaded her with invectives and reproaches, both in their writings and from the pulpit; invented and circulated against her the blackest calumnies, and at last compelled her to flee into a neighbouring kingdom; where, instead of protection and comfort, she met with an aggravation of sorrows, and a cruel death. Such was shortly the true spirit and temper of our first Reformers, drawn, not from the accusations of their enemies, but from undeniable facts. And now, do you think, that murderers, fornicators, adulterers, conspirators, and hypocrites, were likely to be the men whom Almighty God would choose to reform his church? *Do men gather grapes of thorns, or figs of thistles?*—Mat. vii. 16.

P. If the character you give here of John Knox, our chief Reformer, and the principal architect of our Kirk, be true, it is difficult to imagine he was any thing but a seditious and turbulent spirit, and not such an instrument as the Almighty makes use of, in the ordinary ways of his Providence, for promoting his glory, and the salvation of mankind.

C. It is the character given him by all historians. Those of his party, no doubt, praise him for his piety, integrity, and indefatigable zeal. But you know these fine qualifications are of an equivocal nature. The Pharisees also had all the appearances of zeal, piety, and disinterestedness, and yet were no better than *whitened sepulchres*. It is from his actions, and the whole tenor of his life, his character must be drawn. "The glory of God, says Dr. Stuart, stimulated this Reformer to cruel devastations and outrages. Charity, moderation, the love of peace, patience, and humanity, were not in the number of his virtues. Papists, as well as popery, were the subjects of his detestation; and though he had risen to eminence by exclaiming against the persecution of priests, he was himself a persecutor. His suspicions, that the Queen was determined to re-establish the popish religion, were rooted and uniform; and upon the most frivolous pretences, he was strenuous to break that chain of cordiality which ought to bind together the prince and the people. He inveighed against her government, and insulted her person with virulence and indecency. It flattered his pride to violate the duties of the subject, and to scatter sedition. His advices were pressed with heat, his admonitions were pronounced with anger; and whether his theme was a topic of polity or of faith, his knowledge appeared to be

* Guthrie's Hist. of Scot. V. p. 307. † Ibid, p. 306.

equally infallible. He wished to be considered as the organ of the divine will. Contradiction inflamed him with hostility, and his resentments took a deep and lasting foundation. The pride of success, the spirit of adulation, the awe with which he struck the gaping and ignorant multitude, inspired him with a superlative conception of his own merits. He mistook, for a prophetic impulse, the illusions of a heated fancy; and with an intemperate and giddy vanity, he ventured at times to penetrate into the future, and to reveal the mysteries of Povidence."* So far Dr. Stuart. If this be not the complete character of the most egregious impostor, I am at a loss where to find it.

MAURITIUS, &c.

At a General Meeting of the British Roman Catholic Clergy of the Apostolic Vicariate of the Mauritius and dependencies, held at the Presbytery of Port Louis, on the 17th June, 1846, the Rev. B. de Colyar in the chair, the following resolutions were unanimously adopted.

1. Resolved.—That having been informed by our venerated, Bishop of the correspondence that has taken place between him and His Excellency the Governor, or matters connected with the discipline of the Catholic Church and the administration of her Sacraments, we fully concur in the opinion expressed by His Lordship, and approve of the measures he has adopted.

2. Resolved.—That whilst as loyal British subjects, we owe, an unqualified allegiance in temporal matters to our beloved Sovereign, we nevertheless claim entire liberty of conscience in purely spiritual matters.

3. Resolved.—That we have seen with deep regret the attempts lately made by Her Majesty's representative, the Governor of the Mauritius, to interfere in matters which are not within the province of the civil power.

4. Resolved.—That as man is answerable to God and not to temporal Governments, for the religious belief he thinks proper to hold, we consider the attempt of the local Government to control the opinions of the inhabitants of this Island as a violation of the rights of conscience, which rights we are as willing to extend to others as we are anxious to maintain for ourselves.

5. Resolved.—That entertaining the sentiments expressed in the above resolutions, we regard the intended expulsion of the Abbé Eggermont curate of Moka, from this Colony, uncharged with any crime or violation of any law, as an indication of an intolerant and persecuting spirit.

6. Resolved.—That the injustice of the measure is aggravated by the fact that the Rev. A. Eggermont's appointment, as a Government officer, being made by the Secretary of State, he was supposed to be under that protection which the British constitution extends to the humblest individual holding office under the British Government.

7. Resolved.—That the Rev. A. Eggermont has merited and still merits the esteem and confidence of our venerated Bishop, the affection of his Brother Clergymen and the sympathy and respect of the whole Catholic population.

8. Resolved.—That we most willingly bear testimony to the exemplary character of the few foreign clergymen serving on this mission, and to the happy effects resulting from the peaceful discharge of their duties as Christian ministers, particularly in improving the social and moral condition of the humbler classes, and we defy instances to be adduced of their having, as asserted, sown dissension in families and the anti-social dispositions in the community.

9. Resolved.—That these resolutions be inserted in the *Bengal Catholic Herald*, and in the London and Dublin papers.

Signed by the Chairman on the part of the Clergy.

(Signed) B. DE COLYAR.

Presbytery, Port Louis, 17th June, 1846. } *Chairman.*

CONFIRMATION AT ST. JOHN'S CHAPEL CIRCULAR ROAD.

His Grace the Most Rev. the Archbishop of Edessa, held Confirmation last Sunday, at the Chapel of St. John Circular road. At an unusually early hour the Chapel began to be crowded, and by the time Mass had commenced there was scarcely any room in it, the new additional Aisle being also occupied. Among the congregation there were a great number of converts as well as Catechumens, who are preparing for baptism. Several of the former, with many others, devoutly received the blessed Eucharist, shewing by their example, that they had embraced the Catholic Faith not only in name, but also in the practice of its self denying doctrines of Penance and mortification. The decorous and modest demeanour of these converts, and the clean white dresses, especially of the female portion of them were at once striking and edifying. The flowing elegance of the Asiatic costume appeared to have lost nothing by that rigid attention to decency with which it was made

* Hist. of Scot. II. p. 135.

to cover every part of the body from head to foot. They were indeed an example to their numerous country-woman, who for the most part appear so lightly attired.

After Mass our beloved and Venerable Prelate took his seat in front of the Altar, and addressed the candidates for Conformation, and the Congregation in his usual happy, energetic, and eloquent style. His Grace congratulated the flock of St. John's Chapel and its excellent Pastor, the Very Reverend Dr. B. Rabascall, Vicar General of Bengal, on the wonderfully rapid success which had attended his endeavours. It was but a short period since, that he had been appointed to the charge of this Chapel, and within that short period, week after week, month after month fresh fruits of Divine Grace were being developed. His Grace hoped the other Churches of the Vicariate would imitate the example of St. John's Chapel, which had afforded within so short a time, so much cause for joy and congratulation. His Grace then briefly explained the nature of the Sacrament of Confirmation, went over the leading proofs of its Divine institution and Apostolic origin, and pointed out the graces it conferred and the obligations it imposed on those who received it. His Grace concluded by emphatically impressing on the minds of those who were about to receive the Sacrament of Confirmation, that they ought to remember the day on which it had been administered to them, and when the Aniversary of that day arrived, to approach the holy sacrament of the Body and Blood of our blessed Redeemer, in order to renew in their souls, the gifts of the Holy Ghost they were this day to receive.

The ceremony was conducted in the most orderly manner. The candidates kneeling before the Altar, two by two received the seal of Confirmation. Among the candidates who amounted to about thirty, we observed fourteen recent converts. After the ceremony was over, all the converts and catechumens, who had assisted at the Mass, about twenty-five in number, met in the side aisle, lately built for their use, to pay their respects to the Archbishop, their Chief Pastor. All of them one by one, kissed the Episcopal ring, and received the pastoral blessing.

A short but interesting Anecdote of an occurrence which took place on this occasion has come to our knowledge, and we give it as we heard it. A Hindoo woman, who is very anxious to embrace the Catholic Faith, was observed during Mass to be in earnest prayer and weeping bitterly. When an opportunity offered, she was asked the reason of appearing so distressed in mind. She said it was for her son, who was about to be married as a Hindoo, and that she was begging of God to dispose him, and his intended wife to embrace Christianity. Although this woman has been well disposed towards the Christian Religion for some months, this was the first time she attended Church. On coming home she earnestly begged of her son to become a Christian, and strange as it may appear, although he has always been much opposed to Christianity, and displeased with his mother, for her peculiar views, he has faithfully promised to her, to attend Church for the future.

ST. JOHN'S COLLEGE.

ORDINATION.

On Friday and Saturday last inst, Four of the ecclesiastical students of St. John's College received on the 14th inst. the clerical Tonsures; and on the following day, Minor Orders from the Archbishop Vicar Apostolic, at the Catholic Cathedral. On Monday the 17th inst. the Archbishop Ordained Subdeacon, the Rev. J. Kennedy, of St. John's and the Rev. Mr. Beausoit, of St. Xavier's College.

CORONATION OF POPE PIUS IX.

The coronation of Pope Pius IX. took place at Rome, on the 21st ultimo. The elevation of Cardinal Mastai Ferreti appears to have given general satisfaction. He is of the *juste milieu* order—sufficiently liberal to justify expectations of a change of system, and not quite violent enough to alarm the enemies of rapid change. The selection was purely national—none of the foreign cardinals having arrived; but there seems to be little doubt that the wishes of the French government had their influence in the nomination.

NEW MINISTRY.

The following is a list of the names of the Catholic Noblemen and Gentlemen, who have been promoted to office under the new ministry of which Lord Russell is Premier.

Right Hon. Mr. Pigot, Lord Chief Baron in Ireland.
Right Hon. Mr. Monahan Solicitor General, do.
Right Hon. R. L. Shiel, Master of the Mint.
His Grace the Duke of Norfolk, Master of the Horse.
Mr. T. Wyse, Secretary to the Board of Control.
The O'Connor Don, one of the Lords of the Treasury.
Mr. Redington, under Secretary for Ireland.
Lord Edward Howard, second Son of the Duke of Norfolk, Private Secretary to the Premier.

DARJEELING LORETTO HOUSE.

A beautiful Mirzapore Carpet has been presented to the Archbishop, for the Convent Chapel at Darjeeling, by Sergeant Major Dalton, 20th Regt. B. N. I.

A Neat and Serviceable Time Piece has been presented to the Darjeeling Loretto House by Mr. Canton, Bow-Bazar.

ALEXANDRIA.

We regret to learn that the beautiful Catholic Church lately built at Alexandria, at the cost of £7,000, has fallen in.

ST. JOHN'S NEWFOUNDLAND.

Among the public buildings which perished in the late dreadful conflagration at St. John's we are sorry to find the Convent enumerated. In this invaluable Institution several hundred poor children received an excellent education, and numerous Orphans were also provided with food and clothing.

PROPAGATION OF THE FAITH.

A young man, a Protestant, whose Mother lately embraced the Catholic Faith, has been received into the Catholic Church by Rev. Mr. Egan.

BENGAL CATHOLIC ORPHANAGE.

Lieut. Halliday, 56th Regt. B. N. I.	Rs.	25 0
J. G.		2 0
From R. E. V. to purchase Sheeting and Clothes for the Female Orphans,		50 0
For the Christians of the Lebanon, ...		5 0
Irish Relief Fund,...		1 0

ST. THOMAS' CHURCH.

Third Subscription of Mr. P. Ryan, through Conductor Bentley,...	Rs.	100 0
A Catholic, through Rev. Mr. Kenny,		50 0
P. T. M.		50 0

Selections.

OXFORD, JULY 12.—Mr. Lewis's fellowship is about to be filled up. Mr. Lewis, we are enabled to state, made no attempt to retain his fellowship, as has been erroneously asserted in some quarters. He was officially written to on the subject by the college authorities, when the intelligence of his secession arrived, and at once he gave in his resignation. Mr. Lewis was present at prayers in the college chapel two days before his quitting the church, but did not read the service.—*Times.*

THE WIDOWED MOTHER.

Here in the temple, where with *Him* i've knelt,
Whose love made earth appear a Heaven to me;
Here, where i've lifted up my soul to God,
That He had deigned to make my lot so bless'd;
Here do I come to offer up my grief
Upon that altar where my gratitude
Was often pour'd. My heart though sorely bruised
Bows down resigned. Bear with me oh my God;
If in the bitterness of mortal woe
I've dared to murmur at thy high decree:
Look at my babes, who now no father have—
Save *Thee*. Oh shield their helpless infancy
From sin and danger 'till thou call'st them hence;
And give me strength to train them to thy will—
Submissive still, whatever be their lot.
Chase from my memory the blessed past,
When *He*, the cherished partner of my life,
Supported, loved, and guided me on earth,
Lest the remembrance tempt my soul to murmur
At my changed fate, and I in agony
Forget it was *Thy* will that he should die,
And I remain a sorrower behind.
Support me with the hope, the blessed hope,
That in *Thy* kingdom we shall meet again;
Where no partings are—where tears are dried,
And nought of earth remains save its pure love.

THE MAURITIAN.

Port-Louis, 13th July, 1846.

Knowing as we do the elements which compose our society in Mauritius, and feeling the necessity of avoiding as much as possible any thing like a discussion on a subject connected with religion in a small community like ours, where different creeds are followed and respected, we abstained from alluding to the late event at Moka, which has lately occupied the public mind, or of becoming the echo of public opinion until we saw no hope of the late order of the Governor for the sending out of the colony of a poor Belgian Catholic priest being rescinded. We did expect that the decision which His Excellency had come to, with too much precipitation to have had the serious reflexion it merited, would have been changed; we therefore waited to be able to congratulate him. We have been disappointed and our duty is different, for it is no longer consistent nor even just on our part to continue silent. A man appointed by the Secretary of State for the Colonies, desirous of doing good, useful to our community, is driven violently from the country. At least left him bear away the proof that the colony, far from partaking the sentiments that have dictated the late order, disapproves it entirely and deplores the execution of it.

The Abbé Eggermont was sent to the colony by the Bishop during his late stay in Europe. Every one knows the pains which this respectable chief of our catholic church bestowed in the selection of the clergy who now surround him. It is not necessary to call to the minds of our readers the causes which led to the restoration of the catholic church, it is sufficient to say that everything has been done to effect this purpose, and that the Abbé Eggermont was a priest as

respectable as he was intelligent. How was it that this ecclesiastic, as the humble country curate brought upon him the censure and punishment of a Governor? It is for us to examine this point, and we hope we shall do so unprejudiced by passion—un-influenced by any other desire than that of placing the matter in its true light—in short with all the sincerity of purpose which the gravity of the subject requires from us.

When the Abbé Eggermont first went to Moka, the Church of that district had been deserted for some time for want of a priest. A young dissenting minister had in the mean time established in the neighbourhood and Lady Gomm charitably supported a gratuitous school, whilst in the distance, at Plaines-Wilhems was seen the commencement of a Protestant Church.

What was the Catholic priest to do? Was he to neglect his conscientious duty on this account and occupy himself with influences which, although they were the most respectable in the world, disappeared at the door of his modest church? Was he to consent to a *share of the souls* of the parish, which we have good reason for saying was proposed to him. It is hardly worth our while to praise his refusal.

It was not astonishing therefore that the Abbé Eggermont excited to a high degree susceptibilities which, from our aversion to anything approaching to a religious discussion, we are prevented from examining; we only mention this as a fact. He was looked on with jealousy; he was even injured on account of his ministry as we can prove, when the event took place which was the cause of the order for his departure, an order which was supported afterwards by quite another motive, as we shall presently explain.

Before we go any further, it may be proper to mention what is well known to those who have had an opportunity of watching the progress of events in Mauritius, that the lower classes of our population, notwithstandig the state of abandonment in which they were formerly left and from which they are now only partly extricated, have a natural predilection towards Catholicism. The blacks of former times whose moral condition was little taken care of under the old monarchy of France, did not forget their baptism, when the anarchy and confusion of the Revolution had clouded and finally totally obscured christianity in the then mother country; their children, after having grown up in ignorance crowded to the few churches that existed, as soon as the doors were thrown open to them. Their grand-children, more fortunate, were anxious, as soon as they could, to hear the doctrine their fathers had professed, expounded. It is thus, notwithstanding their abject condition and the vices originating from this condition which could not remedy the effects of a too sudden emancipation, that we see the lower classes crowd to the doors and fill the interior of the churches of the ancient religion of the colony. This inclination, not more general among the blacks of Moka, than among those of the whole island, naturally placed the new curate in continual contact with these people, and it is easy to conceive that those who had been guilty of defection to their religion were confounded with him, who was by his position the cause of their defections. In the midst of this movement, the curate of the parish was naturally often found at the bedside of the sick and the afflicted. He was not entirely ignorant of the healing art, and more than once he had been obliged to give advice dictated by his experience and humanity.

At the beginning of the month of May, the 4th, the curate having had occasion to go to administer spiritual consolation to a dying man, on his road he visited a woman who had, from the beginning of the year been attacked by consumption, and then in a state that left little chance of her recovery. He left her, satisfied that in a very short time she would terminate her existence. On his return towards the presbytery he was called by the husband of the woman to announce that she had just died. They entered the desolate house. There the curate is told or is reminded that the woman had been pregnant some months and he recognised that the infant still existed. He explained to the husband and to those who were present that it was possible to save the child; and authorized and solicited by them, he performed an operation and succeeded inasmuch as the child lived a few hours and was baptized by him, but its existence was of short duration, as it was not sufficiently advanced to live any length of time.

Here we will digress for an instant to consider the situation of the Abbé Eggermont before he decided on this extreme resource. Let us try to imagine the struggle that was taking place in his breast at this critical moment. On the one hand, he must have felt the pressing nature of the case —no medical assistance was near—not a person who possessed as much knowledge in surgery as he did—the doubt as to the correctness of the time of pregnancy—the fear of consigning to the grave a living being must have worked on his mind and induced him to come to the resolution for which he has been so severely reproached and punished. On the other hand, the responsibility he took on himself in a country with whose laws he was unacquainted and the dread of the false coloring that those who wished him no good may give to an action which every one would not have had the courage to perform. All these conflicting circumstances must have been present to his mind before he decided to attempt this operation. And yet according to his Excellency, the performing this operation excited *disgust and amazement* in the public mind. If the motives we have described are not the real ones, we would ask what others could have prompted the Abbé Eggermont to act thus? The facts speak for themselves, and even in accusations and offences of the gravest nature the intentions of the perpetrator invariably serve to estimate the guilt and regulate the punishment. Here no accusation is brought before tribunals of the colony, for a good reason, there are no grounds; if there had been, we know the Abbé Eggermont would not have been spared. Our opinion, therefore, is well expressed in the words attributed to Sir Wm. Gomm himself "that the conduct of the Abbé Eggermont was free from any imputation of immorality, that his motives were pure, and that he had even obeyed a conscious conviction in acting as he had done."

We are quite unaware of any manifestation of disgust and amazement on the part of the public, and we have good reasons to assert that it would be pronounced otherwise if it were called upon to give an opinion, or if it were capable to do so of its own accord, in spite of the apathy that preys on its vitals.

An order for the banishment for a good action, however singular the circumstances may be, cannot support the slightest examination. If then it is not the fact, we have just related that has been the cause of the dismissal of the Abbé Eggermont, he must have been guilty of other offences. Yes the storm has been gathering over his head since the opening of the Catholic Church which have thwarted the other religious establishments in the district. It is a fact well known to the public, that notwithstanding the praises which the Governor bestows on the Abbé Eggermont and which we have before alluded to, he does not consider him a fit priest for the population. His Excellency goes still further and declares that in Mauritius we ought to have only English priests.

We do not hesitate to say that this is intolerance and that the question of individuals disappear, the Abbé Eggermont is no longer the only person offended. This respectable priest may leave our shores without fear of the least disgrace accompanying him. It is not the man that is dismissed, it is not the priest, it is the alien, the alien Catholic? Oh, if English priests are sent here, they will be received with joy if they are like those whom we could name; they have the same affection for the colonists as the colonists have respect and affection for them. But when it is so difficult to compose an English clergy for a colony where the French language alone is understood, would it not be a violation of the liberty of conscience to refuse to the population the right to chose their spiritual guides elsewhere than Great Britain?

But what are we to say of those gross injuries addressed to our catholic population, that this to say nearly the whole of it, and which usurp such a high patronage? We promised to attach no importance to the demand we persist in this resolution; but it appears to us that libels of this nature are strong enough to provoke the interference of those to whom they are addressed, and to convince them of the danger of violent resolutions; a dedication, forced as is that which was addressed a few a days ago to Sir Wm. Gomm, ought to have by this time bitterly deceived His Excellency in proving to him how much any interference in religious controversy may provoke abuses and lead to disorders. The Governor of Mauritius ought not allow the insult made, by using his name, to the population which he governs, to pass without public censure.

We desire that this article dictated with a sincere conviction, and written with the fullest candour, may be interpreted as it ought to be. We do not wish to enter into a quarrel on religious tennets; we shall not answer to any attack made in this sense. We know how to respect the creeds of all when founded on good faith and coming from the heart. We ask for liberty civil and religious—liberty for every one. We only raise our voice against intolerence, whencesoever it may come, and we consider we have a right to pursue it without pity and to call on the assistance of all honest well meaning men to destroy it. We have not allowed any sectarian opinions to influence us, we have taken a higher view of the subject and whatever may be thought of what is written, our conscience will acquit us of any other but honest intentions founded on justice and humanity.—*Le Mauricien.*

THE CERNEEN.

As long as we had hoped that His Excellency the Governor would have countermanded his unjust order for the expulsion of the Abbé Eggermont, we imposed upon ourselves the strictest silence. And this silence was not caused by a mere interest for the situation of that ecclesiastic who certainly possesses our warmest sympathies, but also because we felt conscious that every where, and particularly in a community like ours, the arena of religious argument is a burning ground, and that even the disputant who presents himself thereon uncovered, is certain to have the motives which influenced him, and the arm he selected made a cause of accusation. The first explanation of our reserve no longer exists: the Governor is steadfast in his condemnation, influenced perhaps by that species of false shame which cannot brook, the acknowledgement of a grave and evident wrong; at any hour a subaltern of Police may go forsooth to intimate to an honorable man, a man-clothed with a sacred character, that he must quit the colony. With regard to the other explanation, inasmuch as it stands alone, it is in our estimation altogether valueless: our contempt for all malevolent and injurious interpretations is sufficiently strong to scatter them to the winds at once, and we believe that we have proved in the most delicate questions, and those which most profoundly interested us, that we never fail in those sentiments of public respect and rigorous impartiality which are the grand characteristics of sincere and solidly-based convictions.

Having thus justified our intervention in this sad discussion, we hasten at once to expose the cause, or rather the pretext of the dismissal of the Abbé Eggermont, soliciting at the same time the attention of our readers to the details we recite, which are essentially and strictly true in every respect.

The Abbé Eggermont a Catholic Priest, a native of Belgium, exercising his sacred functions at Moka, is called to the bed-side of a dying woman, an ex-slave, to administer to her the sacrament of extreme unction. Constant to his habits of zeal and activity, whether in regard to rich or poor, the Abbé Eggermont hastens to fulfil the desire expressed for him, and after the performance of his duty, quits the dying woman and her family whose grief is augmented by the reflections that her death will bring with it that of the infant she bears in her womb. From this house of sorrow the Abbé Eggermont visits in turn many unfortunate families who were in need of his consolation, and whilst he distributes to one his generous alms, to another his prudent

advice, and to all his consoling and enlightening words, the husband of the unfortunate woman, whose preparation for death is made, hurries in search of the Abbé Eggermont. He at last meets with him and begs him to return to his dwelling to supply strength and courage to a desolate family sorrowing over a corpse, and rendered hopeless by the idea that this calamity is about to deprive of life a being who would have beheld the light of day, had heaven spared the mother's life. . We can imagine that the prompt thought and the common wish of all, at this fatal moment, was to save the child. But how? Time was urgent, the district of Maka does not contain a single practitioner, and before one could be brought from Port Louis, the child would have breathed its last.

Instigated by the hope of saving a human being, calculating on his surgical knowledge, emboldened by the consent and occurrence of the husband, relations, and friends of the deceased, the Abbé Eggermont performed the operation which at once amply rewarded him for the terrible struggle which this extreme decision had occasioned, for he drew forth from the dead body a living being! The joy of the family and of the Abbé Eggermont was however of short duration; the child expired within four and twenty hours, leaving at least to a pious family and to a zealous Catholic Minister, the consolation of regretting a Christian.

A short time after, His Excellency the Governor, not satisfied with the exercise of temporal authority as we shall presently clearly manifest, wrote to Monseigneur the Bishop of Milève calling his attention to the episode we have just related, informing him of the disgust and amazements it had excited in all classes of the community, and invited the worthy head of the Catholic Clergy, for the interest of his own Church, to concur with him in expelling from the Colony the Abbé Eggermont, THE PURITY OF WHOSE INTENTIONS HOWEVER, HIS EXCELLENCY DOES NOT FOR A MOMENT SUSPECT!

Whoever is conversant with the nature of the power exercised by a Catholic Bishop over the members of his Clergy, as well as with the uprightness and independence of mind which distinguish Monseigneur the Bishop of Mileve, will not require to be informed that he at once refused to accede to the wishes of the Governor, assigning as the motive of such refusal, the character and the limits of his attributes and rights. It is also equally easy to understand that His Excellency did not consider himself worsted in this circumstance, and attempted to justify, in some degree, his order of banishment, by endeavouring to gain for his acts the voluntary concurrence of the Bishop. In fact, to obtain his ends, His Excellency neglected nothing, investing his persevering attempts to obtain such concurrence and co-operation with the character of a seeming sentiment of indulgence and compassion for the situation of the Abbé Eggermont, thus intimating that he wished to spare him the shame resulting from the intervention of an Agent of Police. But neither the importance attached by the Bishop to the maintenance of friendly relations with the political head of the Colony, nor the respect which he bears him as the representative of our Sovereign, nor the sympathies he entertains for him as a man, could force him to deviate from the line of conduct which the full consciousness of his duty imposed upon him. In every case in which one of the members of his Clergy may have been judged and recognized as unworthy of exercising the functions of priest, or guilty of committing some criminal or immoral act, the Bishop will concur with the Governor by every means in his power, as spiritual head, to cause him to consent to an order of dismissal from the Colony; but in the actual circumstance in which he would wish to expel, without a hearing, a Clergyman cherished and esteemed by his flock, and whose innocence the Governor himself has proclaimed and acknowledged, he would consider himself wanting in every principle of justice to associate himself in an act which he conceives to be most arbitrary. Such are the sentiments, the decision of the Bishop, and the motives which inspired them.

We all well know, that His Excellency the Governor when once engaged in any struggle of opinion opposed to his own, does not readily or complacently yield. Thus, as it seems, he practices in religion the system he cherishes in politics.

As a prelude to the rigorous measure already decreed against the Abbé Eggermont, the Governor caused to be notified to Monseigneur the Bishop of Milève, that the salary of this Clergyman would cease at the end of the month, and that the Chief Commissioner of Police had orders for his departure in the course of the month of June. The Bishop hereupon protested to His Excellency, and informed him that he intended to appeal to the supreme justice of the Secretary of State for the Colonies.

This answer, no more than the former, satisfied the Governor, who evidently set much importance on associating the Bishop in his cause, to diminish, by such participation, the burden of his individual responsibility. But threats and harsh conduct towards the Abbé Eggermont failing to produce so desirable a result, the Governor had recourse to means of a different kind, which, generally speaking, have more chances of success with pure and elevated minds. The Governor then merely desired the concurrence of the Bishop that the dismissal might take place without exciting scandal. He again more emphatically acknowledged '*that the conduct of the Abbé Eggermont had been stained by no immorality, that his motives had been pure, and that he had even obeyed the convictions of his conscience in acting as he had done*' But if His Excellency persist in expelling the Abbé Eggermont from the colony, it is because he does not suit the exercise of his profession in a society like ours, an opinion His Excellency has already expressed. This circumstance causes him to regret also, that in opposition to his own inclination and the wishes of his predecessors, any Catholic Priest except an Englishman, should have been nominated to the Mauritius by the Metropolitan Government, and he is more than ever convinced by his personal experience, that the English Government was wrong in deviating from this line of conduct, which ought to be adopted in future. The harsh and humiliating

punishment of the dismissal of the Abbé Eggermont, is rather meant by the Governor (according to his own open avowal) to be the result of his whole conduct as a clergyman in the district of Moka, than the chastisement of the action above specified.

We here feel the necessity of pausing in our recital, to submit a few observations to our readers both in the colony and elsewhere, and to lay before them certain explanations necessary, and even indispensable, in appreciating the facts we now call upon them to judge. But before this, let us remark that this apparent praise bestowed by the Governor on his own countrymen at the expence of foreigners, constitutes a double insult, when he merely intended to offer but one. Does he not in fact insinuate that he considers the former as lukewarm and indifferent priests,—an accusation, which in all justice we have the right of repelling —and the latter intolerant and fanatical?

His Excellency, as we have seen, explicity declares that if he wishes and persists in expelling the Abbé Eggermont it is less from the circumstance of his obeying an irresistible impulse of humanity and performing a surgical operation, than from the fact of his GENERAL CONDUCT as a priest at Moka being disagreeable to him. The letter addressed to the Bishop denouncing the fact of the operation, only notified the disgust and amazement of the population. There is therefore no question of the humanity and conscientiousness of the Abbé Eggermont. What then has been his general conduct? What acts has he committed to be stript of the advantages of a recommendation received from the metropolitan authorities, to be torn from a flock of faithful followers needing all his care, and to be driven from a British island without having offered to him even the means of defence and justification which is furnished to the THIEF and MURDERER, and which the law forces them to adopt when their pride or contempt disdains to use it? We will now develope these acts: the Abbé Eggermont had the AUDACITY to grant his assistance to all desiring it, from their poverty or their misfortunes, whether they resided in the neighbourhood of a school founded at Moka by the piety and liberality of Lady Gomm, or of another school established by a young methodist, Mr. Lebrun! And this too, when His Excellency the Governor had fixed the boundaries within which he wished to circumscribe the religious zeal of the Catholic priest! The Abbé Eggermont had the AUDACITY to administer, either at their own request, or being ignorant of what had taken place, the SACRAMENTS of baptism and marriage to individuals who had been baptized and married already by Protestant or methodist ministers. These are the grievances,—no, we mistake—these are the CRIMES of this clergyman, since he is on the eve of being driven from our island, he a freeman, an honorable priest, an officer of the Government, to speak in the terms of the administration!

Since which, the Bishop having preserved to the end the noble and worthy position which it was his place to assume, the Chief Commissary of Police has signified by writing to the Abbé Eggermont the order for his dismissal, and one of the first ships sailing for our new mother country, will land him,—strong in his just right, in the honorable testimony of his Superior, of his Parishioners, of the whole population, and even of the Governor himself,—on that glorious soil where at least justice and liberty dwell!

With these facts before us, the truth of which we proclaim, what sensible and unprejudiced man can, we do not say justify, but even excuse the order of dismissal sent by the Governor to Abbé Eggermont? what, to banish a Priest whom a husband, whom an unfortunate father has led to the bedside of his deceased wife, because at the request of a family in anguish and deprived of the assistance of every medical man, under the influence of a hope difficult to be resisted by a sensitive and exalted mind, and confiding in his surgical knowledge, in favor of which a medical man advantageously known in the colony, has testified, he opened a dead body with the intention of preserving the life of a child! To drive away a Priest whose innocence and humanity is so loudly proclaimed even in the very case for which he is so harshly treated, to drive him away without a hearing, without giving him Judges or Defenders! The laws of Police, the correctional and criminal laws have not been invoked by those in power against this act of Abbé Eggermont, Power then has not held him guilty. By what right then has he been deprived of the salary assigned to him by the superior authorities and been treated more cruelly than the most hardened felon? These questions are answered by the previous details; the Abbé Eggermont has dared to compete in matters of religious instruction, with the ministers of different communions, instead of restraining himself within the limits of certain schools. Before entering the hut of the wretched and the dying, he has not asked if it sheltered a disciple of Mr. Lebrun. And His Excellency the Governor who poignantly remembered his disobedience, and the respectful but constant resistance which the Bishop opposed to all his encroachments upon spiritual authority with regard to certain conversions to Catholicism and certain mixed marriages, has seized the present opportunity to allow the storm to burst forth which his prudence and common sense hitherto restrained. But let us hasten to add that the storm has made more noise than he calculated upon, that he did not count upon hurling the thunderbolt, thinking that the fears alone which he had excited, would realize his desires, and that if at the present moment he could veil in silence and oblivion all that is past, he would most gladly do it.

Monseigneur the Bishop, who during this sad episode, has shewn himself so worthy, so firm, and so intelligent, asked, through the medium of the Government, several important questions of the Civil Commissionary at Moka, concerning Abbé Eggermont, the result of which has been that since the arrival in that quarter of this ecclesiastic, whose 'general conduct' has displeased His Excellency, among the lower classes, sobriety has taken the place of intemperance, marriage of illicit connections, order and peace of quarrels and disturbance.

We are the organ of the whole Catholic population, and we assert, that all impartial and sensi-

ble persons, while formally and energetically protesting against the dismissal of the Abbé Eggermont, will join with us in describing it as an unqualifiable act against a worthy ecclesiastic, and a blow aimed at the liberty of our worship. If, in obeying certain childish considerations, we were to be silent to-day, who can tell us but that to-morrow we should have to lament and complain of some additional injustice? Had this dismissal been inflicted on a Protestant, instead of a Catholic priest, and every one knows that there are amongst us Protestants who, as well as the Abbé Eggermont, are Aliens, we should raise under similar circumstances, a strong and appealing voice in his favor. Without considering individuals, their origin, their character or profession, an arbitrary assumption of power from whatever source it may arise, and whoever may be its victim, will always find us ready to expose it publicly, and strenuously repel it.—*Le Cerneen, July 3rd* 1846.

DR. MANTELL ON ANIMALCULES.

(*From Chambers's Edinburgh Journal.*)

We quote below the title of a recent volume by Dr. Mantell,* the object of which is 'to present a familiar exposition of the nature and habits of some of the invisible beings which people our lakes and streams.' Invisible beings! and yet not the creatures of superstition and dreamland, but actual substantial existences, that, unseen by the eye of sense, perform, within a single drop of water, the circle of an economy as perfect in its kind as is that of man himself. The object is in the highest degree commendable, and the name of the author is guarantee sufficient for its correct and agreeable treatment. There is no branch of science more interesting, none whose revelations are more wonderful, than that which unfolds the forms and nature of the minute creatures which people every stagnant pool, inhabit the leaves of every forest, and which take up their abode even in the fluids and tissues of other living beings. Nor is it a study the result of which is merely amusement and wonder; for like the minute parasitic vegetation whose growth absorbs the elements of decay, and which occasionally create such havoc among human food, and engender disease and death, the myriad animalcules in nature may execute similar missions, some times repressing putridity, at others becoming the sources of the most loathsome and fatal diseases. It is, therefore, only by a knowledge of the nature of those creatures, and of the causes and sources of their development, that man can call in their aid or control their results, as his purposes may demand. So simple moreover, and so easily discernible is the organization of many animalcules, that the physiological functions of their structure is fully exposed to view—functions which find their counterparts in the higher animals, but in whom the mode of operation is hopelessly obscured. Apparent as are the advantages resulting from a study of miscroscopic life, it must not be supposed that the little work before us either affords an ample exposition, or adds new discoveries to the subject. All that is attempted, is a familiar description of a few common facts, a description which will in some degree instruct the ordinary reader, and lead him —if he can be led at all—to further investigation, while works of greater research and higher pretensions would have been unintelligible and forbidding.

Dr. Mantell's idea is a happy one: he takes a little water from a neighbouring pool, and confining himself to the examination of this, describes, in simple but attractive terms, what he sees, figuring at the same time, with the greatest delicacy and elegance, the objects of his observation. 'From some water containing aquatic plants, collected from a pond on Clapham Common, I select,' says he, 'a small twig, to which are attached a few delicate flakes, apparently of slime or jelly; some minute fibres, standing erect here and there on the twig, are also dimly visible to the naked eye. This twig, with a drop or two of the water, we will put between two thin plates of glass, and place under the field of view of a microscope having lenses that magnify the image of an object two hundred times in linear dimensions. Upon looking through the instrument, we find the fluid swarming with animals of various shapes and magnitudes. Some are darting through the water with great rapidity, while others are pursuing and devouring creatures more infinitesimal than themselves. Many are attached to the twig by long delicate threads; several have their bodies enclosed in a transparent tube, from one end of which the animal partly protudes, and then recedes; while numbers are covered by an elegant shell or case. The minutest kinds—the monads—many of which are so small, that millions might be contained in a single drop of water—appear like mere animated globules, free, single, and of various colours, sporting about in every direction. Numerous species resemble pearly or opaline cups or vases, fringed round the margin with delicate fibres, that are in constant oscillation. Some of these are attached by spiral tendrils; others are united by a slender stem to one common trunk, appearing like a bunch of harebels; others are of a globular form and grouped together in a definite pattern on a tabular or spherical membranous case for a certain period of their existence, and ultimately become detached and locomotive; while many are permanently clustered together, and die, if separated from the parent mass. No organs of progressive motion, similar to those of beasts, birds, or fishes, are observable in these beings; yet they traverse the water with rapidity, without the aid of limbs or fins; and though many species are destitute of eyes, yet all possess an accurate perception of the presence of other bodies, and pursue and capture their prey with unerring purpose. To the uninitiated this must be a startling revelation; more wonderful because real, than all the multitudes with which superstition and fancy have peopled the realms above, beneath, and around us.

The animalcules above enumerated now become the subjects of individual examination—there being nearly a dozen different genera in

* Thoughts on Animalcules; or a Glimpse of the Invisible World Revealed by the Microscope. By Gideon Algernon Mantell, Esq., LL.D. London: Murray, 1846.

the small phial of water selected. The first and most conspicuous of these in the *Hydra*, or fresh-water polype, an animalcule visible to the naked eye, appearing, when at rest, a mere globular speck of jelly, but, when active, protruding into a funnel-shaded body, furnished with a number of long, delicate tentacula or arms, by which it secures its prey. This polype is carnivorous in its habits, feeding on small worms and insects. 'I have seen,' says our author, 'a polype seize two worms at the same instant; and to reach them, the arms were extended to such a degree of tenuity, as scarcely to be perceptible without the aid of a lens; and the worms, though very lively and struggling violently, were unable to break asunder these delicate instruments, and escape, but in an instant were struck motionless. This phynomenon strickingly resembles the effect produced by the electric eel; and it is not improbable that the hydra, like that fish, kills its prey by an electric shock.' The fresh-water polypes are exceedingly prolific, several hundreds of thousands springing from one parent stock in the course of a few months. The generation or mode of multiplication in the hydra is one of its most striking peculiarities. In its ordinary condition, this takes place by gemmation, or buds, as in certain plants. A small protuberance appears externally on some part of the body of the polype, and gradually enlarges, and becomes elongated; arms speedily spring forth from the free extremity, and a miniature hydra is formed, which in a short time separates from its parent, and assumes its individual existence. Nor is this all: a single hydra may be cut into several pieces, either across its body, or longitudinally, and, what is wonderful, every section will in time become a polype, as perfect as the original of which it formed a part! Further, the animal may be turned inside out, like a glove, and the original outer surface will perform the function of digestion, while the former lining of the stomach becomes the skin: and this without the creature apparently suffering any inconvenience.

From the examination of the *hydræ* or polypes, which are giants in comparison, Dr. Mantell passes to the consideration of the true Infusoria —those minute animalcules which were sporting in the drops of water between the plates of glass placed in the field of his microscope. The existence of these minute beings having been first detected in water containing vegetable matter, such as hay, grass, &c., it was taken for granted that they were peculiar to certain infusions; hence the term *Infusoria*, given to this class of animals, in allusion to their supposed origin. This name is still employed as a general designation, although it has long been known that the presence of animalcules infusions has no necessary relation to the vegetable ingredients, except so far as the decomposition of the latter may tend to the production of a proper medium for the development of the invisible eggs, or germs, of these creatures, which are everywhere present. The essential characters of the Infusoria—in other words, those points of organization in which they differ from all other animals—consist in their bodies being destitute of any true articulated or jointed limbs, and locomotive members or feet; their varied movements being performed by means of processes or filaments which are always in motion, and are termed *cilia*, from their supposed resemblance to the eyelashes. The cilia, in many species of the Infusoria, are more or less generally distributed over the surface of the body; in others they are disposed in one or more circles around the mouth or aperture of the digestive organs; and in some, are arranged in zones on one or more circular or semicircular projections on the upper part of the body.' The examination of these minute creatures requires great tact and patience. From the original drop of water a particular species is first selected; it is then removed, transferred to a drop of pure water, and placed under the field of the microscope — the observer beginning with low powers, till he obtain a general knowledge of the form and appearance of the species, and afterwards examining the several parts of the body with the most powerful glasses.

(*To be continued.*)

THE GREAT IRISH WOLF-DOG.

IDENTICAL WITH THE HIGHLAND DEER-HOUND OF MODERN TIMES.

AN ESSAY.

By H. D. Richardson, S.E.R.R.S E.

The identity of the Highland deer-hound with the old Irish wolf-dog not being generally known or admitted, it strikes me that it will be as well to demonstrate that fact ere going any further, and for this purpose I shall quote a paper which I published about a year ago* in the *Irish Penny Journal*; at the head of it also will be found a good engraving taken from a portrait of Oscar, a highland deer-hound of prodigious size and beauty, the property of my friend J. J. Nolan, of White's Avenue, Merrion. I may be accused of vanity in thus quoting from my own works, bût I really cannot avoid doing so when they are the only writings to which I can at all refer. I quote the paper to which I allude, almost entire.

"'The greyhound! the great hound! the graceful of limb!
Rough fellow! tall fellow! swift fellow, and slim!
Let them sound through the earth, let them sail o'er the sea,
They will light on none other more ancient than thee!'
OLD MS.

"The venerable Bede, as well as the Scottish historian John Major, informs us that Scotland was peopled from Ireland, under the conduct of Renda; and adds, that even in his own days, half Scotland spoke the Irish language as their mother tongue; and many of my readers are, doubtless, aware that even at this present time the Gaelic and the Erse are so much alike, that a Connaught man finds no difficulty in comprehending and conversing with a Highlander, and I myself have read the Gaelic bible with an Irish dictionary. Scotland was also called by the early writers Scotia Minor, and Ireland, Scotia Major. The colonization, therefore, of Scotland from Ireland admits of little doubt.

* This was published in 1841.—Saturday May 8, 51 No.,

"As the Irish wolf-dog was at that time in the enjoyment of his most extended fame, it was not to be expected that the colonists would omit taking with them such a fine description of dog, and one which would prove so useful to them in a newly established settlement, and that too at a period when hunting was not merely an amusement, but one of their main occupations, and their main source of subsistence. The Irish wolf-dog was thus carried into Scotland, and became the Highland or Scottish wolf-dog, changing, in process of time, his name with his country; and in the course of ages, when the wolves died out of the land, his occupation being no longer the hunting of those animals, but of deer, he became known as the Highland deer-dog, and no longer as the Highland wolf-dog; though, indeed, he is to the present called by the latter of these appellations by many writers, both Irish and Scottish.—*The Englishman.*

THE PRIESTHOOD OF IRELAND.

(*From the Westminister Review.*)

Great is the love of reverence which the people of Ireland entertain for their clergy and with good cause. No priesthood in Europe has exercised a nobler function than that of the Catholic priesthood of Ireland. Theirs has been the sweetening and purifying influence which has chiefly relieved the distress of the most miserable people in Europe. In the days and nights of his bitterest grief, the Irish peasant has brought to his icy hut and hungered hearth by a laborious and brother like priest the celestial consolations of religion. His landlord might be his oppressor but the man of God has always been his friend—His family might be turned out of the hut which was all that remained to him of lands that a few generations ago had been in the possession of his forefathers; his hovel might be unroofed that his bed-rid parent might not remain in it unexposed to the blasts of winter, the last piece of furniture that remained to him, that most endeared by affectionate associations might be seized before his eyes, but still his Pastor held up the crucifix to him in sorrow and even in the darkest hour of his distress lit up the vision of a heavenly home—Reverence, affection, obedience, these are not spontaneous feelings towards any class of men in human breasts. Ignorance and superstition excite them not. If you own that the Irish love their priests, you demonstrate that these priests be loveable and venerable. Whatever virtues the Irish character exhibits is owing chiefly to the friendly relations of the priesthood and the peasantry. Taught by a clergy whose ideal of conduct aims at the highest degree of purity, the Irish homes are not surpassed in Europe for chastity and affection. To a devoted priesthood the miserable peasantry of Ireland owe the sweet and holy joys which descend upon virtuous hearths however lowly—If the Irish people are to become loyal towards the government of their country the change must be effected through a priesthood powerful because the objects of gratitude and reverence."

Richard Penefather, Esq., under Secretary at Dublin Castle, has written by order of the Lord Lieutenant to the Rev. A. T. Gilmer, Sligo, informing him that—"A marriage by a Roman Catholic Clergyman of a Roman Catholic, and one who has been a Protestant at any time within 12 months before the marriage, is void by 19 Geo. 11., c. 13 and consequently, a Roman Catholic clergyman marrying persons under such circumstances would be liable to the provisions of the 7 & 8 Vic, c. 81."—*Cork Examiner.*

A suit has been brought against the city of Philadelphia for 100,000 dollars for the burning of St. Augustine chapel by a mob, during the celebrated riots. The suit is brought in the name of the brothers of the order of Hermits of St. Augustine.—*Ibid.*

The Emperor of China has issued an edict that the churches wrested from the Christian missionaries before the late war shall be restored, unless those converted into Pagan pagodas, and the Mandarins are enjoined to see this edict carried out.—*Beacon.*

It is proposed to appropriate the accumulated funds arising from the Jesuits' estates, amounting to £45,347, to purposes of education in Lower Canada.—*Ibid.*

DESTRUCTIVE FIRE.

The *Pearl* has brought particulars of a most destructive fire at St. John's, Newfoundland, by which that town was almost totally destroyed. The fire occurred on the 9th of June. All Mercantile establishments, from Messrs. Newman and Co.'s at the head of the harbour, to the fishing establishment of Mr. Michael Rowell, at Chain Rock, are consumed. The loss of property is immense. It is supposed that not one-twentieth part of the goods and property in ships and stores is saved. Thousands are houseless, and famine is greatly feared. Many of the vessels had their sails and rigging burnt. The Court-house, old Protestant Church, Custom-house, and Catholic Convent, are burnt. Some vessels caught fire, but none had their hulls seriously damaged. The fire was accidental, but was supposed to have arisen from carelessness. It originated in a house in George-street, the lower part of which was occupied as a workship by Messrs. Hamlin, Cabinet-makers.—*Hurkaru.*

CATHOLIC INTELLIGENCE.

Oscott College.—On Saturday the 6th instant, sixteen candidates were admitted by the Right Rev. Dr. Wiseman, at St. Mary's College Oscott, to holy orders. The ceremony was perhaps the most interesting in some respects which has occurred since the change of religion in this country. Of the number who presented themselves to his Lordship's for ordination, no fewer than ten were converts from the Anglican Establishment. For the minor Orders there were nine candidates—one was ordained Subdeacon, three were admitted to the Diaconite, and three to the Priesthood. Amongst those who received minor Orders, we observed Mr. Newman, Mr. J. B. Morris, and several other gentlemen

formerly members of the same University of Oxford. Mr. Nockhart, of the same university was ordained Deacon, and Mr. Talbot, formerly Rector of Evercreech was admitted to the Priesthood. It was a ceremony which, we are sure, will never be forgotten by those who had the good fortune to witness it, and which presented, as several persons remarked, a striking commentary indeed upon the new Anglican theory of "branch-churches!" When will our separated brethren understand that, however widely they may be distinguished, as we gladly and cheerfully admit, by learning and other high qualifications, from those with whom they share the common title of "Protestant," the Church recognises no distinction whatever in their ecclesiastical position? If the amiable Dr. Howly himself, whose domestic virtues are almost a proverb, were to seek admission into the Catholic Church, he would be admittted as we need scarcely observe, only in the character of a layman; and if he should propose himself as a candidate for holy orders he would have to commence—in spite of his dignity as the Protestant Archbishop of Canterbury—with the humble offices of Lector and Acolyte.—*Tablet.*

PUSEYISM AT LYTHAM.

TO THE EDITOR OF THE "PRESTON CHRONICLE."

SIR,—On Saturday last I went to Lytham, and heard divine service at the parish church, by the Rev. R. B. Robinson, the incumbent. I was a school-fellow of that gentleman's, and judge how surprised I was to find him *preaching in his surplice*, having left the communion-table, and commenced his sermon forthwith. No hymn or psalm before the sermon, nor even the Lord's Prayer was said before he began. Such attempts to introduce a new mode of doing duty ought not to be sanctioned by those who really have the management of the Church. Does the Bishop know of these things, or the Rural Dean?

Instead of the Prayer-book at the communion lying on the table, as at other places of worship, this gentleman has a stand for the book to be put upon lined with crimson. The "Amen" is chaunted at the end of each prayer. The clergyman gives out the psalms, and reads the two first lines. The clerk is placed near a pillar, a mere cypher, having, in reality nothing to do. No one can misunderstand the tendency of this exhibition of Puseyism.

Oblige me, and other lovers of our National Church, by inserting this in your next.

Yours, &c.

May 5th, 1846. A CONSTANT READER.

THE BELGIAN CLERGY.—In the debate in the Belgian chamber of representatives it was stated that there are in that country 4,520 parishes, and 4,858,626 inhabitants; hence it results that there are two priests for each parish, and one priest for every 100 inhabitants. The average salary is 600f., and out of this they have the charge of relieving the poor; the total amount charged in the budget of 1845 for the salaries of the inferior clergy is 3,212,090f. (£124,480.) In the budget of 1846, an addition of 60,000f. for the erection of chapels of ease and the augmentation of small incomes. In spite of a lively opposition, this addition has been voted by the Chamber.

In the Park of Malmason, recently purchased, with its chateau, by Queen Christian, her Majesty has erected a Gothic chapel, under the direction of M. Sureda, the architect, in the style of the Sainte-Chapelle, at the Palais de Justice. The walls are to be covered with mural paintings, in the fashion of the thirteenth century; and M. Henri de Gerente has finished one of five windows which are to enrich the arch. The one completed represents St. Augustin, the patron Saint of the Duke de Rianzares. The other subjects will be—St. Christiana, the patron of the Queen-Mother; the Holy Virgin; Isabella of Hungary, the patron Saint of the Queen of Spain; and St. Louis, the patron of the Infanta Louise. The great gate will be surmounted by a *rosace* of stained glass, richly executed. The arms of Castile, of Leo of Grenada, and of France, succeeded each other on a ground of blue.—*Athenæum.*

ORIGIN OF A ROYAL PRIVILEGE.—The privilege of walking across the floor, or parquet of the Parliament, enjoyed by the Princes of the Royal Blood of France, took its rise in a trifling circumstance. The parquet was a small square enclosed before the president, where no one ever put his foot. An old Prince of Condé having an attack of the gout, one day walked across it to his seat to save himself trouble. Some time after, the Duke of Enghien, known as the great Condé followed his father, who advised him to desist. "Let me see who will dare to stop me," said the Duke of Enghien. From this time the right of walking across the parquet was a privilege of the princes of the blood. Such are the objects for which men contend!

THE LIBERATOR'S STATUE BY HOGAN.

ROME, JULY 18.—A correspondent of the *Daily News*, writing under the above date, has the following in reference to Hogan's colossal statue of the Liberator:—"John Hogan's colossal statue of Mr. O'Connell is now nigh finished. This tremendous figure, twelve feet in vertical height, carved from a spotless block of white Serravezza marble, produces an effect of unmixed and unaffected grandeur. Dignity of attitude, consciousness of power, and indomitable energy, are in the extended arm and protruded leg of the orator. There is a slight shadow of sadness, and a scarcely suppressed mirthfulness perceptible in the countenance. It is the very image of the man. The gigantic folds of the broadly flung mantle are on the boldest style of masterly art, and there stands no pedestal in the British islands bearing a statue in marble of such dimensions at all approaching the merit of this work; a production of unmistakeable native genius, which is understood to be ordered by the managers of Conciliation Hall."—*Pilot.*

THE

BENGAL

CATHOLIC HERALD.

"*One body and one spirit—one Lord, one Faith, one Baptism.*"

No. 9.] CALCUTTA: SATURDAY, AUGUST 29, 1840. [VOL. XI.

MONUMENT TO JOHN KNOX.

Testimonies of Whitaker, Tytler, Cobbett, Dr. Johnson and Watkins, as to Knox's Character.

"Mr. Knox," adds Throgmorton in this very letter, "dothe contynew hys seveare exhortacyons, as well agaynste the Quene as agaynste Bodwell; thretnynge the greate plage of God to thys wholle countrey and natyon, yf she be spared from her condigne ponyshement." Such a deluded ideot in his notions, and yet such a wild raver in his speeches, was this anti-pope of Scotland. The convencyon of all the churches, Throgmorton subjoins, —"dothe houlde; and thys daye (being the 21 of this monethe) theye are assembled in the Pollebowthe, where they doe propounde such matters as they intende to treate of at thys tyme. They be verye audacyous, and yt appearethe theyre hartes be mervelowslye hardened agaynst theyre Soveraygne; which God mollefye." The spirit of Knox rested upon them all. They shared in his idiotcy. And they partook of his ravings.—*Mary Queen of Scots, vindicated by John Whitaker, B. D., Rector of Ruan-Lanyhorne, Cornwall, Vol.* 1, *P.* 272.

They particularly stimulated that well-meaning "son of violence" and barbarism, that religious Sachem of religious mohawks, KNOX, to exert all the wonderful influence, which his rude but impassioned oratory had over the people, and to wind them up into madness, for the execution of their villainies. "This day," says Throgmorton on the 19th, being at Mr. Knox's Sermon, who took a piece of Scripture forth of the Books of the Kings, and did inveigh vehementle against the Queen, and preswaded extremities towards her," &c. "He continues," says Thromorton on the 21st to "threaten the great plague of God against this whole country and nation, if she be spared from her condign punishment." They thus accomplished their flagitious purposes. By means of this their principal electrician, and by their own concurrent operations in turning the wheel, the people became so many charged vials of lighting. And then they resolved to discharge it all, under some prudent regulations, against the person of their Sovereign. —*Ibid, Vol.* 1, *P* 277.

"She was to maintain the establishment and the constitution, in the form in which she found them. She particularly found the old consistory still remaining. She continued it. She owed justice to her popish, as well as her Protestant Subjects. Yet with the natural desire of a woman, and an amiable woman, to satisfy (if possible) the turbulence of Protestantism, she erected new and Protestant Courts in addition to the ecclesiastical and popish courts before, and she gave them equally the hearing of ecclesiastical causes. She did this, and then, with the gratitude which the Protestants always shewed her in return for her indulgences to them, Knox, that fiery comet of Presbyterianism in figure, and in fact that rival to Buchanan in all the boldness of falsification and slander, asserted her to have broke in upon Protestantism, when she had actually broke in upon popery:"—*Ibid, Vol.* 3, *P.* 325.

His (Knox's) first public appearance was at Perth, where, in a very animated sermon, he wrought up the minds of his audience to such a pitch of fury, that they broke down the walls of the church, overturned the altars, destroyed the images, and almost tore the priests to pieces. The example was contagious, and the same scenes were exhibited in different quarters of the kingdom. The Protestant party soon after took up arms."—*Tytler's Universal History, in six Vols.*—*Vol.* 6, *P.* 87.

"It must be allowed, however, that he (Knox) was of a very narrow and revengeful spirit." —*Biographical Dictionary, by J. Watkins, A. M., L. L. D.*

"The famous John Knox, an apostate monk, whom Dr. Johnson calls the "Ruffian of the Reformation," was leader of the "holy hypocrites," (as Dr. Heylin calls them,) in Scotland."—*Cobbett's Reformation, P.* 206.

Our readers are aware that all the authorities here quoted are Protestant. In our last issue we adduced the testimony of Dr. Stuart, another distinguished Protestant Writer, on the character of John Knox.

MULTIPLICATION AND DIVISION, OR "SEPARATION WITHOUT SCHISM."

We may as well subjoin a useful paper which we have procured, showing, in a tabular form, the infinitesimal division of the old Presbyterian Schism. A further illustration is in progress; for we understand that the secession of last year is already splitting again.

In the reign of Charles, II., there were two parties of Presbyterians, called Revolutionists and Remonstrants; the first received a license from the king, the second would accept of no compromise, and religiously they answered, in general, to Moderates and Evangelicals. At the revolution, they, for the most part, coalesced; but some Remonstrants would accept of no settlement not embodying the Solemn League and Covenant, and formed a separate society, called the Reformed Presbytery. Thus they were:

A. 1690. 1. Establishmentarians.
2. Reformed Presbyterians.

In 1733, a dispute rose at Kinross, about the placing of a preacher. A controversy succeeded, and in 1740 eight preachers were deposed by the General Assembly, and formed the first Secession.

B. 1740. 1. Establishmentarians.
2. Seceders.
3. Reformed Presbyterians.

In 1747, the Seceders divided on this point:—On admission as a Burgher an oath was to be taken to this effect:—"I do profess the religion presently established in this realm." Some thought this to be generally against Romanism, and others to be positively in favor of the establishment. They parted, and the first became Burghers, the second Anti-Burghers.

C. 1747. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Reformed Presbyterians.

In 1755, a difference arose at Jadgburg exactly similar to that at Kinross. Two preachers were deposed by the General Assembly, and formed the Relief Presbytery.

D. 1755. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Relief Presbyterians.
5. Reformed Presbyterians.

In 1806, some Burghers wished a declaration to be signed in favor of the union of civil and ecclesiastical authority; but others differed and formed a new society, called the Associate Synod of Original Seceders.

E. 1806. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Associate Synod of Original Seceders.
5. Relief Presbyterians.
6. Reformed Presbyterians.

In 1820, the Burghers' oath was generally disused, and the Burghers and Anti-Burghers prepared to re-unite; but some Burghers would not coalesce, and formed the Original Burghers' Associate Synod, and the other Burghers, with the Anti-Burghers, formed the United Associate Synod.

F. 1821. 1. Establishmentarians.
2. United Associate Synod.
3. Associate Synod of Original Seceders.
4. Original Burghers' Associate Synod.
5. Relief Presbyterians.
6. Reformed Presbyterians.

In 1834, the General Assembly passed the Veto Act, which gave an absolute Veto on the placing of a preacher, to the majority of male communicants, being heads of houses. This bye-law was declared to be illegal first by the Supreme Scotch Court, afterwards by the House of Lords. It was then formally repealed by the General Assembly in 1843; upon which 451 preachers left the Establishment, and formed the Free Presbytery; and now the Presbyterians stand thus:

G. 1843. 1. Establishmentarians.
2. United Associate Synod.
3. Associate Synod of Original Seceders.
4. Original Burghers Associate Synod.
5. Relief Presbyterians.
6. Free Presbyterians.
7. Reformed Presbyterians.

On the whole it will be seen that the Establishment has divided thrice, in 1740, 1755, 1843; that the first secession divided in 1747; and that one of those Sub-Secessions divided in 1821. Each body has its own Presbyteries and Synods, and believes itself to be the true representatives of JOHN KNOX's doctrines.—*Christian Remembrancer.*

NECESSITY OF BAPTISM FOR INFANTS.

Protestant. You have proved to me, in a former Conversation that Christ instituted Baptism for Infants, from this principle that, without Baptism, Infants cannot be saved, according to the declaration of our Lord: *Except a*

man (that is, any one born of the flesh) *be born of water and of the Spirit, he cannot enter into the kingdom of God.** So necessary indeed is the inference, that the Anabaptists make no difficulty to say, that, "Could it be made appear that this is the true sense of our Saviour's words, they would soon be brought to believe, that he intended Infants should be baptised†." On the other hand, the principle seems so clearly expressed in the words of our Lord, that it must require, I think an uncommon degree of boldness to deny it; particularly, as you also shewed me that these words had been understood in this sense by all Christians till the days of Calvin. But there still remain some difficulties in my mind, upon this subject owing to the *objections* raised against it, not only by the Anabaptists who deny the *institution* of Infant-Baptism, and the Presbyterians who deny its *necessity;* but also by other Protestants, who can hardly persuade themselves, that all Infants, dying without Baptism shall be lost.

Catholic. The words of our Lord, which you have just quoted leave no doubt on this subject. Infants dying without Baptism, die unregenerated, they die children of wrath; and in that state cannot enter into the kingdom of God, which belongs to none but his children.

P. Though our Saviour said so expressly. *Except a man be born again,* &c. you do not infer thence, that all adult persons are lost, who die without Baptism; but allow them salvation, when it is not in their power to receive this sacrament. Why then could we not, upon the same principle, allow salvation to children who die unbaptized?

C. It is not every adult person dying without Baptism, when he cannot receive it that we believe is saved; but such only as join to the desire of this sacrament, a sincere repentance and perfect charity. For it cannot be imagined, that a man dying with the love of God in his heart, can be lost. The Scripture tells us expressly, that *Charity shall cover a multitude of sins.*‡ *God is love, and he that dwelleth in love, dwelleth in God and God in him* § But children cannot supply the want of Baptism by actual dispositions of faith hope and charity. The exception therefore, and the only one, which scripture makes, in regard of the adult, is not applicable to them. And so has this case been understood by all Christian antiquity. "Whosoever shall tell us, says St. Augustin, that any one can be quickened, in the resurrection of the dead, except by Christ, is to be abhorred as the bane of our common faith; and whosoever shall say, that Infants shall be quickened in Christ, without partaking of the sacrament (of Baptism,) contradicts the Apostle's preaching; and also condemns the whole church, in which parents do hasten and run with their Infants, to procure them Baptism; doubtless because they believe, that otherwise they cannot be quickened in Christ; and he, who is not quickened in Christ, must remain in that condemnation, of which the Apostle speaks: *By one man's offence, judgement came on all men, to condemnation.* To which condemnation, the whole church believes that all Infants are born liable."* And in another place: "Do not believe, do not say, do not teach, that children prevented by death, before they receive Baptism, can obtain remission of original sin, if you wish to be a Catholic."† Observe that the Pelagians, who denied original sin, and consequently asserted that Baptism was not given to them, for the remission of that sin; and that they could be saved without it, believed neverthless, that it was necessary to them, for an admission into the eternal kingdom of God. For such was the impression the words of our Lord made on them, that, rather than openly contradict them as our Anabaptists and Presbyterians scruple not to do, they had recourse to this strange distinction, that Infants dying unbaptized, could enter into *life everlasting,* but not into the *kingdom of God.* The Lutherans still hold the same doctrine on this head, as Catholics. "The right believing Fathers and Christians, says Urbanus Regius, a learned divine of that communion, understood this place Jo. iii. 5. of Baptism—and to believe that none, either man or child, can be saved without Baptism, both the Scripture, and the authority of the ancient church, compel us."‡ The Anabaptists, and Calvinists or Presbyterians, were the first men in the world, who absolutely denied the necessity of Baptism, for the salvation of Infants. But it is remarkable that, though they agree in the object of their opinion, yet they widely differ in the ground of it. For the former allow that our Saviour, in the text under consideration, speaks of Baptism; but say, he does not speak of Infants; whereas the latter allow, he speaks of Infants, as well as of any other individual of mankind; but say, he does not speak of Baptism; whence it appears that if the Presbyterians, could be brought to believe, that our Saviour in this place speaks of Baptism; and the Anabaptists, that he speaks of Infants, they would both acknowledge the necessity of Baptism for Infants. It is thus that truth always triumphs by the divisions of those who fight against it.

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* Jo. iii. 5.
‡ 1 Pet. iv. 8.
† Gale's Let. XIII. p. 545.
§ 1 Jo. iv. 16.

* Epist. to St. Jerom. † Lib. III. de Orig. anim.
‡ *Part* I. Operis *in* Catech. min.

For whilst one party allows that Christ is here speaking of Baptism, and another that he is speaking of Infants, the church concludes against both, that he is speaking of Infant-Baptism.—*Gilbert on Baptism.*

MALACCA NEWS.

On Friday the 29th of May, the Right Rev. Dr. Boucho, Bishop of Atalia and Vicar Apostolic of the Malayan Peninsula, arrived at Malacca, *en route* from Singapore, on his tour of visitation, accompanied by his Lordship Dr. Pallegoix, V. A. of Siam, and the Rev. Messrs. Barbe and Dastugue.

Their Lordships departure from Singapore had been timed with a view to arriving here for the solemnities of Whit-Sunday, on which Festival his Lordship purposed to administer the sacrament of Confirmation, and the Holy communion; several interesting young persons being in preperation to make their first communion.

Accordingly, Pontifical High Mass was solemnly sung by the Right Rev. Dr. Pallegoix, assisted by the Rev. Mr. Barbe as deacon, the Rev. Mr. Favre as subdeacon, and the Rev. Mr. Dastugue, at which these young persons had the happiness to make their first communion, the solemnity and grace of the occasion having first been forcibly and feelingly explained to them in a few words in Portugese, by the Right Rev. Prelate.

After the Mass and solemn benediction, the Right Rev. Dr. Boucho administered the sacred rite of Confirmation to about fourteen persons of both Sexes, many of whom were of an advanced age; the peculiar graces of this sacrament having likewise been in the first instance clearly and beautifully explained to them in a discourse in Portuguese, delivered with his Lordship usual peculiar felicity.

After the ceremony, his Lordship was accompanied in procession to the Vestry by the congregation—when an address, was read and presented by J. A. Ratton, Esq., the Residency Assistant Surgeon. His Lordships reply was charactised by love to his flock and charity towards those unhappy persons, who are causing division in the fold; and in every way appropriate to the circumstances of the Mission.

As His Lordship's presence was early required at Pinang, he embarked on the evening of Monday the 1st June to the regret of his faithful flock; who however, knew, that he hastened from them, only that by so doing he might the better be able actually to assist them.

SINGAPORE.

Easter Sunday, the holy Sacrament of Confirmation was solemnly administered on the same day in the Roman Catholic Chapel to upwards of 200 persons mostly Chinese, by the Right Rev. Dr. Boucho, Bishop of Atalia and V. A. of the Malayan Peninsula.

PATNA.

The public are already aware, that Patna, formerly a part of the Vicariate Apostolic of Agra, has been erected into a new Vicariate, under the chief pastoral care of his Lordship the Right Rev. Dr. Hartmann. His Lordship, immediately after his appointment, devoted his whole time and attention in examining the necessities of his new Vicariate. His Lordship, as is usual in undertakings of similar importance, found innumerable wants which though easily discovered, can be with difficulty provided for. He, however confiding in that God who sees, and sweetly disposes of all things to his own greater honor and glory, who often selects the weak ones of this world to carry out his ever adorable designs, has no doubt but that with the assistance of his divine grace, he will be enabled to overcome those difficulties which at present seem almost insurmountable. Among other difficulties, the want of Missionaries, and Schools for the education of youth, is not the least. We understand, that throughout the whole of his Lordship's extensive Vicariate there is not a single school. His Lordship, anxious to provide for these grievous wants, and not having means at his own disposal, is compelled to appeal to the public for their charitable contributions. Subscriptions will be gratefully received by his Lordship Bishop Hartman, by the clergy of the Patna Vicariate, and at the office of the *Bengal Catholic Herald.*

AGRA.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—Allow me the favor to inform you, that on the 15th instant, the Catholics of Agra, had the pleasure to see again their beloved chief Pastor, who is come back from his visitation to the Himalaya Hills, and to the interesting Christian Colony of Esapore. His Lordship entered the Church, which was adorned with the greatest elegance, and administered holy baptism to three Hindoo Females.

After this he received the solemn profession of Mesdames St. Joseph, St. Anthony and St. Fabian, the two first ladies are from Cork, and the third from Lyons. This onded, he gave the white veil to Miss Frances Eyre, daughter of the late Captain Eyre, of H. M. 39th foot, and to Miss Mary Gloriack. His Lordship addressed the new professed and novices in an impressive discourse taking his text from the

Psalm XLIV.—"*Hearken daughter and see, and incline thy ear, and forget thy people and thy father's house.*"

His Lordship proceeded to celebrate the High Pontifical Mass, at the end of which he imparted to the congregation, the Papal benediction.

Though our Agra Church, is always attended by Protestants, nevertheless, I have never seen them in such a great number as on the said occasion. I trust that his Lordship will be able to finish next year the building of his new Cathedral, which will be one of the largest Christian temples in these provinces, and so we shall have room enough to accomodate our separated brethren on such solemn occasions.

I remain respectfully, Sir,
Your's sincerely,
A WITNESS.

Agra, 17th August, 1846.

MEDICAL COLLEGE HOSPITAL.

FEMALE DEPARTMENT.

Contributions of Sheeting and Bed-Linen are earnestly solicited from the charitable public for the above name excellent Institution, in which numerous patients of all classes, without distinction of creed or country, receive daily, every consolation that the ablest Medical skill and the kindest attention can supply.

THE LATE MRS. GRAY.

A Solemn funeral Service for the repose of the soul of the above, lamented Lady will be celebrated by the Rev. Gentlemen of St. Xavier's in their College Chapel on Wednesday next, the 2nd of September, at ½ past six, A. M.

PROPAGATION OF THE FAITH.

A Hindoo woman has been admitted to baptism by Rev. Mr. Mascarenhas.

Rev. Mr. Egan has received a young man, a Protestant, into the Catholic communion.

Rev. Mr. McCabe has also received into the Church another Protestant.

PROPAGATION OF THE FAITH.

P. Macken, H. M. 31st Regt. through Rev. Mr. Prendergast, ...	5	0	

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

Captain Laing, ... Co.'s Rs.	5	0	
A Friend, ...	3	0	
John Bathurst, Esq.	5	0	
A Friend to the poor, ...	2	0	
P. T. M.	2	0	
James Bell, ...	2	0	
Captain Miller, ...	2	0	
H. G.	2	0	
A. E.	1	0	
Sumboo Chunder Doss, ...	2	0	
D. E.	2	0	
Kissen Muhun Bose, ...	1	0	
J. S.	5	0	
A. G. W.	1	0	
Captain Cleland, ...	5	0	
Ditto McDougall, ...	3	0	
Ditto Armstrong, ...	2	0	
P. Macken H. M. 31st Regt. per Rev. Mr. Prendergast, ...	5	0	
Mrs. Donohoo, per ditto, ...	2	0	
J. G.	2	0	
Sergt. Major Dalton through Rev. Mr. McCabe.	2	0	
M. W.	25	0	

PATNA MISSION.

Archbishop Carew,... ... Rs.	20	0	

DARJEELING LORETTO HOUSE.

Miss Carbery,... ... ... Rs.	25	0	

ST. ALOYSIU'S CHAPEL HOWRAH.

THROUGH MR. M. RODRIGUES.

C. D'Cruz, ... Rs.	4	0	
J. Fegredo, ...	2	0	
Jos. Abreo, ...	3	0	
P. Gill and E. Gill, ...	3	0	
J. Gill, ...	2	0	
A well wisher, ...	5	0	
F. R.	5	0	
J. D.	2	0	
Thos. Han, ...	2	0	
Mrs. G. Barnes	2	0	
A. G.	2	0	
J. Mendes, ...	2	0	
S. M. R.	1	0	
J. T.	1	0	
M. M. M.	2	0	
A. Baptist, ...	3	0	
J. C.	1	0	
A. C.	2	0	
D. and F. Guzman, ...	3	0	
Maria Guzman, ...	2	0	
M. Underwood, ...	2	0	
P. H. Thomes, ...	2	0	

THE VERY REV. DR. KENNEDY, V. G. B.

" ἱέρον ὕπνον Κοιμαται' Θνησκειν μη λεγε Τους αγαθους."

I.

And he is gone—the fever'd dream of life
Hath fled—the cold and starless gloom that shrouds—
And will shroud on this earthy tenement
Of the immortal soul—till that the doom
Of that bright day which will not set in gloom,
Ushered in by the loud trump—the gloom—
So cold and starless of the grave, now curtains
His dreamless sleep!

Far-far away from home,—

The isle that sits embosom'd on the tide
Of the proud western ocean, here he came—
A Herald of glad tidings—like a flow'r
Blown from the starry bow'rs of Paradise,
To some wild desert's voiceless solitude
To breathe its fairy spirit out and fade!
Or like the dove that on soft wings of peace
Flew from the ark to tell a desolate world
Of mercy—and return'd not—

He is gone!

Yes like a star pluck'd from its deep-blue throne
By nights rude fingers and hurl'd down th' abyss
Of darkness—but, oh! how unlike that star
Which rises not again at Eve's soft hour
In tranquil beauty—how unlike that star
Hast thou, sweet saint! set calmly—to arise
In glory, in a world where the foul blight
Of sin mars not its loveliness—the realm
Where sainted spirits like to thine adore
Their God and Saviour midst th' angelic throng
And tune their harps to everlasting praise!

II.

But India! dost *thou* sleep! Hath not the voice—
Echoed from age to age and shore to shore,
Hath not the voice that rose from Calvarie
Broken thy dark unhallow'd slumbers?—— Rise!—
As rose of old, that seven-hilled queen—proud Rome
As rose of old that land of war and song
Fair-Greece! why wilt thou slumber while aroud
The proudest lands have risen and the glad songs
Of Myriads rise on angel-wings above!—
Hast thou a grave for the meek man—whose prayer
Whose latest prayer before the mercy—seat
Pleaded for thee and yet thy hardened heart
Turns not to HIM.—for WHOM he lived and died! —

III.

I weep for thee, my country!—and the tears
That of't bedew the grave, where all alone
A mother sleeps, are mine! For while I gaze
Upon thy mountains proudly towering high—
Thy vales—thy mighty rivers glowing far
Along thy plains where fair abundance smiles—
Thy groves—thy bowers where fond Romance might dream
Of spiritual, beings beautiful—
I weep to think that thou so favor'd—thou—
Ev'en as a faithless spose should'st turn aside
From thine own Lord!—

But mercy lives there yet

Will not the Lord that died on Calvarie
And left his father's bosom here to roam
A wanderer despised—and shed his blood
Ev'n for his enemies—will not the Lord
Look on thee? Will the cry of his meek saints
That toil for thee—though thy ungrateful heart
Regard them not—oh! will their earnest cry
Unheeded fall? oh! no—Methinks I see
On the harizon of the future—far—
A dawn of glory!*—

Come, oh! come! blest time

When from the Himalya's prodest peaks
To where the hoary ocean rolls his surge
Mount—hill and vale and river wood and plain
Shall swell in echoe of fond gratitude
For glad salvation—and the eternal cross,
Like a proud banner oe'r a conquered foe,
Rise o'er the ruins of the fiends of Hell!

M. D.

Seebpore, 18th August, A. D. 1846.

* We have given insertion to the above poetic effusion, as we feel convinced that *M. D.* means well—we would in the mean time strongly recommend him a more moderate use of metaphor, with a little attention to the doctrine of uniformity of design which may be read to some advantage in the *Ars Poetica* of Horace.

Selections.

DR. MANTELL ON ANIMALCULES.

(*From Chambers's Edinburgh Journal.*)

Concluded from page 110.

By such a scrutiny, Dr. Mantell detects, in the original glass of water, a number of species of the most beautiful forms, and of the most curious economy. Among these are *Monads*, animated spherules of various colours, little more than the thousandth part of a line in diameter; and yet each exhibits an individual activity, feeding, disporting, and propagating its kind with inconceivable rapidity. The floating coloured slime which sometimes appears in the water of stagnant pools, is an aggregation of countless myriads of these beings—not individually distinct, but visible only in the mass. There are also *Vorticellæ*, or bell-shaped animals, and *Stentors*, or those of trumpet shapes—fixed singly, or in clustere, by the narrow extremity, and waving in the water their wider extremities, fringed with cilia, like so many animated harebells of astonishing minuteness. The digestive organs of these tiny creatures 'consist of a series of globular stomachs—hence the term polygastria—connected by a common tube, which allows entrance to the food, and exit to the effete particles. The food is brought to the mouth by the currents produced in the water by the cilia; aëration is performed by the agency of the same organs; and the increase of the species is effected by spontaneous division, each part, like the severed portions of the polype, growing into a perfect individual.' Besides these polygastric animalcules, which are the lowest of the Infusoria, there are in the water under examination numerous species of *Rotifera*, or wheel-wearing animalcules, so called from the circular rows of cilia which fringe the upper parts of their bodies, and which, when in motion, appear like wheels revolving round a common axis. These are more highly organized than the former class: 'the digestive canal is a tube more or less straight, which in many genera is provided with jaws and teeth, which, like the masticatory organs in birds, are situated low down, are very distinct, and present considerable diversity of form and arrangement.' Jaws and *teeth* in creatures invisible to the naked eye! Yet so it is: like the miniature watch set in a finger-ring, its wheels and springs are not less perfect because of their tiny dimensions. In the Rotifera there are indications of nerves, muscles, and punctiform eyes, all shadowing forth, as it were, the dawn of higher existences. Some are oviparous, others viviparous—the eggs in many species being in size equal to one-third of the animalcule. These

ova 'retain their vitality for almost an unlimited period, and are transported by the water and wafted by the winds—for, whether dry or moist, they remain uninjured—till, thrown into the conditions suitable to their organization, they become developed, and the apparently pure waters teem with myriads of highly-organized beings. Even the adult animals of some species—the common Rotifera, for instance—after being apparently dried up for several years, will start into life upon the addition of a few drops of water, and throw their rotatory organs into full play, as if roused from a refreshing slumber.'

Of these Rotifera, Dr. Mantell detects several genera: some flower shaped, *Floscularia;* some crown-shaped, *Stephanoceros;* the common wheel-animalcule, *Rotifer;* and other species, covered with siliceous shells and spine *Brachionus.* These last are perhaps the most wonderful, as they are geologically speaking, the most important of their class. 'Their cases or shells consist either of lime, silex (flint), or iron; and these retain their form and structure for unlimited periods of time. From the inconceivable numbers of these shell-animalcules, which swarm in every body of water, whether fresh or salt, and the immense rapidity with which the species increase—by spontaneous fissuration, germination, and ova—extensive deposits, or strata of their cases, are constantly forming at the bottom of lakes, rivers, and seas. Hence have originated the layers of white calcareous earth common in peat-bogs and morasses, the tripoli, or polishing-slate of Bilin,* consisting wholly of the siliceous cases of animalcules, and the bog iron, composed of the ferruginous shields of other forms. In short, the extensive and important changes that have been produced on the earth's surface by this agency in the earlier ages of the physical history of our planet, and those of a like nature which are going on at the present time, are in the highest degree interesting, and have but lately become the subject of scientific investigation.'

The contents of the little phial have now been explored, the microscope removed, and all that remains is a small twig, two or three minute leaves, a few flakes of mucus, and a turbid condition of the water from the presence of earthy particles. 'All the diversified forms of life that were sporting in the apparently wide waste of water have vanished from our sight, and are as though they were not; yet what a world of wonders, what a marvellous display of Infinite wisdom, are there concealed! Within that narrow space, the microscope has shown us the mysterious principle of vitality embodied in structures of which we had previously no conception, and under conditions which, if estimated according to our experience of the visible creation, would appear incompatible with animal existence. Were we to describe the facts that have come under our notice to persons unacquainted with the optical powers of the microscope, and tell them that the seeming particles of earth in the water are creatures of various forms and structures, endowed with life, and the capacity for its enjoyment; that those flakes of mucus are aggregated thousands of animals, in the shape of flowers, which increase, like plants, by buds and by self-division; that some of these creatures are carnivorous, feeding on living atoms more infinitesimal than themselves; that others are herbivorous, and nourished by particles of decomposed vegetables too minute to be visible till accumulated in the internal organs of the animalcules; that we selected some of these animals, and caused them to swallow carmine, and thus imparted a red colour to their digestive organs, and rendered their structure more obvious; that some are free, and roam through the water at pleasure others always sedentary, others locomotive in youth, and fixed to one spot in after life; that many have eyes, the number and colour of which can be distinguished; that the difference in the relative magnitude of these creatures is as great as that between a mouse and an elephant; that if the water in which these beings are now immersed be allowed to evaporate, and the sediment become as dry as dust, and this be moistened three or four years hence many of the individuals at this moment sporting through the water will be resuscitated and appear in full activity, although, had they remained in their native element, the term of their existence would have extended but through a few days—thus realising one of the beautiful fictions of Arabian story—would not this statement be deemed unworthy of belief?—would it not be regarded as improbable and as extravagant as the wildest chimeras of the imagination? And yet such a narrative would be but the simple truth—an exaggerated, unadorned matter-of-fact summary of the phenomena that have come under our observation!' Verily, there are more things in nature than the uninquiring dream of.

Like animals of higher organization, these microscopic creatures suffer and perish from sudden transitions of temperature. Atmospheric air is as necessary to their existence as to ours; and they are killed by substances which affect the chemical composition of the water. Fresh-water species instantly die if sea-water be suddenly added, though the latter may swarm with marine species; but they survive if the mixture be gradual; and many kinds inhabit brackish water. Infusoria always appear in vegetable infusions, because their ova or germs, being everywhere present, find in such fluids a proper medium for their development. Every stream is laden with them; every breeze wafts its myriads of myriads. Though the influence of light is favourable to their life, yet it does not appear indispensable, for they abound in the waters of deep mines, which are always in impenetrable darkness. 'The ordinary duration of life in the Infusoria varies from a few hours to several days, or even weeks. Rotifera have been traced to the twenty-third day of their existence. The death of these animals is generally sudden; but in some of the larger species, convulsive struggles attend their dissolution. Shortly after death, the soft parts rapidly decompose, and all traces of their beautiful structures disappear: the species which are furnished with earthly cases, or shells, alone leave durable vestiges of their existence.'

* The polishing-slate of Bilin, in Prussia, forms a series of strata fourteen feet thick, and is entirely composed of the siliceous shields of Infusoria, of such extreme minuteness, that a cubic inch of the stone contains forty-one thousand millions of distinct organisms.

Such is an outline of Dr. Mantell's 'Thoughts on Animalcules,' which we cordially recommend to the perusal of the young and intelligent. They may or may not become original inquirers—they may never adjust the focus of a microscope, or place one drop of an infusion under the lens of a magnifier—but this need not prevent them from making themselves acquainted, through the discoveries of others, with a department of knowledge than which we know of none more replete with interest and instruction.—*The Calcutta Star, August* 17.

NATIONAL EDUCATION IRELAND.

The usual half-yearly examination of the teachers at the National Board of Education, was held on Monday, the 8th instant. The scene was peculiarly interesting. The platform was crowded with visitors of various religious denominations, amongst whom were several distinguished clergymen, and a number of ladies, well known for their anxious desire to promote the education of the poor. The masters and the mistresses who filled the lecture-room, seemed more numerous than upon any previous occasion. There could not have been fewer than two hundred present, including those who, by a regulation of the Board, are admitted into the Normal Schools, though not National Teachers, and receive the advantages of being trained, without any charge for tuition, but maintain themselves, at their own expense, during the period of their training. They were all remarkable for the neatness of their dress, and the respectability of their appearance. They were examined with great care and ability, by the Professors, in the various branches of their course, and in the principles of agriculture by Mr. Skilling. Considering that the period of training, is not quite five months, it was highly gratifying, and, indeed, surprising, to observe the amount of knowledge they had acquired in so limited a time.

The Protestant Archbishop of Dublin, after the examination had concluded, addressed the teachers who were members of the Established Church, nearly as follows, and presented each with a copy of the Bible and of the Prayer-book:—The book which I hold in my hand, is commonly called the BIBLE, and the expression is sufficiently correct for ordinary use: but, strictly speaking, it is not the Bible, but a *translation* of the Bible. I think this a very good translation, but it does not claim to be perfect and infallible. It is the work of mere uninspired men. That which is *properly* called the Bible is the very book, written in the ancient languages by the inspired authors themselves. I think it necessary to advert to this important distinction, on account of the outcry which has been raised against the Scripture Lessons, published by the Commissioners of Education, as if the title of Scriptures did not belong to them. But, these publications are, *as far as they go*, no less properly called the Scriptures than any other translation. The book I am about to give you is called the authorised version, and is spoken of by some persons as if it was the standard of our church—at least, as if it were what our Reformers are referring to when they speak of the *Scriptures* as the infallible guide in matters of faith. But, so far is this from being true, that when our Thirty-nine Articles were framed, which speak thus of the Scriptures as our standard, the authorised version *now in use* did not exist, nor for many years after. In truth, our Reformers did not mean either any version to be taken as our standard: but, that which alone can be properly called the Scriptures, viz. the original books.* Our church does not even pledge itself to the exact correctness of any version. The authorised version, was put forth and authorised *to be publicly read in churches*, in order that the same words might be read in each congregation. But there is no prohibition at all in our church of any persons reading in private, or any where but in the lessons which form a part of the public church service, either the Scriptures in the original, or any translation of them that he may choose. But, then, some say, it is a dangerous thing to unsettle the minds of the unlearned by even letting them know the existence of different versions of Scripture. If they once, it is alleged, come to know that passages of Scripture are interpreted in different ways, and that there exists in some passages even different readings of the original, they will never be sure that what they see before them is purely the Word of God; and they will be lost in doubt, perplexity, and uncertainty. It is proposed, therefore, by some mistaken though conscientious persons, to keep children in ignorance, that there ever existed any but *one* translation of the Scripture that is before them: or that there had been any doubts or disputes as to the meaning of any passage. Is it not absurd to suppose such a concealment possible, especially in a country such as this is? But, if it *were* possible, we should be—instead of confirming the faith of the unlearned readers—taking away from them one of the strongest evidences that are to them accessible. As you will find pointed out in a little tract on Christian Evidences which is circulated by the Board, if it occur to the mind of any unlearned man, how do I know that the learned may not be in a plot to deceive us? how do I know that what is before me is a faithful translation of the original Scriptures, or even that there *are* any original Scriptures at all, and that the whole is not a contrivance to cheat the people? I ask, what answer can we give? Plainly, the most decisive answer is, that there are *different*, and *independent, and rival* translations, by men who, so far from being capable of joining in a forgery, are eager to find occasion for censuring each other's works; and they have occasionally introduced here and there some slight difference. Where, therefore, they all agree, we may be sure there is no room for doubt. It may be asked, what is it they do all agree in? Why, in the *essentials of Christianity*.† Amidst all the differences of translations, there is not one, even the most incorrect, that does not give the same general view of Gospel history and Gospel doctrines as the rest; and thus a plain proof is afforded to a plain

* Which in point of fact do not exist at present.—ED. *B. C. H.*

† What are these? who is to decide what is and what is not essential.—Ed. *B. C. H.*

and unlearned reader, that a forgery has not been practised. It is, no doubt, most desirable that the utmost pains should be taken to make translations from the Scriptures as exact and perfect as possible; and this has been the object in the translations of portions of the Scriptures that have been published by the National Board. But there is no version that I have ever seen (though, in this opinion, many may conscientiously differ from me) which, if studied with candour and diligence, is not "able to make you wise unto salvation, through faith which is in Christ Jesus."* Our authorised version—a copy of which I now present to you—though it does not profess to be the work of infallible and inspired men, is, I am convinced an excellent one on the whole. Suspicions and prejudices have been calumniously raised against it, as if our translators had falsified Scripture to make it favor their own doctrines. Now, nothing can tend more to confirm such an unjust imputation, and to excite and keep up distrust, than to manifest a jealousy of any one even knowing of any different translations from ours. If we say, don't look at any other versions—don't listen to what those of other persuasions have to say for themselves—don't attend to any different interpretations of Scriptures from ours, for fear your own faith should be perverted—this will very naturally excite a suspicion that we have dressed up a Bible of our own to suit our own purposes, and are afraid the trick will be detected, if people come to enquire an examine for themselves, and hear both sides. If any one tries to persuade you to listen to him alone, and to shut your ears to all others, you naturally suspect that he has something to conceal. Do you, on the contrary (teachers belonging to our church,) while you assert the honesty and firmness, and general ability of our translators, tell every one to judge for himself whether there is any ground for the charges brought against them. Tell them to compare, if he will, one version with another;† "to prove all things, and hold forth that which is right; and point out to those who may be disposed to dispute with you, that since all versions that exist teach, in the main, the same religion, the most profitable thing is, instead of contending whether this or that passage is better rendered in this or that translation, to endeavor to learn well, and bring into practice what we read. Do you, as the Teachers of youth, endeavor to supply the best commentary on Scripture that can be given, by leading a new life, and thus showing what good the Bible has been to yourselves. Let there be no hostile contention between you and those of other persuasions; but, let there be a friendly and holy rivalry between you, which shall study scripture with most profit to himself. If you learn the Scriptures aright, you will learn from them, that to attempt *forcing* any book or any doctrine on your neighbour against his conscience, or *tricking* him into the reception of what you think right, is not following the example of our Saviour, "who did no sin, neither was *guile* found in his mouth."—*Cork Examiner.*

* What even though it were a Unitarian or Socinian version?

† How many are capable of making such a comparison?

MURILLO'S PICTURE OF SANTA ISABEL, QUEEN OF PORTUGAL.

Murillo's fame may be considered to have reached its height between the years 1670 and 1680, about which period he painted for the Hospital de la Caridad, at Seville, the admirable picture of Santa Isabel, queen of Portugal, visiting the sick and infirm poor: it is now in the collection of the Royal Academy of San Fernando at Madrid. Nothing can be more touching than this picture. The eye rests with delight upon the figure of the pious and youthful queen, who is personally performing the charitable office of attending to a youth afflicted with the loathsome distemper called a scaldhead. Her beautiful countenance seems illumined by the most tender and benevolent emotions, whilst with gentle care she squeezes some water upon the boy's head from a sponge which she holds in her hand. One of her ladies holds a silver basin, in which the water is contained, whilst the mother of the youth looks up with anxiety, mingled with confidence and gratitude, towards the benevolent princess. There are several other figures in the picture, all in harmony with a subject wherein human suffering appears to be softened and allayed by the presence, tenderness, and practical Christian charity of the royal visitant. This beautiful composition rivets the attention of the beholder, and leaves a lasting impression on the mind.

But our limits will not admit of an attempt to enumerate the works of this celebrated and truly original Spanish painter. His Scriptural pieces, which he painted in great numbers, are universally and justly admired; they are to be found in the best collections both in Spain and other countries. Notwithstanding the vicissitudes which Spain has undergone, and the number of valuable paintings of all the masters which were abstracted from that country in various ways in the course of the wars by which it has unhappily been afflicted, the far greater proportion of Murillo's pictures still adorn the public galleries, churches, and private collections of his native country.—*Chamber's Edinburgh Journal.*

MR. GEORGE DAWSON'S LECTURES ON THE PRESENT AGE.

But as his time drew to a close he would pass on to notice some of the signs of unhealthiness and disease among us, as well as those things which he thought significant of increasing spiritual health. One of those strange things is the singular taste shown by the public in their choice of heroes, saints, and relics. Protestantism was exceedingly loud against Romanism for the worship of what it called rags and bones, and making pilgrimages to the shrines of the saints; yet modern Englishmen, with all their present teaching, differed only in the selection of their relics, rags, bones, and saints; and, for his own part, he confessed having a predilection rather for a pilgrimage to the saints of the Roman Church, than to St. Greenacre or St. Hocker, or any of the other great murderers, whom modern taste had elevated to be the heroes of the people. He would rather go to see the holy coat, than the rope in which the last blackguard was hung; he would rather make

a pilgrimage of the shrine of Loretto, than go, as so many Londoners did in procession, every Sunday, in order to bring home a piece of the turf on which a foul, loathsome murder was committed, —he would rather take up the whole calendar of the Roman Catholic saints, good, bad and indifferent, embrace the whole museum of relics in any Cathedral on the continent, than choose such saints for worship, such *fêtes* for observance, or such localities for reverence. But such is the state of things: those newspapers which detail all these particulars, whose mission seems to be to elevate these persons into importance, find readers, and portraits of these people find admirers; their smallest saying and doings, treasured up minutely; become the household talk of our towns. This is a strange phenomenon, indicative of an unhealthy and diseased state of the public mind.—*Manchester Guardian.*

DISTRESS OF THE FREE CHURCH.

Do our eyes deceive us, or does our correspondent, *A Free Churchman*, merely deals in the tropes and figures of an orator, when he tells us of *the most spiritually destitute parts of Edinburgh* "Hey, Sirs, wha wud ha' thocht "it." Why, Scotland sends us out her missionaries, abounding in zeal and in knowledge, and her Free Church Laymen to back them (witness our correspondent); How can there be any spiritual destitution at home? Yet so it is and in the metropolis too; and while subscriptions are raised there for converting the heathen in these dark regions, we are called upon to send over money to aid the Scotch in getting rid of their spiritual destitution. Profane people may perhaps think that there would be a considerable saving in the exchange, if both parties kept their money at home. The Churches, says our correspondent, must belong to somebody, and we agree with him, that it is better they should belong to those who would make them Free Churches indeed, than be given over to the exclusives, by whatever name they may designate themselves. A *Free Churchman* brings the proportion of sects in Scotland to the test of figures. According to him, one-sixth only are members of the establishment. How can such an establishment stand? Sir James Graham is no longer in power, and decidedly the Scottish nation will compel the Whigs to make a fair distribution of the national funds for religious instruction. Scotland may thus become their first difficulty instead of Ireland, and we shall see if they will have the courage to do justice.

As for the slave question, we do not think that our Free Church correspondent would have done well to let it alone. The Churches of Carolina and Georgia have utterly disgraced themselves by attempting to twist Christianity into the service of slavery. The Free Church, under the advice of Doctors Candleish, Cunningham, and Duncan, has resolved to accept the money which comes from this polluted source. It is not very long ago that a charitable committee in Calcutta refused to take money raised by a theatrical exhibition; but the Scottish Theologians are not so scrupulous it seems.

What has Mr. George Thompson's employment by the King of Delhi to do with the argument. He is no favourite of ours; we have more than once exposed his quackery; but he is right in this. The members of the Free Church would do better to meet, as their fathers did upon heaths and mountains, for the worship of God, than to sit in buildings erected with gifts from the Slave States. We find the Union Presbytery of Charleston resolving, "that in the opinion of this Presbytery, the holding of slaves so far from being a SIN in the sight of God, is nowhere condemned in his Holy Word; that it is in accordance with the example, or consistent with the precepts of patriarchs, prophets, apostles, &c." These are the men who send the money, and those who take it are the members of the Free Church, who boasted their readiness to sacrifice every worldly consideration for duty. Fie upon *you*, Dr. Candleish—fie upon *you*, Dr. Cunningham—fie upon *you*, Dr. Duncan; and fie upon your defender.—*The Englishman.*

THE POPE'S LEARNING.—Our correspondent at Rome dwells with admiration on the kind and liberal disposition of the deceased Pontiff, and adds a fact not generally known, namely, that so far back as the occupation of Rome by the French, his reputation as a mathematician stood so high that Napoleon caused strict search to be made, for him, with the view of carrying him off to Paris, and placing him over the mathematical department of the Polytechnic School. The Monk Mauro Cappellari, however, did not, it seems, relish this proposed translation, for he succeeded in concealing himself from the agents of Napoleon.—*Times.*

FUNERAL MASS FOR THE POLISH VICTIMS.—A funeral mass was celebrated on Tuesday, at the Church of the Batignolles (one of the suburbs of Paris,) for the victims who fell in the late disturbances in Poland. The attendance of Poles and persons interested in their cause was exceedingly numerous. The portico of the building was ornamented with flags, surmounted by the arms of Poland. The church, entirely hung with black, had a lofty catafalque erected in the centre, on which were the names of Zarski, Kosciszewsk, and Pantaleon Potocksi, who have been lately executed at Warsaw. A little below them was placed the word "Tarnow," being the place where 800 of the Poles lost their lives. The curé, assisted by all the Polish secular clergy in Paris, performed the service; and a hymn for the dead was sung by the pupils of the Polish school. A great number of deputies were present, and amongst them MM. Vavin and d'Harcourt, members of the Polish committee.—*Beacon.*

The *Friend of India* writes briefly on the case of the deportation of the Roman Catholic Priest at Mauritius, and says "it requires a twenty horse power of credulity to believe." What the precise credulity of a horse may be we do not know; but in taking the long eared animal as a legitimate equivalent for fool, it may be that the Editor wrote a twenty, *ass* credulity. If so, since we believe the story, we suppose we must be content to be written down one of the *Friend's* score.—*The Calcutta Star, August* 21.

HOUSE OF LORDS.

CASE OF THE REV. W. KYLE.

The Earl of RODEN rose to present a petition from the parishioners of Donnybrook, near Dublin, complaining of the deposition from his ministry of their curate the Rev. Mr. Kyle, by his diocesan, the Archbishop of Dublin. The circumstances of which the petitioners complained were these: there had latterly been an opinion very prevalent amongst eminent members of the Church of England that it was desirable in the present juncture of affairs, to form a union amongst all sects of Protestants, whether Church of England, Presbyterians or Wesleyans. In November last the society was formed under the name of the Evangelical Alliance; and Mr. Kyle being called on to take an active part in its proceedings he submitted a case to Dr. Dodson, the eminent civilian, to ascertain whether, in joining the society, he should violate any of the canons of the church. The learned doctor gave his opinion, that provided doctrinal points were not infringed on, there was nothing in the society inimical to the canons of the Church of England. Notwithstanding this, Mr. Kyle was on joining the society, removed from his ministry by the Archbishop of Dublin. The petitioner considered that he had been most harshly treated, and prayed for the consideration of their lordships' house. He (the Earl of Roden) cordially concurred in the prayer of the petition, because in his opinion, Mr. Kyle, who was a most exemplary clergyman, had much to complain of in the conduct of his spiritual superior.

The Archbishop of ARMAGH said, that on seeing his noble friend's motion on the notice paper, he had written to the Archbishop of Dublin, and that most rev. prelate's answer he would, with the permission of the house, read to their lordship's. Before doing so he begged to say, that he strongly disapproved of the Rev. Mr. Kyle's conduct, but, nevertheless, the course which the Archbishop of Dublin had thought fit to pursue, was not that which he would under similar circumstances have adopted. The most rev. prelate then read the letter, which was of considerable length. In substance it denied the writer's responsibility to their lordship's house for any act done in his capacity as a bishop of the Church. It stated that the petition had emanated from only a small section of the inhabitants of Donnybrook, and that placards had been posted all round Dublin calling for the signatures of persons who were not parishioners.—Further, the most rev. prelate complained that it had been mainly got up by dissenters, who had taken the leading parts in all meetings relative to the formation of the Evangelical Alliance. He was far from regretting the step he had taken in removing Mr. Kyle, as he considered the formation of such societies as that of which he had become a member; as fraught with danger to the interests of the established church.

The Earl of GALLOWAY sympathised warmly with the sentiments of the nole earl who had presented the petition, and begged to express his opinion that the conduct of the Archbishop of Dublin in the matter had been harsh and tyrannical in the extreme.

Lord REDESDALE did not wish it to go forth to the world that their lordships were opposed to the course pursued by the Archbishop of Dublin in the case brought under the notice of the house.

The Earl of RODEN defended the association, and said that it members were entirely friendly to the Anglican Church.

Lord MELBOURNE asked for the names of the members of the association.

The Earl of RODEN was not prepared to answer the inquiry.

The Duke of LEINSTER said he was quite sure the Archbishop of Dublin would not do anything harsh; though he confessed he knew nothing of the merits of the case.

The subject then droped.—*Cork Examiner.*

MAURITIUS.

The Abbe Eggermont proceeded to Moka on Sunday week, where he said his farewell mass in the presence of a considerable concourse of persons, both of the higher and lower classes. Though the weather was very unfavourable, never was there a more numerous congregation, a protest at once eloquent and peaceful against the order by which that respectable ecclesiastic is expelled from our island.

When the Abbé Eggermont bade farewell to his parishioners in words full at once of regret and propriety, the emotion was universal and spontaneous, and broke out in tears and sobs.

We accompany this statement with no comments; it speaks loudly enough itself!—*Le Cernéen, July* 21.

THE PRIEST AT MOKA.

We do not know to whom we are indebted for a pamphlet, entitled "*The Priest at Moka*, "*a true narrative*" relative to the threatened banishment of a Roman Catholic Priest by the Governor of Mauritius. According to the pamphleteer, the Priest was still on the island, and not likely to leave it till compelled by "violent hands" being laid upon him.

The object of the writer is to defend the Governor, but we do not think he has had the smallest success. The Priest was either performing an act of humanity, or he was guilty of a crime. If the first, his banishment is an outrageous act of power; if the last, he is punished without a trial before a competent tribunal. In either case, the Governor is wrong, and the discretionary power which it seems he possesses, ought to be taken from him. The argument used by the pamphlet writer is quite irrelevant. The object of the Priest was undoubtedly to baptize the infant, which he might perhaps think even more important than its ultimate preservation. We have nothing to do with his opinions, but as the family in which the circumstance occurred were of the same religion, and as he appears to have been their spiritual adviser, it must be concluded, that his views and theirs coincided. If they objected to what he did, as is stated, they might have prevented him from proceeding with the operation, which they did not do. It is also urged that by the laws of the island, a Priest is not authorized

to perform a surgical operation. If so, he has committed a positive breach of law, and ought to be tried for it, but the banishment remains without justification. That an affair of the kind should be made a public scandal in a small community is not at all surprising, and we think it a perfectly fair ground of argument by opposing sectaries against a religion which attaches such importance to a mere ceremony performed upon an unconscious infant. But allow all that the Priest's opponents have said to be true, allow all the evil consequences which they allege to follow from the observance of rites which they account superstitious, and yet they will not have advanced a single step towards justifying the Governor. The Priest is either an injured man, or a criminal. Either way the Governor is to blame; he has persecuted an innocent, or he has suffered a guilty man to escape. His power of arbitrary deportation must be taken from him. We do not trust the Imperial Government with it, why should it be given to the ruler of a petty sugar island?—*Englishman, August* 23.

RECALL OF THE JESUITS.

THE JESUITS have been recalled. An order was received from their superior in England, requiring their return, only a few days ago, and we believe they will be on their way home by the commencement of October. Prior to their departure, arrangements will be effected either for the continuance, in other hands, of St. Xavier's College, hitherto conducted by them, or for its abolition. With a view to the former arrangment, a most liberal offer has been made on the part of the present proprietors, the nature of which, however, we are not at liberty to divulge. We believe the proposal will be accepted; and, in that case—though, certainly, not until after some little delay in the necessary preparations and arrangements—the management will be scarcely, if at all inferior to the present. Whatever the circumstances which have led to their result, the withdrawal of the Jesuits will be felt with pain and regret by not a small section of this community.—*Englishman, Aug.* 27.

THE REV. ROBERT M'GHEE AND HIS CHALLENGE.—For some time the Rev. Robert M'Ghee has been employed in sending round copies of a written challenge to no less than the four Catholic Archbishops of Ireland, in reference to the Nicene Creed, and the Creed of Pope Pius! As this gladiating gentleman has made himself very busy of late, awing the saints at Exeter Hall and the sects in the Rotunda, Dublin, it may be necessary to notice himself and his learned lucubrations. As to himself, his history has been given by no less than a Fellow of Trinity College, Dublin, the Rev. Dr. Phelan, in his "Brief Exposure of the Rev. Robert M'Ghee." In this essay, the learned Protestant member of the University charges him directly with "sophistry, perversion, heterodoxy, and hostility." He said that he "clandestinely submitted a forged statement of the question," that is his "charges are diabolical, his temper unchristian, and his arguments frivolous." Again he says, "that his representations are malicious, quotations false, arguments despicable, and assertions undaunted." Surely, such a man as this has no right to be listened to on any subject, much less on the high and holy subject of religion. Let Catholics circulate his "real character," given by Dr. Phelan, and lately re-published by the Rev. J. M'Hugh, and they will have answered his impudent challenge. But this is not all, his forging propensities have been further developed in the fact that he had the impiety to atribute to Divine Providence the discovery of a (forged) Bull of the late sovereign Pontiff, which was published only as a pious fraud by Dr. Todd, of Trinity College; and even after the forgery was made known, he again attempted to defend himself, on the ground that "it was but an ingenious device resorted to by his learned friend of bringing most important truths before the Protestants of this empire." Again, this forgerer repeatedly asserted in Exeter Hall and in other places that the Roman Catholic Bishops of Dublin, &c., had two distinct editions published, within a few years of each other, of MacNamara's Bible, although they had condemned its notes, whereas the fact was, between 1813 and 1818, it was all one and the same edition, with this difference, that some of the numbers, to make up perfect sets, were published in Cork and Dublin by different parties, owing to the embarrassments of the leading publisher, MacNamara. But we must further notice the reverend forger of bibles, briefs, and bulls!! It should be borne in mind, that when this Mr. M'Ghee, in 1836, first sent forth his challenge to the "Romanists" or "Papists," the Rev. Thomas Maguire, the victorious champion of the Catholic faith, and the signal defeator of the Rev. T. Pope and Rev. T. D. Gregg, at once proposed, through Mr. Coyne, per his letter dated April 11, 1836, to defend, against this protesting champion, every article of this Creed of Pope Pius, on the sole condition that he would defend his creed or profession of Protestant faith in every article opposed to the Catholic religion. But this the redouted champion piously declined, yet he has the face now to talk of challenging the Archbishops.—*Beacon.*

ALL HALLOWS COLLEGE.

The universal Church will rejoice at the assurance of the permanency of All Hallows afforded by the appeal which had been recently made in behalf this truly valuable Institution. Whether we consider the exigencies of the foreign missions, the super-abundant ecclesiastical zeal of our Irish youth, or the peculiar wants of our expatriated and destitute countrymen, we know of no establishment more worthy of religion, philanthropy, and real patriotism, than the College of All Hallows. The death of the lamented Father Hand, too, makes the spirited support of this college a homage to departed worth. We are confident that the appeal will receive that sympathy which Ireland knows how to feel for objects of enlarged charity, and that the college will be received as an inheritance which religious zeal has transmitted to national virtue. One or two clergymen will commence, during the next week, to call upon the clergy and the faithful generally. We predict their entire success. —*The Pilot.*

CONVERSIONS.

SECESSION TO ROME.—Rumours have for a long time been prevalent, that the Rev. John Milner, B.A. of Queen's College, intended to follow the steps of Mr. Newman and his friends, and now there is no doubt whatever remaining. Mr. Milner was publicly received into the Roman Catholic Church, at Preston, on Sunday morning last. He performed the duties of his curacy up to the very time of his departure for Preston. His secession has caused the greatest surprise and sorrow, as he was very much respected by all who knew him.—*Oxford Herald.*

Lady Georgiana Fullerton, sister to Lord Grenville, and authoress of "Ellen Middleton," has been received into the Catholic Church.—The Rev. Edward Horne has resigned the rectories of St. Laurence and St. John Southampton, and his resignation has been accepted by the Bishop of Winchester. Mr. Horne was mentioned in our last week's impression as about to embrace the Catholic religion.—*Cambridge Advertiser.*

The Rev. E. Horne, M. A., of Peterhouse, Cambridge, has resigned the living of St. Lawrence, Southampton, value 200*l.* per annum, into the hands of the Bishop of Winchester, preparatory, it is stated by the *Cambrige Advertiser*, to conforming to the Roman Catholic Church.—*Church and State Gazette.*

The brother of a certain Archdeacon, who has avowed that he has no objection to conceding a primacy to the Pope of Rome, and who has for some years been an active promoter of the opinions of Dr. Pusey and Mr. Newman, has also seceded to Mr. Newman's "portion of the vineyard."—*Ibid.*

Henry Ansley, Esq., younger brother of the eminent Catholic barrister of that name, was received into the Church, at Rome, at the beginning of the present month.—*Ibid.*

THE CATHOLIC CHURCH.

PENTECOST ORDINATION AT THE COLLEGE OF MAYNOOTH.

The solemn annual celebration of the holy ceremonies of ordination during Pentecost week, terminated on Saturday at the College of Maynooth. His Grace the Most Rev. Dr. Murray, Archbishop of Dublin, was the officiating prelate, being assisted in the offices of the occasion by the rev. gentlemen of the College. The Ordinations commenced on Wednesday, when clerical, tonsure, and minor orders were conferred on over eighty gentlemen. On Thursday about seventy gentlemen received sub-deacon's orders, and on Saturday about forty-eight gentlemen received holy orders, and were ordained priests. At the ceremony of Saturday morning, the Rev. Mr. Whitehead, V. P., acted as archdeacon, assisted by the Rev. Dean Gaffney. The Hymn, *Veni Creator Spiritus*, was chaunted. The beautiful college chapel was filled to overflowing by the students, and many friends of the gentlemen who had received the holy office were also admitted. The ceremony was of a very solemn character, and performed by his Grace with the sanctity and solemn impressiveness his Grace unfailingly communicates. The celebration of the holy offices commenced each morning at half-past seven, and terminated on Saturday at ten o'Clock. His Grace remained at the College during Saturday and yesterday, in order to be present at the sermon which was preached on yesterday by the Apostle of Temperance, in aid of the liquidation of the debts of the new Catholic Church of Maynooth.—*The Pilot.*

BRUGES.—A solemn and interesting ceremony, took place at the convent of the Sœurs Noires, at Bruges, on Monday the 1st of June, viz, the reception of Miss Eliza Frances Sewell into the bosom of the Holy Catholic Church. The ceremony was performed by the Rev. Monsieur Faict, Professor of Theology at the Bishop's seminary, the same Rev. Gentleman and Mrs. Acton, acting as sponsors upon the happy occasion.—*Correspondent of Tablet.*

JERUSALEM.—A letter from Jerusalem says—"A deplorable scene occurred in the Church of the Holy Sepulchre, at Jerusalem, on Good Friday. The Latin Priests were engaged in the ceremonies of the day, and a procession was passing through the Church of the Holy Sepulchre, when a carpet happening to be placed in the part of the Church set aside for the use of the Greek schismatics gave rise to an extraordinary tumult. The Greeks insisted that the carpet should be taken away, the Latins insisting upon its remaining. An exchange of abusive words ensued, which were speedily followed by blows. A tremendous battle was the consequence, in which the wax candles were upset, the candelabra destroyed, the banners pulled down, and their poles turned into pikes for the use of the combatants. A great number of persons were seriously hurt, and some were killed, but at length the Pacha came with a party of troops, and cleared the Church of both parties. It was then found that not only had a great deal of damage been done to the Church, but that some of the most valuable and portable objects had been stolen by the pious and pugnacious pilgrims. Is it by such scenes that the progress of Christianity is to be encouraged in the East?"—*Ibid.*

On Friday the 15th the Provincial Council of the Roman Catholic Church met at the Cathedral of Baltimore. A procession of the prelates in attendance was formed at the residence of the Archbishop in Charles-st. The appearance of the Bishop and Clergy, as the procession moved along singing the "*Miserere*," was grand and impressive. It was preceded by the youths attached to the Sanctuary; then the Theological Students of St. Mary's College, followed by about fifty Priests; the bishops, twenty-two in number, brought up the rear. The Most Rev. Dr. Eccleston celebrated Pontifical High Mass. The different religious orders of the Church in the United States were represented.—*Tablet.*

AMERICA.—OREGON.—PROGRESS OF CATHOLICISM.—A Mr. G. Hines, a Methodist missioner in Oregon, has in a letter written to a correspondent of the *United States Miscellany*, given the following account of the progress of Catholicity in the Oregon:—"The Roman Catholics are the first in point of numbers in the country. *You might as well attempt to convert a monkey, as to*

try to make a genuine Christian out of an Indian." A Roman Catholic clergyman, in answer to the above observations remarks that the red men owe in no slight degree their stability of their faith to the comparison they have the opportunity of instituting between the lives and practises of Catholic and Methodist missionaries. That whilst the former adapt their lives to the hard position they occupy, and make no account of their own comfort if they can save souls for Jesus Christ, the latter are employed *in packing for exportation six hundred barrels of pickled salmon!* The waters of the Colomba River are found to have more attractions for the pious Wesleyans than the souls of the Indians. The "water of life" sounds, doubtless, very fair in a discourse, but then it had no fish in it.—*Tablet.*

A Catholic Bishop an Ambassador to Mexico.—We are informed by the correspondent of the New York *Freeman's Journal*, that Bishop Hughes of New York, is about to be sent by Mr. Polk to Mexico, as special Ambassador.

MISCELLANEOUS.

A Tipperaryman A New Zealand Chief. It is stated Heki, the New Zealand Chief; who has given such opposition to the British authorities in that colony, is a native of the county of Tipperary; his real name being Hickey. He emigrated from Ireland some years ago, and was shipwrecked on the coast of New Zealand, and sold to one of the chiefs, who adopted him as his son, got him tattooed, and gave him his daughter in marriage. On the death of the old chief, his Irish son-in-law was chosen as his successor on account of his skill in war.

Where Carpets First Came From.—It appears from Hackluyt's voyages that carpets were first brought to Western Europe from Turkey and from Egypt. Indeed the name is obviously a corruption of *Cairicus tapes*, or "footcloth of Cairo." But our ancestors deemed these clothes too precious to be employed as coverings to the floor; from the way in which they are mentioned by Ben Johnson they appear in his day to have been chiefly used as coverings for tables, and the kind of carpets imported was that which is still most common in the bazaars of Cairo, a small article about the size of a hearth rug, usually called "a praying carpet, because the Mussulman extends himself upon it when performing his devotions. Though Carpets of a large size were manufactured in Persia, they were not designed to occupy permanent place on the floor; they were only to be spread for the reception of guests, who sat or squatted on them, and this usage continues in vogue even at the present day. Here is a second difference in the purposes to which carpets are applied; with us their use is permanent, not temporary; and they are designed to be trodden upon, not to serve as a seat. In some parts of Europe, and in many houses of the English nobility, carpets are either reserved for winter use, or else there is a double set, one for summer and one for winter. Were this custom universal, it would greatly simplify the art of designing for carpets. It is scarcely possible that the same article should suggest ideas of warmth and comfort in winter, without inspiring thoughts of heat and oppressiveness in summer.—There is not yet amongst us definiteness of idea in the application of a carpet. "Why are our floors thus covered?" is a question which might and would receive some dozen of different answers. This indefiniteness is very obvious at the great manufactory of the Gobelins at Paris, where many of the carpet designs belong more to tapestry and hangings than to cloth which must be spread horizontally, and which, however beautiful when viewed suspended on a wall or in a loom, are found to lose much of their effect when laid down on a floor. While the French designs generally are more artistic than ours, the English designs, are, on the whole, more appropriate to the special purposes of a carpet.—*Art-Union for May.*

A Russian Count, his Countess, and Children, Burnt Alive by their Serfs.—We have received from Southern Russia the news of the tragical end of Count Apraxia, well known for his divorce from his first wife. This gentleman, who treated his serf with unheard-of cruelty, has, together with his second wife and children, fallen a victim to their vengeance. The infuriated people at midnight surrounded his castle, and having gutted it of its contents, bound the inmates, and set fire to it. The count, who had freed himself, attempted to escape, but was overpowered and beaten to death by this savage horde.

Universality of Discontent.—A Gentleman had a board put on a part of his land, on which was written, "I will give this field to any one who is really contented;" and when an applicant came, he said, "Are you contented?" The general reply was "I am." "Then," rejoined the gentleman, "What do you want with my field?"

Good Nature.—One cannot imagine any quality of the human mind whence greater advantages can arise to society than good-nature, seeing that man is a sociable being, not made for solitude, but conversation. Good nature not only lessens the sorrows of life, but increases its comforts. It is more agreeable than beauty, or even wit. It gives a pleasing expression to the countenance, and induces a multitude of the most amiable observations. It is, indeed, the origin of all society. Were it not for good nature, men could not exist together, nor hold intercourse with one another. For this reason, men invented that species of artificial urbanity called good breeding, which is nothing more than an imitation of good-nature; for what is it but the reducing into a system of affability, complaisance and easiness of temper? Good-nature is an aptitude of the mind on which objects act in an inexplicable way, and which discovers itself in universal benevolence to the whole creation. In it lies the foundation of all generous feeling to our neighbours, and of sympathy with every member of the human family. It is a portion of that love which is the attraction of the mental universe. It possesses a power, the progression of which will gradually banish slavery, tyranny, war, disease, and vice, from the world, and unite mankind in one great brotherhood.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 5, 1846. [VOL. XI.

MONUMENT TO JOHN KNOX.

Knox an aider and abettor of Murder.

"The execution of Wishart was followed by the assassination of the Cardinal. The chief of the murderers were the same persons, or relatives of the same persons, who had been engaged in the former conspiracy against his life: "stirred up by the Lord," if we may believe Fox;* but, if credit be due to other writers, by private resentment, religious hatred, and the hope or promise of English gold.† Profiting of the negligence of the warder, they entered the castle of St. Andrew's at an early hour; and slew the cardinal in his bed-chamber. At the first alarm, the citizens hastened to the defence of their Archbishop: at the sight of the dead body suspended from a window, they retired to their homes. The castle had been lately fortified and provisioned: Knox, the Scottish reformer, to shew his approbation of "the godly fact," led one hundred and forty of his disciples to the aid of the murderers; and a resolution was formed by the whole body to defend themselves against all opponents, and to solicit the protection of the king of England."—*Lingard's Hist. Eng. vol. 7. page* 16.

"Knox had long ago left Geneva: but had been detained six weeks at Dieppe, by a fruitless attempt to procure from Elizabeth a licence to travel through her dominions. He, however, reached Perth a few days before judgment was pronounced against the preachers. When the intelligence arrived, he hastened to the pulpit: the indignation which glowed in his breast, was soon communicated to his hearers: and the crowd, maddened by his invectives, defaced the ornaments of the church, demolished the magnificent fabric of the charter house, with several other convents, and threw into the flames whatever had been contaminated in their eyes, by its use in the established worship.‡ In the language of the saints, Perth was said to be "reformed."—*Ibid P.* 371.

"The number of the missionaries was increased by the arrival of several preachers, who fled from the persecution in England: and the return of John Knox from Geneva, gave a new impulse to their zeal. The enthusiasm of this apostle, the severity of his manner, his rude but commanding eloquence, soon raised him to a high pre-eminence above his fellows At his suggestion, the chief of the converts assembled in Mearns, and subscribed a covenant, by which they bound themselves to renounce for ever the communion of the established church, and to maintain what they held to be the true doctrine of the gospel. But his boldness was met with threats of vengeance: and preferring the duty of watching over the infant church to the glory of martyrdom, he hastened back to Geneva, whence by letters he supplied the neophytes with ghostly counsel, resolving their doubts, chastising their timidity, and inflaming their zeal. One thing he most earnestly inculcated, the distinction between civil and religious obedience. The former was due in civil matters to the civil magistrate: the latter to God alone: whence he drew this important inference, that, in defiance of the legislature and the sovereign, it was their duty to extirpate idolatry where ever they found it, to establish the gospel, and in defence of their proceedings to oppose force to force. This doctrine, the parent of sedition and civil war, was gratefully received, and practically adopted. The proselytes, inflamed by the lessons of their teacher, and the

* Fox. 526. † Keith, 49.

‡ This was not the first tumult excited by Knox. Cecil says he had already done the same at Dumfries. Forbes, 101.

"At length," says Knox in a letter to Mrs. Anne Locke, they were content to take assurance for eight days, permitting unto us freedom of religion in the meantime. In the whilk the abbey of Lindores, a place of black monks, distant from St. Andrews twelve miles, we reformed; their altars overthrew we, their idols, vestments of idolatrie and mass books we burnt in their presence, and commanded them to cast away their monkish habits." June 23, 1559. Apud M'Crie, 515. This was what he interpreted to be freedom of religion!

scriptural denunciations against idolatry, abolished, wherever they had power, the worship established by law, expelled the clergy, dissolved the monasteries, and gave the ornaments of the churches, often the churches themselves, to the flames."—*Lingard, page* 367, 368.

Knox's Contempt for English Protestantism.

"About this time, Mr. John Knox came from Geneva, and was chosen, by the congregation of Frankfort, for their constant minister. Let none account it incongruous, that, among so many able and eminent English divines a Scotman should be made pastor of the English church; seeing Mr. Knox his reputed merit did naturalize him, though a foreigner, for any Protestant congregation. At which time, also, Mr. Chambers and Mr. Edmund Grindal came thither, as agents, with a letter from the congregation of Strasburg. This Strasburg, as, in the position thereof, it is almost seated in the just mid-way betwixt Zurich and Frankfort, so the English, there residing, embraced a moderate and middle expedient, betwixt the extremities of the two foresaid congregations. These made a motion, that they might have the substance and effect of the common prayer book, though such ceremonies and things, which the country could not bear, might well be omitted. Knox and Whittingham asked them, what they meant by 'the substance' of the book? And whilst the other wanted commission to dispute the point, the motion, for the present, came to no perfection. However, it gave occasion, that Mr. Knox, and others in Frankfort, drew up, in Latin, a platform, or description of the liturgy, as used in England urder King Edward, and tendered the same to the judgement of Mr. John Calvin in Geneva, to pass his sentence thereon. This is that Mr. Calvin, whose care of all the churches is so highly commended by some; and as much censured he is by others, as bonding himself in another man's line, and meddling with foreign matters, which did not belong unto him. Take Mr. Calvin's judgement herein, from his own letter, bearing date the 20th of January following. '*In the liturgy of England, I see there are many tolerable foolish things. By these words, I mean, that there is not that purity, which were to be desired. These vices, though they could not, at the first day, be amended, yet, seeing there was no manifest impiety, they were, for a season, to be tolerated. Therefore, it was lawful to begin with such rudiments, or abcedaries; but so, that it behoved the learned, grave, and godly ministers of Christ, to enterprize further, and to set forth something more filed from rust, and purer.*' This struck such a stroke, especially in the congregation of Frankfort, that some therein, who formerly partly app ved did afterward wholly dislike; and more, who formerly disliked, did now detest, the English liturgy.

In this case stood matters in Frankfort, when Dr. Richard Cox, with some of his friends out of England, arrived there. This doctor was a man of an high spirit, deep learning, unblameable life, and of great credit amongst his countrymen: for he had been tutor unto Edward VI., and well may the nurse herself be silent, whilst the well battling of the babe pleads aloud for her care and diligence; as here, the piety and pregnancy of his prince pupil added much to Dr. Cox his deserved reputation. He, with others, coming unto congregation, March 13, discomposed the model of their service; first, answering aloud after the minister; and, on the Sunday following, one of his company, without the consent and knowledge of the congregation, got up into the pulpit, and there read all the litany. Knox, highly offended hereat, in the afternoon, preaching in his course, out of Genesis, of Noah's nakedness in his tent, took occasion sharply to tax the authors of this disorder; avowing many things in the English book to be superstitious, impure, and imperfect; and that he would never consent, they should be received into the congregation."—*Fuller's Church History, page* 72.

Knox's Doctrine on the Ordination of the Ministry, rejected at present by the Kirk or Scotland.

By the first book of Discipline, which was compiled by Knox and his associates, and ratified by an act of council in 1560, the rite of ordination by the imposition of hands was laid aside as superstitious; but it is now restored and practised as formerly in the Kirk of Scotland, where, as in other Presbyterian churches, ordination is vested in the presbytery.—*Nightingale's Religions of all Nations, Page* 221

We cannot pass by this statement without offering the following remarks. If the present practise of the Kirk upon Ordination be divinely sanctioned, then its omission or rather rejection by Knox, must have left the Kirk destitute of a lawful and valid Ministry, and the resumption of the exercise of the rite of imposition of hands in recent times by ordaining Ministers, who had not themselves received that rite, could not remedy the fatal deficiency. If, on the other hand, the rite in question be, as Knox pronounced it to be, a superstitions usage, it is of course unscriptural and contrary to Divine revelation. If this be so, then it ensues, that the Kirk is involved inextricably in error on a most important sub-

ject viz. the means instituted by Christ for communicating and transmitting to the end of time the powers of the Sacred Ministry.

THE LATE MRS. GRAY.

The Catholic community of Calcutta have sustained a severe loss by the death of a truly pious and charitable member.—The late lamented Mrs. Gray. She died on board the *Jupiter*, Aug. 17. on her return from Penang to Calcutta. Her remains having been preserved in spirits, were brought to Calcutta, and interred in the Church-yard of the Catholic Cathedral, at Moorghyhutta, on the evening of the 25th ult. The funeral was accompanied from the house, by a numerous cortege of friends, amongst whom were distinguished, the principal clergymen of the Cathedral—the Superior and nearly all the members of the religious community of St. Xavier's—anxious to testify by their attendance, the deep respect and gratitude which they felt for the memory of one who had done so much for the cause of religion. The corpse was received at the Cathedral by his Grace, the Archbishop, who officiated at the solemn service, which was performed according to the rites of our Holy Church. After the office had been chanted, the Rev. J. Peniston, S. J. at the request of his Grace, ascended the pulpit, and addressed a few words of Christian consolation to the weeping relatives and friends.—He took his text from the 14, ch. 13. v. of the book of Revelations.—"*I heard a voice from heaven saying to me: blessed are the dead who die in the Lord: from henceforth now saith the spirit they may rest from their labors, for their works follow them.*"

He spoke of the futility of human motives of consolation for assuaging the grief caused by so great a loss; and taking occasion from the well known pity and zeal—the tender and disinterested charity of the deceased lady—he proved that she still continued in some manner to live amongst us by the memory of her good works. "The just shall live for ever—to the eyes of the foolish indeed they seem to die," but their departure from the midst of us is for them but a surcease from toil and labour—a gentle and refreshing sleep—while their examples survive them,—the recollection of the good they have done whilst—amongst us, is to us, a solid and lasting motive of consolation—an earnest encouragement to follow in their footsteps. The preacher with due regard to the feelings of the many Protestant friends who were present, alluded briefly to the circumstance of her conversion to the Catholic faith. He appealed to all who had since been acquainted with her character, to bear witness to the sincerity of the motives that had prompted her to take so important a step, to the unalterable constancy with which she had acted up to her firm conviction,—to the zeal, the fervour, and the devotedness with which she had practised the arduous duties of the faith she had embraced.

"Happy should we be,"—he continued, if "we would but listen to the earnest voice with which she still warns us to attend as seriously as she did to the great affair of our salvation. Her death then viewed with the eye of faith, cannot be deplored as a loss, since it speaks so forcibly to our best feelings, for the furtherance of our eternal interests. Still less reason "he added" have we to deplore it, if we consider the happiness it has procured for her, and the hope it holds out to us, of being one day again united—where grief and pain and death will be no more—and here the Preacher showed that her works had surely followed her for her reward.—The circumstances of her death—destitute as they seemed to be of all human comfort—could not have been so, he argued, on the part of God's sweet Providence.—"Blessed is the man." says the Psalmist "that hath understanding for the poor and needy—in the evil day will the Lord deliver him." Her charities he said would have certainly secured for her, in the fulfillment of this divine promise, those heavenly consolations which it were vain for man, with all his arts of fond affection—to hope to import at that awful hour.—In the absence of an affectionate husband, of the kind friends who would doubtless have striven to render her the last mournful consolations, that men can offer to their departing relatives—ministering angels had watched over her dying couch, had soothed the anguish of that last mortal struggle—and had wafted her soul to regions of everlasting bless.

At the conclusion of this truly eloquent discourse, the ceremony of the last absolution was performed, and the corpse was then conveyed to its last resting place—on the western side of the Cathedral Burial ground.—On the Wednesday of the following week a solemn funeral service was performed for the repose of her soul—at the College of St. Xaviors' which was attended by numbers of her Catholic friends.

R. J. P.

SUPREMACY OF THE POPE.

To the Editor of the Catholic Herald.

Sir,—While the Catholics of the universe are rejoicing and praising the Heavenly founder of their Church, for having so speedily provided her with a new visible Head, in room of the immortal Gregory, whose demise they have

only just deplored, it struck me that the annexed compilation of Protestant and Russian testimonies in favor of the Pontiff's Supreme authority, together with a catalogue of the splendid titles given him by ancient councils and authors, might be very appropriately re-published in your paper, in order that fair-minded Protestants may be amazed at their own blindness and inconsistency in rejecting that authority, and that Catholics may be more and more deeply confirmed in their submission to, and love for it; while the adherents of the tyrant Nicholas, who has hitherto so unmanfully opposed the late Pope's entreaties, and despotically denied his just demands in behalf of his Catholic subjects, should indignantly condemn his arbitrary conduct, and firmly call for justice in favor of their oppressed fellow-Christians.

Your's obediently,

HIEROPHILUS.

Protestant Testimonies.

1. Luther (quoted in the Hist. of the Variations l. 1. No. 21, &c.) thus writes:—"I thank Jesus Christ, because he is preserving on earth our only Church, by a great miracle, inasmuch as she has never yet swerved from the true faith by any decree."

2. Melanchthon (ibid. l. 5. No. 24.) thus: "The monarchy of the Pope, would also exceedingly conduce to preserve unity of doctrine among different nations."

3. Calvin (Inst. VI. S. 11.) thus: "God has placed the throne of his religion in the centre of the world, and on that throne one only Pontiff, whom all might behold, that they might more easily be maintained within the bounds of unity."

4. Grotius unhesitatingly thus:—"Without the supremacy of the Pope, there would be no means of terminating controversies, as is now the case with Protestants." (Pro. pace Eccl. ert. 7.)

5. Casaubonus thus. with equal candour;—"Nobody versed in ecclesiastical history is ignorant of the fact, that the Roman Pontiff was an instrument used by the Almighty for many centuries, for the purpose of preserving the doctrines of faith."—(Exerc. 15. in Annal Bar.)

6. Puffendorf uses this remarkable language:—"The suppression of the Pope's authority has sown an infinity of discord in the world, because, as there is no Supreme authority among Protestants to define controversies of faith, they are divided amongst themselves, and have commenced to tear out their own entrails!"—(De monarch. Pont. Rom.)

7. Cartwright thus:—"If the primacy of an Archbishop be required to maintain the unity of the Anglican Church, why should not the primacy of one Archbishop be similarly necessary for the universal Church?—" (In def. W. irg.)

Such testimonies might be easily multiplied, but, for brivity sake, let us pass to those of the Russian Church.

From the Liturgy of the Russian Church.

1. "O holy Peter, prince of the Apostles, Apostolic primate! immoveable rock of the faith in requital for thy confession, eternal foundation of the Church, pastor of the speaking flock, (i. e. of men,) porter of the keys of heaven, chosen from among all the Apostles to the chief foundation of the Church, next to Jesus Christ, rejoice! rejoice! unshaken pillar of the orthodox faith, chief of the Apostolic College!"—(Hymn, weekly prayers, Mohiloff edit. A. D. 1698.)

2. "After the death of St. Peter, and his two successors, Clement wisely steered at Rome the boat, which is the Church of Jesus Christ."—(Office 15, Jan.)

3. The Russian Church thus addresses St. Sylvester (4th cent.) "Thou art the Head of the Sacred Council; thou hast decorated the throne of the prince of the Apostles; divine head of the Holy Bishops, thou hast confirmed the doctrines, stopped the impious mouth of heretics."—(Off. 2, Jan.)

4. She thus addresses St. Leo, (5th cent.) "What name shall I give thee? Shall I call thee the admirable *herald*, and solid pillar of the faith? the venerable chief of the Supreme Council? the successor to the sovereign throne of St. Peter? the heir of the unconquerable Peter and the successor to his empire?"

5. Thus she sings to St. Martin, (7th cent.) "Thou honorest the throne of Peter, and thou hast distinguished thy name in maintaining the Church on that immoveable rock; most glorious teacher of every orthodox doctrine voracious organ of Sacred precepts, &c." (Prolog. 14, Apr.

6. In the life of St. Gregory II. an Angel thus speaks to the Pontiff: "The Almighty has called thee to be the sovereign Bishop of his Church, and the successor of Peter, prince of the Apostles." (Lives of Saints, 12 March, by Demitri Rostofski.)

Catalogue of titles collected by the Sainted Bishop of Geneva.

1.—The most Holy Bishop of the Catholic Church,—Used by the *Council of Soissons*, (*of* 300 *Bishops.*)

2.—The most holy and most blessed Patriarch,—*Ibid. tom.* 7 *concil.*

3,—The most Holy Lord,—*St. August. Ep.* 95.

4,—The Universal Patriarch,—*St. Leo, Ep.* 62.

5,—The Head of the Church of the world,—*Innoc. ad. PP. Concil, Mileo.*

6,—The Bishop elevated to the Apostolic pinnacle,—*St. Cyprian, Ep.* 3, 12.

7,—The Father of Fathers,—*Council of Chalcedon, Sess.* 3.

8,—The Sovereign Pontiff of Bishops,—*Ibid. in Præf.*

9,—The Sovereign Priest,—*Counc. Chalc. Sess.* 16.

10,—Prince of Priests,—*Stephen, Bishop of Carthage.*

11,—Prefect of the house of God, and Guardian of the Lord's Vineyard,—*Counc. Carthage, Ep. ad Dam.*

12,—Vicar of Jesus Christ, confirmer of the faith of Christians,—*St. Jerome, Præf. in Evang. ad Dam.*

13,—The great Priest,—*Valentinian.*

14,—The Sovereign Pontiff,—*Counc. chal. Ep ad Theod. imp.*

15,—Prince of Bishops,—*Ibid*

16,—Heir of the Apostles,—*St. Bernard, l. de consid.*

17,—Abraham by the Patriarchate,—*St. Ambrose in* 1, *Tim.* 3.

18,—Melchisedech by orders,—*Counc. chal. Ep. ad Leon.*

19,—Moses by authority,—*St. Bernard, Ep.* 190.

20,—Samuel by jurisdiction,—*Id. ibid. et in lib. de cons.*

21,—Peter by power,—*Ibid.*

22,—Pastor of the flock of Jesus Christ,—*Id. l.* 2, *de cons.*

23,—Pastor of God's House,—*Id. c.* 8.

24,—Pastors of Pastors,—*Ibid.*

25,—Pontiff called to the plenitude of power,—*Ibid.*

26,—The mouth and chief of the Apostleship,—*Origen, hom.* 55, *in Matth.*

27,—The principal chair and Church,—*St. Cyprian, Ep.* 55, *ad corn.*

28,—The source of Sacerdotal unity,—*Id. Ep. III.* 2.

29,—The link of unity,—*Id. Ep. IV.* 2.

30,—The more powerful principality,—*Id. Ep. III.* 8.

31,—The root and mother of all other Churches,—*St. Anaclete, Ep. ad omn. Ep. and Fid.*

32,—The see, on which the Lord has built the Universal Church,—*St. Dam. Ep. ad unio Episc.*

33,—The Cardinal point and chief of all Churches,—*St. Marcellinus, Ep. ad Episc. Antioch.*

34,—Refuge of Bishops,—*Counc. of Abx. Ep. ad Fel. Pont.*

35,—Supreme Apostolic see,—*St. Athanasius.*

36,—The Presiding Church,—*Emperor Justin, in l.* 8, *cod. de sum. Trim.*

37,—The Sovereign See, which cannot be judged by any other.—*St. Leo, in Nat. SS. Apost.*

38,—The Church placed above, and preferred to all others,—*Victor of Utica, l. de Perf.*

39,—The first of all sees,—*St. Prosper, l. de Ingrat.*

40,—The Apostolic fountain,—*St. Ignatius Mart. Ep. ad Rom.*

41,—The most sacred haven of all Catholic communion,—*Council of Rome, under St. Gelasius.*

To the Editor of the Bengal Catholic Herald.

SIR,—In perusing a Catholic Journal a few days ago, my attention was drawn to a Pastoral letter of his Grace, the Most Rev. Dr. Carew, calling on the Priests and Laity of Bengal, to unite with the several Catholic Countries of Europe, in offering (by their prayers) a holy violence to heaven for the restoration of Catholicity once more in England. Now sir, this address made a great impression on my mind, not indeed so much on account of its soul stirring eloquence, which like that of the Eagle of Meaux, or the Dove of Cambray, soared above all competition, but because it breathed in every line, that fervent piety which subdues the heart, and renders it captive to the holy cause of Religion.

And besides that I saw in it, those sentiments which I always held dear.

That is, of seeing the English nation, discarding those early imbibed prejudices, and returning again to that bond of Unity, so unhappily severed in the great revolt of the Sixteenth Centuary. And now that we see the Oxford Divines not only avowing, but even defending those points of doctrine, which a few years ago, they held to be erroneous and incompatible with reason, is it not incumbent I say on us, to help them forward, by stretching out the right hand of friendship towards them, and by beseeching the Father of mercies that he would enlighten their darkness and guide them on, to the saving truths of Catholicity.

But while we feel so interested for Englands return to the faith of its forefathers, and while we send forth our most fervent supplications, for the speedy consummation of that long wished for event, shall we remain unmindful of our own country, where Idolatry reigns predominant, and rears its head as if in proud defiance to gospel truth, shall we make no efforts to stem the torrent of superstition, which inundates the country with its impious rites.

Forbid it charity; forbid it religion; "tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncercumcised triumph", that whilst our Holy Archbishop was struggling hard against opposing difficulties, to plant the faith in India clime, that we his spiritual children were apathetic in the holy cause. And that though we saw him leaving his own dear Isle, its green hills, and verdant meads, when (like St. Patrick) he heard the young voice of India crying out to a Holy Patrick to come among us, still we refused to bear the mid-day toil along with him, and cheer him on in his saintly mission. No, we shall not lie under the imputation any longer, but shall assist him as far as lies in our power, by our prayers and pecuniary offerings. And first with regard to prayer, we learn its great efficacy from the sacred volume, where we see that while Moses kept his hands suspended in prayer, he prevailed over the Amalekites. Joshua by prayer caused the sun to obey his command, and Daniel by this holy practice, was more potent in the Lions den, than Darius upon his throne. But why multiply examples, since St. Augustine teacheth that though prayer be one, yet it can obtain all things, since God after telling us to ask and it shall be given, declares that though heaven and earth should pass away yet his words shall never pass. Seeing then the powerful auxiliary we have in prayer, that it will pierce the clouds of heaven, and not depart thence untill its request be granted, let us fight under its banner, shield ourselves under its impenetrable armour, and thus secure from the enemies darts, carry on a continual warfare against the Prince of darkness, and strive to rescue from his iron grasp those souls for whom Christ shed his most precious blood. And if Christ be more ready to grant, than we to ask, why not unite at once in offering to the King of heaven our prayers, mortifications, Communion, and those crosses we daily meet, and which are inseparable from human life, that he may be disposed to look down with mercy on this generation, and forgetting our iniquities grant that those who still persist in error, and walk in the shadow of darkness, may embrace the saving truths of Catholicity, and exclaim with holy Simeon. "Now dost thou dismiss thy servant O Lord according to thy word in peace, because my eyes have seen thy salvation." Having seen how necessary prayer is for the extension of our holy religion, there remains one thing more to be treated of, and that is alms-giving. Now we read in the book of Tobias, that alms deliver from all sins, and will not permit a soul to go into eternal darkness. And Daniel cautions Nebuchodonazor to redeem his sins by alms. Whence it is manifest that next to prayer, there is not a more effectual method of drawing down on us the Divine blessing, and its concomitant fruits, than by doling a little out of our overplus to the destitute and hungry. And if God has promised a reward even for a cup of cold water given in his name, and that when we feed the hungry, clothe the naked, and visit the sick man on his hard pallet, he will consider those kind offices as done to his own person, and shall make special mention of them on the last accounting day. Ought we not endeavour (by the distributing a little now when we have the means) to make friends with God, in hopes we may hear from him these consoling words, "well done thou good and faithful servant, because thou hast been faithful over a few things, I will place thee over many, enter into the joy of the Lord." Moreover, if it is so Godly a work, to perform the corporal works of mercy, and that they are so pleasing in the sight of the Deity, what must it not be, to be employed in the spiritual works, which as much surpass the corporal, as the soul is superior to the body which it governs and directs according to its volitions. Assuredly it is a divine function, which will have an immense reward, an eternity of happiness, as we learn from Daniel, where he says "that those who instruct others unto justice, shall shine as stars for all eternity."

> Delightful task; to rear the tender thought,
> To teach the young idea how to shoot,
> To pour the fresh instruction o'er the mind
> To breath the enlivening spirit, and to fire
> The generous purpose in the glowing breast.

O yes; it is a delightful task, and one in which all persons can join by giving something out of their means, whether great or small which will enable those who are employed in the good work to continue therein, and help our venerable and saintly Archbishop, in surmounting opposing difficulties, and planting the faith in places now desecrated by Hindoo rites, but which may hereafter resound with Anthems to the Lord God of Isreal. I call then upon all Catholics whether in affluent circumstances, or otherwise, to contribute for the diffusion of Catholic truths over India's clime, and the reclaiming of those who walk as yet in the shadow of darkness, dreading an approach to the source of light, lest they might be enlightened and forced to acknowledge erroneous principles, and misconceived prejudices. I call upon all liberal, and high-minded Protestants, unwilling to be fettered by party prejudice, or Sectarian animosity, who are ever ready to contribute, and help their Catholic brethren. In a word, I call upon every individual, who has the interest of reli-

gion dear at heart, to contribute for the Propagation of the Gospel truth. Contributing cheerfully and willingly, and this will enhance, the value of the donations, and entitle the donor to a greater reward, in that land of bliss, the pleasures of which, neither eye hath seen, ear hath heard, or ever entered the heart of man to know them as the really are. Let us send our donations to his Grace the Archbishop, or any of his venerable clergy, who will thankfully receive them. Let us not leave them alone to toil away under the burning mid-day sun, without striving to bear a part of their brethren Let each in his different sphere of life so act, that when called upon, he may render a proper account of his stewardship, and say with the good servant, "Behold O Lord, thou hast given me five talents, and here are five more added."

I remain Sir,
Your's sincerely,

A YOUNG ASPIRANT TO THE PIMESTHOOD.

Calcutta, September 1st 1846.

PRIESTS OF THE CONGREGATION OF ST. VINCENT OF PAUL.

A few years since, about 1834, the Seminary of St. Vincent of Paul was established near Dublin. The first appointed superior of the Seminary, the Very Rev. Doctor Dowley resigned the vice-Presidency of the Royal College of Maynooth, in order to devote himself to the interests of the new institution, in the well founded hope, that from it many great blessings would be derived to religion generally, and in particular to the Irish Catholic Church.

The zeal of this truly pious Ecclesiastic was soon seconded by several of the most distinguished students of Maynooth College, associating themselves with him in the important undertaking in which he had engaged. The object of the Vincéntian Institute is twofold, to educate young persons, particularly those destined to the service of the altar; and to co-operate under the sanction and direction of the Ordinary, with the Parochial clergy in ministering to the spiritual wants of the faithful. The better to attain these great ends, the priests of St. Vincents congregation, though they belong to the secular clergy, are accustomed to live in community, and according to the rules of a religious life, except when called upon by the Bishop of the Diocess in which they reside, to take a part in Missionary duties. Already in most every part of Ireland, both the faithful have experienced the benefit of their ministry, and the Bishops and Clergy great assistance, from their co-operation. We understand, that most of the clergymen who first attached themselves to the Vincentian Institute in Ireland, made their ecclesiastical studies under the Archbishop, Vicar Apostolic of Bengal, whilst His Grace was Professor of Divinity, at the College of Maynooth. In grateful return for their former Professor's exertions in their favor, and the services rendered by him to the Vincentian Institute, on the occasion of its establishment, the venerable Superior of that community has promised for them, that as soon as their number will allow it, the very first foreign mission they will enter on, will be that of Bengal. The great increase which has lately taken place in the Vincentian establishment, and in the number of students in Maynooth, encourages us confidently to expect, that we may soon hope to see a Branch House of St. Vincent founded in Bengal.

The Sisters of Charity, our readers know owe the origin of their Institute also, to St. Vincents Apostolic zeal. Their respected Rev. Mother in Ireland has authorised the superior of St. Vincent's Seminary, to state to the Archbishop, that she will be most happy when ever the state of religion here may allow it, to send out to Calcutta, some of the religious sisterhood under her care, to minister to the sick in Hospitals and private houses, and to assist also in the cause of education.

CARLOW COLLEGE.

Extract from a letter received yesterday, by his Grace, the Archbishop, from the RIGHT REV. DR. HALY, *Bishop of Kildare and Leighlin.*

"In Carlow College we are doing, thank Heaven, very well. On the Foreign Mission fund established by the piety of your former neighbour, the Rev. Mr. Kearney of Clane, I have two subjects for your Grace. The greatest attention is paid to the education of those young persons intended for the Foreign Missions, and I do hope, they will prove zealous and exemplary clergymen in whatever position their superiors may hereafter place them. May I beg your Grace will have the kindness to remember me to your zealous and gifted coadjutor in the Episcopacy, and soliciting a share in your Grace's pious prayers.

I have the honor to remain,
My Dear Lord,
Your most faithful and obliged,
✠ F. HALY."

MEERUT.

To the Editor of the Catholic Herald.

SIR,—Will you convey through the medium of your valuable paper, my best thanks to

the brave Soldiers of H. M's. 9th and 10th Regiments of foot, for their handsome extra Subscription, with which they presented their Spiritual Pastor, in order to enable him to meet the expences he has to incur, in supporting himself decently, in this large and respectable station.

I am given to understand, that their liberality has been extended also, towards the building of the new Orphanage, and am confident his Lordship, Dr. Borghi, will soon acknowledge and thank these liberal men, (of whom several are of the Protestant persuasion) who always proved charitable towards the destitute, and in supporting their spiritual Directors.

I am Sir,
Your most humble Servant,
F. C. C.

Meerut,
20th August, 1846.

PROPAGATION OF THE FAITH.

A young man, an East Indian, a Protestant, has been received by Rev Mr. Kenny into the Catholic Communion.

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

J. W. Potts Esq....	Rs.	5	0
Thos. Freer, ...		4	0
Captain Lawrence, ...		4	0
„ Strattan, ...		5	0
„ Walker, ...		3	0
„ Currie, ...		1	0
„ Weston, ...		8	0
A friend to the poor, ...		1	0
A Friend, through Rev. Mr. Kenny,...		100	0
Ditto, per ditto, ...		20	0

PROPAGATION OF THE FAITH.

Through the Very Rev. H. McCann, Rector of St. Xavier's College,	Rs.	35	0
Mrs. Bottomly, through Rev. Mr. Kenny,...	Rs.	16	0

PATNA MISSION.

P. S. D'Rozario, ...	Rs.	16	0

MEERUT.

H. M's. 9th Regt. of Foot, ...Rs.		144	
Ditto 10th Regt.... .... „		124	

NEW CATHOLIC CHAPEL CHUNAR.

COLLECTED BY SERGEANT FOX.

From the Artillery at Dum-Dum.

Captain Hogg, ... C.'s Rs.		10	0
Conductor Fox,...		2	0
Qr. Ms. Sergt. Cooney, ...		5	0
Sergt. Major Haslam, ...		5	0
Mrs. Haslam, ...		3	0
Catherine Haslam, ...	Rs.	1	0
Sabas H. Haslam, ...		1	0
Staff Sergt. Ryan, ...		5	0
Staff Sergt. Geo. Trew, Band, ...		1	0
Sergt. J. Farrell, ...		5	0
„ McSweeney, ...		3	0
„ P. White, ...		2	0
„ Leeson, ...		2	0
„ Keogh, ...		2	0
„ Cunningham, ...		1	0
„ Charleton, ...		1	0
Gunner Deady, Band, ...		1	0
„ Nugent, ...		1	0
Corpl. P. O. Hallaran, ...		1	0
„ G. Kin, do.		1	0
„ Gorman		1	0
„ Geegan, ...		1	0
„ Moore, ...		1	0
„ Lane, ...		1	0
„ Lantree, ...		1	0
Bugler Swiney, ...		2	0
„ Highland, ...		2	0
„ Dillon, ...		1	0
Bomb. E. McCarthy, ...		1	0
Mrs. McCoy, ...		0	0
H. Bateman, ...		1	0
Mr. Baldwin, ...		1	0
Wm. Scott, ...		1	0

(To be continued.)

Selections.

ONLY VIRTUE ENDURES.

Anonymous Verses, 1587.

The sturdy rock, for all his strength,
By raging seas is rent in twain;
The marble stone is pierced at length,
With little drops of drizzling rain;
The ox doth yield unto the yoke.
The steel obeyeth the hammer-stroke.

The stately stag that seems so stout,
By yelping hounds at day is set;
The swiftest bird that flies about
Is caught at length in fowler's net;
The greatest fish in deepest brook,
Is soon deceived by subtle hook.

Yea, man himself, unto whose will
All things are bounden to obey,
For all his wit and worthy skill
Doth fade at length and fall away:
There nothing is but Time doth waste;
The heavens, the earth consume at last.

But virtue sits, triumphing still,
Upon the throne of glorious fame;
Though spiteful death man's body kill,
Yet hurts he not his virtuous name:
By life or death what so betides,
The state of virtue never slides.

THE PETRIFIED FOREST.

(*From the Bombay Times, August* 8.)

It is curious that in the immediate neighbourhood of the forest, the straggling fragments scattered about are much less numerous than on the desert all the way to Suez; so that the traveller comes on it almost at once and without preparation. Having proceeded for somes miles through the valley just described, a sudden turn to the right takes you through a low range of sand hills, and in less than a quarter of a mile you are amongst the thickest of the prostrate trees. Where either beauty or picturesqueness is expected, disappointment is sure to ensue: there is nothing remarkable in the aspect of the scene but for the circumstances associated with it. Compared with these, the world contains nothing in the way of the wonderful to exceed the petrified forest of Grand Cairo. On every side it extends as far as the eye can reach—plains and rolling hillocks of sand sweep on and on to the horizon, all strewed thickly over with fragments of fallen trees. They lie at some places so close to each other, that a sure-footed Cairo donkey can scarcely thread his way through them: at other places they are few and far between, scarcely within a stone-throw of each other, as if those had been the thickets, these the openings, in the forest. The trees are nowhere round in the surface, but sharp and angular, as if split by the heat into many fragments. Few pieces are more than from four to six in length; but a series of these may often be seen lying end to end for a space of from fifty to sixty feet, as if the tree they constituted had been sawn or broken across, the pieces remaining in their places. The aspect of the fallen trunk is like that of the half rotten bogwood found in an Irish or Scottish morass. In hue, they are for the most part of a lightish chesnut brown: some of them of a duskey-white, precisely of the colour of common ash or pine long exposed to the weather. Of this tint are nearly all the smaller fragments, which often lie about as if chipped off from the larger ones. There are no fangs of roots or branches connected with the stems, but there are the rudiments of both in abundance. The knots indicating where branches once had been, are often of singular beauty and distinctness; sometimes so much so, as to seem fresh torn off the stem. The whole scene is the very picture of solitude and desolation, enhanced beyond that of the ordinary desert, which leaves no token of ever having been more productive than it is, inasmuch as the remains around remind you, that what is now salt and barrenness must once have been fertility and verdure. The trees as already said, are mostly on the surface; many of them, however, are half buried,—others barely shew themselves above the sand. The sand itself is light colored, the nodules of stone intermixed with it are rounded; sea-shells every where abounding. Near the edge of the forest there are what resemble the dry beds of small-sized streams, and torrents: here the little cliffs displayed are of very soft limestone, full of oyster shells, so fresh and bright they seem scarcely at all affected by the weather. They are of the transparent kind, nearly flat, and scarcely thicker than common paper. Selenite here abounds, as generally over the desert where sea-salt prevails: it is here for the most part fibrous—the fibres being horizontal and at right angles to the axes of the vein. I took nearly half a ton of specimens home with me; and these, like the whole of the rest of my collection, were carried free of charge both by the Egyptian Transit and Steam Navigation Company. They were afterwards distributed amongst various of our public museums.

They seem to belong to the great class of Monocotyledonous plants. They are not palms, as their branches shew; nor am I aware that there is any living race nearly kindred to them. They are completely silicified—ring like cast iron; strike fire with flint, and scratch glass. How has this transformation been effected! By no chemical process now known to man. We have nothing at all analogous to it, either in the laboratory of the chemist or that of nature. There is no substance more indestructible than charcoal: cut off from air, it resists the most intense heats known to us, and remains in the bowels of the earth unscathed for milions of years! Here the whole woody and carbonaceous matter has vanished, and in its place we find silica—the earth of flints, a substance nearly insoluble, and by itself infusible by any heat we are acquainted with. Yet so quietly and so perfectly has the exchange been effected, that for every atom of charcoal that has been displaced an atom of flint has been left behind. Textures and tissues so minute that the help of powerful microscopes is required for their detection—that their delineation can only be attempted after they have been much magnified—are changed in substance, but in substance only: the most minute and fragile of their forms remain as when the green leaves and bright blossoms drew their sustenance, and the vital fluids circulated through them. Egypt is the land of hoar antiquity; but what are the wonders of the mummy case to this? The trees look as if they had fallen down and been turned to stone on the ground where they grew; they look 'like to a forest felled by mighty winds;' they bear no marks of rolling or abrasion such as that by which flints themselves are rounded. Yet all is sea-sand and shells every where—there is nothing to sustain vegetation; and whether the theory, that they belong to an age previous to that of the rock in which they are occasionally embedded, be adopted or not—it is clear, that subsequent to their assumption of their present form and condition, the ground on which they now repose sunk beneath and rose again far above the surface of the sea.

It is singular, considering the extent of the area and the diversity of positions in the world over which silicified trees are found exposed above ground that so little has been written on the subject. In Trinidad in the West Indies, they are abundant: and they prevail over a vast expanse of surface on the seaboard of New Holland. They abound on the Coromandel Coast near Madras; and in Scinde are found from Sukkur to Kurrachee, on salt desert sand, resting on nummulite limestone, exactly as in Egypt. The only one of all described, is that at Trevicary near Pondicherry on the Coromandel Coast.

CATHOLIC PRIEST AT MOKA.

TO THE EDITOR OF THE ENGLISHMAN.

SIR,—Your correspondent *A. B.*, has certainly made a frail attempt to defend Sir Wm. Gomm, the Governor of Mauritius, for ordering the banishment of Abbé Eggermont, the Catholic priest at *Moka*, for exercising a pure act of humanity, *i. e.*, for drawing forth, *from a dead body, a living child!* and be it remembered that the operation was performed at the earnest solicitation of the husband and the family of the deceased woman;—time was urgent, and not a single surgeon in the district of *Moka*. The bare mention of this good act is calculated to raise, even in the bosom of a heathen, emotions of the liveliest gratitude; but according to Sir Wm. Gomm, "the performing this operation excited *disgust* and *amazement* in the public mind," although in his correspondence with the Catholic Bishop at Mauritius, he (Sir Wm.) was obliged to admit, "that the conduct of the Abbé Eggremont, was free from any imputation of immorality; that his motives were pure, and that he had even obeyed a conscientious conviction, in acting as he had done."

Bishop Colyar, Vicar Apostolic of Mauritius, himself a British-born subject, has strongly protested against the rigorous and arbitrary measure of the Governor, and informed him that he would appeal for justice, to the Secretary of State for the Colonies.

The Bishop determined on clearing the character of the Abbé, from the slightest stain, applied through the Government, to the Civil Commissioner at *Moka* concerning the Abbé, and the answer was, "that since his arrival in that quarter, among the lower classes, sobriety has taken the place of intemperance, marriage of illicit connections, order and peace of quarrels and disturbances."

His Excellency has declared that there should be *only* English priests at Mauritius, thus not only insulting the population, almost entirely French, but wishing to deprive them of Pastors, best able to teach and preach to them, in their own language.

The fact is—that the extraordinary zeal of the Abbé, in the discharge of his missionary duties in the district of *Moka*, had withdrawn many followers of Mr. Le Brun, a dissenting minister, and supplanted, in a great measure, the gratuitous school established by Lady Gomm. This if truth be told, is the CRIME of the poor priest, and for this he is banished the colony! Oh! what a mockery, to talk of religious toleration, or liberty of conscience, in the British colonies!

A meeting of the *British* Roman Catholic Clergy of the Apostolic Vicariate of the Mauritius, was held at Port Louis on the 17th June, and the proceedings have been published in the *Bengal Catholic Herald* of last Saturday. Were you to transfer the resolutions to your columns, as well as the editorials from *Le Cerneen* and *Le Mauricien* on the subject, (which are also in the *Herald* of last Saturday) you would not only afford an opportunity to your readers, to judge for themselves of the extraordinary conduct of the Governor, but do justice to the aggrieved party, though in a distant colony.

JUSTUS.

We have not room for the particulars, which our correspondent wishes us to publish. We have condemned Sir W. Gomm's oppressive act of power, and have no doubt that it will be censured by Lord Grey. If it should lead to a reform of the Mauritius government, it will have been a fortunate stretch of authority.—ED. ENGLISHMAN.

IRELAND.

What Mr. O'Connell Demands for Ireland.—At the usual weekly meeting of the Repeal Association on Monday last, a letter was read from Mr. O'Connell relative to the Coercion bill, to the present ministerial crisis, and to the rights of landlord and tenant in Ireland. After some preliminary remarks on the late Coercion bill and the state of parties, he writes, "If I am asked what benefits the repeal of the Union would produce to Ireland, my answer is prompt and ready:—

"First—It would totally abolish and eradicate the present monstrous evil of an indequate representation for Ireland. On the data assumed by Lord Castlereagh, Ireland ought to have 150 members of parliament, by a just correction of Lord Castlereagh's documents, Ireland ought to have 170 members. At the time of the reform bill, the Irish people offered to be content, and as long as the Union lasted would be content, with 150 members. The repeal of the Union would annihilate this evil. Secondly—The repeal of the Union would give to the people of Ireland a substantial elective franchise; at present it is a mere mockery. For example, the county of Cork, which I represent, has nearly 800,000 inhabitants. It has something less than 1,500 electors. Wales, with a population not much exceeding the county of Cork, has no less than 36,000 electors! The repeal of the Union would annihilate this grievance. Thirdly—The Irish Municipal Reform Act is most limited and restricted in franchise, and in operation. The Burgesses, who are electors, are limited to one-third of those who would enjoy that franchise in England, according to the English Reform Act. The repeal of the Union would, of course, redress this grievance—would give us a full municipal reform law. Fourthly—The monstrous grievance of an enormously wealthy establishment, for the Church of a minority of something less than one-tenth of the inhabitants, would be redressed and reduced to suitable dimensions; respecting always the vested rights of existing incumbents. Let no minister dream of bidding of the people Ireland against me and the repealers, unless he be ready to redress all these grievances effectually and expeditiously. The next class of grievances which an in-coming minister would have to redress, if he bids for the people of Ireland, includes among other things—First—An improved charter for the Board of National Education, taking especial care to leave the dominion of each persuasion of Christians to the ecclesiastical superiors of that denomination. There should not be any power or influence, either direct, or indirect, given over any one persuasion to persons of another. This principle should apply to the Protestant and the Presbyterian, as well as to the Dissenter and the Catholic. Perfect fair play for all religion. No 'Charter Schools' for

any. Secondly—The 'Infidel Colleges,' as they are called, should be placed on a similar principle of perfect fairness to the religion of each persuasion. The ecclesiastical superiors of the Catholic to have the regulation of Catholic education in each college, so the Protestant authorities over Protestant education; and in like manner the Presbyterian and Dissenter over their respective persuasions. For my part I am thoroughly convinced that each Christian persuasion should educate its own religionists, as I in my conscience firmly believe that what is called mixed education has a direct tendency to unmixed infidelity, or to apathetic indifferentism. The next class of grievances is of infinite importance—the state of the Irish peasantry—the real cause of all crimes and hideous murders be investigated, and those grievances must be redressed. Would that I could repeat to the people of England, trumpet-tongued, the report of Lord Devon's Commission. Was there ever yet the condition of any people demanding relief so imperatively as that truly described by Lord Devon? I demand coercion for the landlords, by compelling a new system of landlordism, I say distinctly the new ministry must be prepared—First—To carry out the tenant-right, as it exists in Ulster, to all the other provinces. This is the true 'Preservation of Life Measure.' It is proved to demonstration, that, wherever the 'tenant-right' exists, there are no agrarian disturbances or murders. Can any honest or conscientious man resist the inference from this undoubted fact? Secondly—Compensation must be given not only prospectively, but retrospectively, for all solid and lasting improvements made upon their lands by the occupying tenants. This compensation principally to consist, in its details, of a system tending to continue the occupation, which may be done without prejudice to the landlord, especially by mixing it up with the tenant right, and introducing both into the same bill. Thirdly—The power of distraining growing crops must be taken away totally and for ever. Fourthly—No right to distrain at all should be allowed to exist, except a lease of twenty-one years be accepted by or tendered to the tenant. Fifthly—That no power of ejectment for non-payment of rent be allowed to exist, except a lease of at least thirty-one years be accepted by or tendered to the tenant. Sixthly—The system of Grand Jury presentments should entirely done away with, and County Boards be instituted instead of the present system. The late pamphlet of Lord Wm. Fitzgerland contains excellent material on this subject. There are other matters of minor detail, which I may pass over for the present. I have already pointed out sufficient matter to prove that a duty of no small importance devolves on the in-coming ministry. Let no *Englishman*, therefore, ask what we complain of. We have already declared, and declare again that we complain of—First—A scandalously defective representation. Second—A grievously limited and defective franchise. Third—Miserably defective corporate reform. Fourth—The monstrously oppressive Church Establishment for the use of the few. We require the redress of these grievances, and in addition—Fifthly—A literary and religious education for each persuasion, from the power of any other. Justice to all, ascendency to none. Sixthly—An absentee tax sufficient to secure the residence, or to compensate for the absence, of the landed proprietors. Seventhly—establishment of the tenant-right. Eightly—Compensation for valuable improvements made by the occupying tenant. Ninthly—Abolition for non-payment of rent, unless under a lease of thirty-one years at the least. Tenthly—Abolition of the power of distraint, unless there be a lease of twenty-one years at least. Eleventhly—Total abolition of the power of distraining growing crops. Twelthly—the institution of county boards instead of the present inadequate and blundering county grand jury system. Such are the measures of relief for Ireland which the new ministry will be required to carry out."—*Englishman*.

THE FIRE IN NEWFOUNDLAND.

The following communication was received in Dublin on Wednesday, by Dr. Fleming, Roman Catholic Bishop of Newfoundland, now in that city:—

"Castle Rennie, June 11, Feast of Corpus Christi.

"My beloved Lord—With a heart bleeding for the desolation and misery around me, the melancholy duty devolves upon me of acquainting you of the total destruction of our beautiful town, for the Rev. Mr. Forestal has not the means of procuring even one sheet of paper to write to you, and from utter prostration is unable to do so, had he the means. On Tuesday morning, Hamblin, the cabinet-maker, was boiling a pot of varnish in a house to the rear of the houses opposite Winton's, in Queen-street, and leaving the pot on the fire, retired to breakfast with his men at about eight o'clock, A. M. The pot boiled over, and the house took fire, a strong south-westerly wind blowing. In 20 minutes M'Carthy's house was blazing, and that side of the street was literally a mass of fire. In the meantime the fire had been wafted across the street. What need I particularise further? By nine o'clock in the evening every building of every description from Newman's to Bowden's room, in Magotty Cove, in Water-street, in Duckworth-street, and all the cross streets, and on the King's-road, as far as O'Mara's houses, which were saved, was utterly destroyed, leaving nothing but a vast and threatening forest of tall frowning chimneys—all save only the chapel and the palace. But here comes, if possible, a more painful cause of mourning. About three P. M. a spark, by some extraordinary means, was wafted to your new school-house, which in a moment became a mass of flame, and as all were engaged in town, and no fears were entertained for that quarter by any, in a few minutes the Presentation Convent took fire. It is incredible to think how rapidly the flames extended. Scarcely did more time elapse than I take to tell the mournful tale when that beautiful, that glorious edifice was a body of living fire. The nuns, God help them, made efforts beyond human strength to save your things, for the entire contents of the palace had been removed there for security. Miss Waters, particularly, remained untill the room in which she was became enveloped in flames

all the stars, too, being on fire. Her retreat thus cut off, she fled to the window, which she burst open, and was about to precipate herself to the ground, to meet certain death; but called to by the hundreds who now surrounded, and particularly by the reverend mother, she remained calmly awaiting the rapid approach of the fire, until at length, all the walls of the room, together with the floor beneath her feet, were burning. At length the people got a long beam up against the window, and with the utmost coolness, this astonishing lady got out on it, and quietly slid down into the yard. I should have told you that the fire took a direction up the hill, and consumed all the houses up behind Carter's, as well as in front, but it stopped there. Colonel Law was extremely attentive to the unhappy nuns. He implored them to occupy his apartments in the garrison, which Mrs. Law and his family would vacate on the instant, and when they expressed their determination of taking present shelter in the Convent of Mercy, the Sisters having fled over to them at the first alarm to take them over, he requested they would pass through the garrison, and on their compliance, he rode rapidly on, and ordered every man, woman and child in the garrison to withdraw into the house until they passed This delicate attention, under such circumstances, ought not to be forgotten. The nuns went to the Convent of Mercy, where they arrived at about four P. M., where they remain at present. Here, then, is the rich, the great commercial city of St. John's, at the present moment without one single store or shop!!! What shall become of us? It is apprehended there are not provisions for a fortnight in the town, and all the building materials have been consumed. We had a meeting of the inhabitants yesterday, and came to resolutions praying the governor to call the Legislature together, to cause all vessels and boats with provisions to be stopped, every house to be searched, and a survey of the provisions and of the building materials that were available to be made, and all to be brought to a common depository, and to be dispensed equally by the commissariat; to establish a night patrol by land and on the water; and, in the afternoon, he convened a meeting of about fifty at government-house, and assured us, of his compliance with our wishes We also appointed a committee to solicit from the clergymen of the different congregations the use of their churches, and from the Irish and natives, giving their building for the accommodation of upwards of 5,000 —perhaps fully 7,000—houseless creatures. The Rev. John Forestal has kindly met them: he agrees to give the chapel, but the Cathedral could hardly be made available, but he permits the governor to use the timber on the ground to make extensive sheds over them, and I, solicited the governor to order tents to be erected, with which he instantly complied, and to-day there is a vast number raised on the Cathedral ground and neighbourhood. We have also determined to ask the imperial government for a loan of £500,000 on mortgages, to enable parties to build promptly on their ground, and propose to pass a bill to restrict the breath of Water-street to 100 feet. I have thus given your lordship a full and unvarnished account of this deplorable catastrophe. I judged it far better to enable you to see the very worst of the picture at once, and therefore had allowed no false delicacy to induce me to palliate the relation. But how could I describe to you the misery of the people? M'Lea has lost £50,000 without insurance; Bennett has lost £30,000 O'Dwyer, John Kent, Kitchen and H. Worthy and Grace, &c., have lost everything, even their books have been lost to Mr. Kent and O'Dwyer. Not a single stone house in town resisted the flames, Prowte's, and even the Custom-house, falling amongst the rest, with Baine's, Johnson's Tobin's Hunter's, Nicol's—in fact all. We are hourly beset by those who, the day before, were regarded as independent, praying for food, and those who have wealth still are unable to procure it, while robbery in every form stalks abroad, in a community proverbially honest. We are hiring vessels to take off emigrants. There are rumours abroad of efforts being used to fire the orphan house, and terror appears to pervade the whole community. Having now concluded, my Lord, my sad story of your sufferings, I know, I need not solicit your prayers for us, and for all your people. But more than that, you ought to seek to interest the press for us, and to solicit pecuniary aid. We have determined to appeal to England, to Europe, to America; and the Chief Justice suggested that it should be by deputation, but that appears over-ruled. Suppose you join Mr. Crowdy in London, and make yourselves a deputation, I am sure you would be eminently successful, and add one more to the innumerable obligations the country owes your lordship. Farewell, my lord, and believe me with affectionate sympathy for your personal sufferings, as well as for those of your people, whom you love more than yourself, your sincere though humble friend.

Dublin Journal, July 4.] "W. NUGENT."

THE BIBLE.

A WOMAN KILLED BY HER HUSBAND AT HER OWN REQUEST.

(*From the Britannia, July* 4.)

The following curious case of murder occurred lately in a small village in Wurtemberg:—Adam Gayring, shepherd, a man of sixty-four years of age, of honest and upright dealings, loved and respected by all who knew him, presented himself on 8th ult. before the authorities at Heidenheim, and stated calmly that he had just killed his wife. His declaration was immediately taken, as follows:—"My wife," he said, "as every one knows, has been suffering for a long time from illness, and at times the pains she had to endure were such as to affect her reason; she latterly gave up all hopes of recovery, and continually repeated that not only was life a torment to her, but that she feared that if I died before her she would be reduced to misery. This morning, after we had read together the 4th chapter of the Book of Judges (they were devout people and read the bible every day,) she requested me to drive a nail into her temple, as Jael did to Sisera, as such a death seemed to her short and easy, and would put an end to her sufferings; she

said she forgave me beforehand for the act, of which she absolved me before God and man. A nail she said would not cause a great hemorhage, and would make but a slight wound. 'As soon as I am dead,' she added, 'you close the wound, put me on a clean cap, and no one will know anything about it.' After long resistance (continued Gayring) I gave way to the wishes of my wife. I took a nail and began to drive it into her left temple with a hammer, but the nail was too weak, and the point, instead of entering, flattened itself on the bone, I then took a small drill, but was equally unsuccessful. My wife grew impatient, and requested me to kill her at once with the hammer, which I did accordingly, knocking in the skull. The body of my wife is at my house, where you can examine it at your leisure." The magistrate immediately proceeded to the house with a medical man, and Gayring under a strong guard. They found the body dressed upon the bed. On the left temple there were two wounds, and the right side of the skull was knocked in, as low down as the temple. Beside the bed was a table on which was a bible, the nail, drill, and hammer alluded to. On the ground was a basin of water, in which the murderer, according to his own declaration, washed his hands before presenting himself to the authorities. Gayring is now in prison, he is perfectly calm, and convinced that he acted well in fulfilling the wishes of his wife, by putting an end to her sufferings. Some Wurtemberg papers state that the inhabitants of the village of Gussenstadt, where the murder was committed, left their work as soon as they heard of the murder, and spent the day in the Church, fasting and praying for the soul of the departed.

THE AFFAIRS OF SPAIN.

(*From the Times, July 7.*)

MADRID, *June* 29,

The *Gazette* contains the following circular from the Minister of Grace and Justice:—

"The Minister of State, under date of yesterday, communicates to me the following:—'Most Excellent Sir,—The Minister Plenipotentiary of Her Majesty at Rome informs me, in his despatch of the 17th instant, that on the previous evening the Cardinal Juan Maria Mastai Ferritti was raised to the Pontifical throne, under the name of Pius IX."

"In consequence whereof, Her Majesty has been pleased to command that, in gratitude for the signal benefit conferred on us by Divine Providence, there shall be performed in all the Churches of the monarchy a solemn *Te Deum;* that there shall be public illuminations, and that the Court assume full dress during three days in manifestation of the joy felt by every good Catholic at so happy an event.

"God preserve, &c. "CANEJA.

"*Madrid, June* 27."

Prince Albert greatly patronises the recent invention of the electro-galvanic process of casting bronze. His royal highness has had two casts of his favourite greyhound, as large as life, executed, and the effect is so admirable as to resemble perfectly the antique.—*Tablet.*

COVENTRY.—CONSECRATION OF THE RIGHT REV. DR. ULLATHORNE.

On Sunday last the ceremony of the Consecration of the Vicar Apostolic of the Western District of England, took place in the Church of the Most Holy Sacrament, at Coventry. The consecrating Bishop was the Right Rev. Dr. Briggs, assisted by Bishops Griffiths and Wareing. The sermon was preached by the Right Rev. Dr. Wiseman. At about eleven o'clock the procession entered the church from the sacristy, and passing down the north aisle, and thence along the nave, proceeded in solemn order into the sanctuary, which was almost thronged by the Bishops, their various attendants, and the numerous ecclesiastics who had assembled to take part in this affecting and important function. Amongst others we observed Dr. Barber, the President of the English Benedictines—Dr. Lythgoe, the Provincial of the Society of Jesus—the Very Rev. Dr. Brindle, of Prior Park—the Rev. Messrs. Scott, Vaughan, Turner, Searle, Dullard, Talbot, Amherst, Newman, St. John, Clarkson, Mitchell, Guerrone, and a large body of clergy, both secular and regular. The prelates being duly vested, the consecrating Bishop seated before the altar, and the Bishop elect in the centre of the sanctuary, with the two assistant prelates wearing their mitres and copes on either side, the solemn rite commenced by the usual demand for the Apostolic mandate under the authority of which the consecration was to be performed. This was read at length, and then the oaths were administered to Dr. Ullathorne, kneeling upon his knees before the altar; and holding in his hands the book of the Holy Gospels. The interrogatories followed, to each of which the due responses were made by the Bishop elect, rising from his seat, and uncovering his head. At the conclusion of this part of the ceremony the Right Rev. Dr. Wiseman advanced to the entrance of the sanctuary, and, being seated, commenced a discourse upon the occasion. His lordship took his text from St. John xx. 21; "*As my Father hath sent Me, I also send you.*" We regret that it is not in our power to give more than a very feeble and inadequate account of the powerful address of the eloquent and accomplished prelate. We can only hope that its early publication may enable others to profit by the words of truth and wisdom, which it was impossible to hear without emotions of gratitude to the great Head of the Church, who, in continuing from age to age the long line of spiritual princes to whom is committed the government of His people, has not failed to provide even for this portion of His flock, pastors and rulers duly qualified by the highest gifts and endowments for the exalted office to which by His Providence they have been elected. The sermon was chiefly occupied with an explanation of the various ceremonies of Episcopal consecration, and of their symbolical meanings.

At the conclusion of the Sermon, the ceremony of Consecration proceeded, the consecrating Bishop celebrating Mass at the High Altar, while the Bishop elect, attended by the other prelates, retired to the Lady Chapel for the same purpose. There were various periods of the ceremony which were, beyond the other portions, solemn

and affecting. The appearance of the Bishop elect, when he passed from the sanctuary to the chapel of the Blessed Virgin—his head, which had just been anointed, bound with a white fillet, and his hands, still moist with the sacred oil, joined together by a similar fastening, in token that henceforth, like the Prince of the Apostles, he was "girded" to a work which might never be laid aside, and could no longer walk "whither he would"—was touching in the highest degree. His prostration before the altar during the recital of the Litany was scarcely less impressive. But perhaps the most affecting moment was when the humble Monk of St. Benedict, now a Prince and a Judge in the Church of God, was conducted by his venerable brethren to the throne, and with his jewelled mitre on his head, and bearing the crosier in his hand, sat with his face turned towards the people. There was a short pause at this period of the service, and it was well there should be. No one, we are sure, will soon forget that sight, of which we are unwilling to attempt a description. No one could look upon that calm, placid face, marked with the traces of secred watchings and mortifications, but beaming with an indiscribable sweetness and dignity, without emotion. It was easy to tell, at a glance, that some lowly Monk had been called forth from his retirement to sit in the high places of God's earthly kingdom; nor would it have been difficult to recall, in imagination, those ages of Faith when such sights were less rare, and when Pontiffs not more meek and wise than that holy Father whose loss the universal Church is now mourning, were aided by St. Peter to detect and to summon to power and authority the choice souls whom the favour of Divine grace had been secretly preparing for their appointed task. At the close of the ceremony, the new prelate, with a Bishop on either hand, passed down the nave, from the sanctuary to the western door, to bestow for the first time his apostolical benediction upon the kneeling throng. It was not wonderful, perhaps, that the hands so lately consecrated should tremble as they traced the holy sign over the prostrate multitude, nor that the people should eagerly bow their heads in hope of catching some portion of the grace which had been poured down from above for their sakes, still less that they who were about to lose a pastor so much beloved, should mingle tears with the prayers with which they invoked the blessing he was now empowered to confer upon them. We hear that the new Vicar Apostolic was to have a solemn reception at his new residence—Prior Park—on Thursday last, and we beg to congratulate our Catholic brethren of the Western District upon possessing once more a Bishop amongst them whom we are sure they will receive with gratitude and affectionate respect. We have only to add, that after the consecration was finally concluded—the service occupied nearly four hours—a large party, including the five Bishops, and about forty of the clergy and others, received the hospitality of the Benedictines, and thus ended a day which will long be remembered by all who took part in its solemn ceremonies, and of which the happy fruits will be reaped, we trust, in due time, to the glory of God, and the benefit of His Holy Church.—*Correspondent.*

MISCELLANEOUS.

Removal of Houses in the United States.—One need not walk through many streets in New York without witnessing in one of them a removal or lifting up of a house. This is almost peculiar to American mechanics, and I was never tired of looking at it. The practice has contributed very much to the straightness and uniformity of the streets, and so perfectly at home are they at it, that if an advertisement were to appear in the *Sun*, the *Herald*, or the *Tribune* to remove the London Mission-house to Hampstead Heath there would be several offers for the job. As for the north side of Middle-row, they would think nothing of removing it bodily at once to the Model Prison, at Clerkenwell, without any of the young *misses* of the family being in the slightest degree interrupted in their usual avocations. As for the everlasting and dangerous nuisance of Holborn-hill, which I have been looking at more in sorrow than in anger for these forty years, in New York, it would be levelled in a week. A worthy tradesman in the city of Brooklyn, opposite New York, wanted to convert his two parlour windows into a shop front: "No, No," said the builder, "don't throw away your parlour. I will lift the house up, and build you a much better, loftier, and more spacious shop where the parlour now stands." The screws and timbers were accordingly brought, and I saw the two-story brick house go up slowly and imperceptibly, whilst the daughters were looking out the window, as if nothing was going on more than usual. I watched the alteration every time I crossed the ferry to Brooklyn, and, in the course of two or three weeks, the tradesman was occupying his new and handsome *store*, as the shops are called.—*Rambles in the United States and Canada.*

Hysterics induced by Sympathy.—At a recent inquest, a wife giving evidence touching her husband's death seemed about to faint, and the summoning officer and others hastened to her support. The coroner said she would be better if left to herself; and his advice having been followed, she gave her evidence without anything like overpowering emotion, until towards its conclusion a juror expressing sympathy for her situation, she became hysterical, and in that state was led out of the room. The coroner then said that sympathy invariably produced such an effect, whilst apparent harshness or indifference towards persons in the witness's situation seemed to string their nerves, and enable them to perform painful duties, for which commisseration would unfit them.

The Harvest—New Potato Crop.—The accounts of the grain crops are as favourable as could be desired, but further very unsatisfactory reports of the new potato crop have reached the Government. Along the western coast the disease has appeared in many places and fears were entertained for the safety of the early crop generally in those districts. In the provincial papers there are comparatively few complaints of failure in the potato crop; but it is to be presumed that the returns forwarded to Dublin Castle are the result of official inquiries, made by properly authorized persons.—*Examiner, July 7.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 12, 1846. [VOL. XI.

ST. JOHN'S COLLEGE, INTALLY.

Under the immediate direction of the ARCHBISHOP, *Vicar Apostolic of Bengal.*

The VERY REV. DR. RABASCALL, *Vicar General of Bengal, Principal.*

The Course of Studies in St. John's College, comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, and the Native Languages.

Terms for Boarders Rs. 25 per month.

For Day Pupils, Rupees 8 per ,,

Payments to be made quarterly in advance.

CHOWRINGHEE DAY SCHOOL.

Branch Day School of St. John's College, at St. Thomas' House, adjoining to St. Thomas' Church, Middleton Row, Chowringhee.

To open on the 1st October, 1846.

The course of education in the Branch Day School of St. John's College to be opened in Middleton Row, will be the same as that taught in St. John's College.

The Clergymen appointed by the Archbishop to conduct the Day School, will be assisted by the Professors of St. John's College, who will attend for that purpose at stated hours.

Terms for Day Pupils, Rs. 8 per month.

Reference to the made to His Grace the Archbishop, Vicar Apostolic of Bengal, or to any of the Clergy at the Cathedral House, to the Very Rev. Dr. Rabascall, Vicar General St. John's College, or to the Clergy Officiating at St. Thomas' Church.

THE EVERLASTING CHURCH.

There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when Cameleopards and Tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin, the August dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique: but full of life and youthful vigor. The Catholic Church is still sending forth to the furthest ends of the world, missionaries as zealous as those who landed in Kent, with Augustine; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance

that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from amongst us shall, in the midst of a vast solitude, witness the dissolution of all who are not of her communion.

RECORDS OF THE CHURCH.

Tertullian's account of the Rule of Faith.

Tertullian was born at Carthage, in Africa, a heathen; but when he grew up he was converted to Christianity. At length he became a priest, either of the Church of Carthage, or of Rome; whether, as we now speak, he took orders in Carthage or Rome, or was ordained by the Bishop of Carthage or of Rome. For at that blessed time the *whole extent* of Christendom was as closely united as the different parts of England are; so that it was all one from which of the bishops of the Church Catholic a Christian was ordained for the ministry. Rome was at that time not more divided from Carthage, or from Corinth, from Ephesus, or from Jerusalem than Winchester from London, or Durham, or Oxford, or Norwich.

This one Christian body, called sometimes *Christendom*, (which means the kingdom of Christ,) sometimes *the Church Catholic*, (which means the incorporate society of Christians in all lands, as descended from the Apostles, and governed by the bishops, their representatives,) consisted in the early times of two great portions, those who spoke Greek, and those who spoke Latin, which are sometimes familiarly called the Greek and the Latin Churches. Not that they were really divided, more than the Welsh Dioceses are from the English, but for convenience-sake they were considered as two, according to their respective languages. Writers, from whose works extracts have as yet been made in these Records, all spoke *Greek*, or (as it is said) were of the Greek Church; Ignatius, Polycarp, Justin, and the rest; as to the Christians of Lyons, &c. they were Greeks living in France, at that time a barbarous country. But Tertullian is a writer of the *Latin* Church; indeed he is the oldest of those whose works have come down to us, having been born about A. D. 160, only sixty years after St. John's death.

Tertullian's works, which have come down to us, are partly defences of Christianity and of the orthodox faith, and partly moral treatises. They are chiefly valuable, as *witnesses* of the state of the Church, so short a time after the Apostles; as witnesses of what the Church then believed, taught, observed; as witnesses to the Creed as we hold it at this day, to Episcopacy, the Apostolical Succession, the Ceremonial of Religion, &c. *His own* authority indeed is small; for though very powerful as a writer, he was not a sound divine; was extravagant, nay even heterodox, in some of his opinions, and at length fell away into one of the heresies of his time. But all this, of course, does not interfere at all with the value of his writings, as bearing testimony to *facts*, to the existing condition of the Church. And, moreover, as he writes ably, he is instructive on particular subjects, even though he is not a safe guide on the whole.

The work, from which an extract follows, was written when he was about forty years old, and may be called in English, "The Church's Plea (or Demur) against Dissenters." Tertullian's argument is this: "You who dissent from the Church," he says, "are confuted by the very *novelty* of your doctrine. The true doctrine must be *old*, and cannot be *new*; now the Church and its doctrines, which you despise, are much older than all your sects, and their respective doctrines. Nay, the Church is as old as the Apostles; it was founded all over the world by the Apostles; and transmits down, from age to age, the doctrines which it received from them. But *from whom* did you receive your doctrine? Not from the Church, for you have gone out of it. Trace it up even for a few years, if you can; much less can you trace it up to the Apostles. In truth, your doctrine *began* with you, or at least with your immediate teachers: where was it before? was it *hidden* from the Church, that doctrine, which Christ commanded should be set up on high among the faithful, like a light within a house? Impossible: it plainly *began* with you: we can put our finger on the date of its birth; and *therefore* it is false; for Christ and His Apostles "*planted*" (I Cor. iii.) the true Gospel, according to the will of the Father; and he says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Such is the argument of the work from which the following passages are extracted; which obviously contain an instructive lesson for those of the present day.

"The Separatists of Tertullian's age urged the words of our Lord, "Seek, and ye shall find," in proof that they might allowably strike out their own views (though novel) from the sacred text; he says upon this:—

"Let us grant it has been said to all, 'Seek and ye shall find;' yet even as to these very words it is convenient to discuss their meaning with some guide of interpretation. No divine saying is so vague and extended, that

its mere words are to be adhered to, and there real drift not determined. Now, in the first place, I lay down this proposition; that doubtless some one certain faith was instituted by Christ, which the nations ought by all means to believe; and, in seeking to find it, to seek with the purpose of believing when they had found it. The inquiry after one certain definite appointment (of God) must surely have an end somewhere or other. You are to seek *until* you find, and believe *when* you have found. After this, there is no more to do, but to *keep* what you have believed; this being in fact one part of your belief, viz. that there is nothing farther to be believed, nor therefore to be sought; inasmuch as you have found and believed that which was appointed by Him, who does not set you to seek any thing else but what he has appointed. I will presently make good, to the satisfaction of all our doubters, that *we* have that in our possession which was appointed by Christ. In the mean time, from confidence in the proof, I anticipate so far as to admonish certain persons, that they have nothing to seek *beyond* what they have already accepted: that *that* is what they were bound to seek: so that they must not interpret without consideration of the import of the words, 'Seek, and ye shall find.'

"But the import of this saying is determined by three particulars; the matter, the time, the manner: by the matter, that you should consider *what* is to be sought; by the time, *when* it is to be sought; by the manner, *how far*. Now that is to be sought, *which Christ instituted*; then, of course, *when you do not find it*, so long, of course, *until you find it*. But you have found it, when you have attained to belief, for you would not have believed, if you had not found; as neither would you have sought, unless that you might find. For where shall inquiry come to an end? where faith take her stand? where discovery gain her discharge? With Marcion? nay, Valentinus also sets up 'seek and ye shall find,' with Valentinus, nay, Apelles too will beset me with the same declaration: and Hebion, and Simon, and all, one after another, have nothing else but this same text, by which to insinuate themselves into my approbation, to bind me to their cause. I shall therefore come to no result, while I meet on every side, 'seek and ye shall find.'

To understand the above argument, it must be borne in mind, that at baptism the Creed was committed to and accepted by the new Christians. Thus *the time of belief* was a certain definite date, to which Tertullian refers.

It must be observed also, that the persons he speaks to were Separatists, who had been baptised *in the Church*, not regular hereditary Dissenters.

"Although we were to be for ever inquiring, yet *where* ought we to seek? Among heretics, where all is extraneous and adverse to the truth we hold, whom we are forbidden to approach? What servant expects food from one who is a stranger, not to say an enemy to his master? What soldier looks for presents and pay from an unallied, not to say a hostile prince, unless he be a downright deserter and rebel? Even she who sought diligently, sought her piece of money in her own house; he who asks for loaves, knocks at a friend's not a stranger's door; and the widow interceded with a hard judge, but not an enemy. Let us then seek at home, and from those who are our own, and of that which is our own; and inquire respecting that only which may be called in question without injury to the Rule of Faith."

"But the Rule of Faith (that we may now profess what we mean to defend,) is this:— That there is One only God, and no other Creator of the world beside, who brought all things out of nothing by His own Word, sent forth before all things: that this Word, called His Son, appeared in the name of God to the Patriarchs in different ways; was always heard in the Prophets; and at last conveyed by the Spirit and power of God the Father into the Virgin Mary, became flesh in her womb, and lived as her Son Jesus Christ; afterwards proclaimed a new law, and a new promise of the kingdom of Heaven, wrought miracles, was crucified, rose again on the third day, was taken into heaven, and sat down at the right hand of the Father; sent the power of the Holy Spirit in His stead, to guide believers; will come with glory to take His saints to the enjoyment of eternal life and His heavenly promises, and sentence the profane to eternal fire, bringing to life again good and bad, together with the resurrection of their flesh. This Rule, instituted, as it shall be proved, by Christ, has no question raised about it among us, except such as heresies introduce, and such as constitute men heretics. . . . . O novice, it is better to be ignorant, lest you should learn what you ought not, now that you know what you ought. 'Thy faith, he says, 'hath made thee whole;' not a perverse troubling of the Scriptures. Faith has for its object the Rule. The law of life is given you; keep it, and you are made whole; but this cross-examining of Scriptures springs from restlessness; pursue it, and it brings, not salvation, but mere credit for cleverness. Let restlessness yield to faith; fame among men to salvation of the soul."

Next, he shows the futility of arguing with

men who mutilate and alter the Scriptures; but this topic does not so nearly concern us at this day; though we cannot tell what is coming upon us. He then proceeds as follows, to show that there is nothing *gained* in arguing from Scripture, when God has given us so clear a guide in the Rule of Faith, *i. e.* the Creed preserved in the Church: for, though that Rule *is* also contained in Scripture, and may be proved from it, yet heretics will say it cannot; whereas they cannot deny that the Creed came from the Apostles.

"But for that person, if there be such, for whose sake you descend to a comparison of Scriptures, to confirm him when in doubt, will he incline to truth, or rather to heresies? Influenced by the very fact, that he sees you have hitherto gained no ground, and stand even with your adversary in denying this point and defending that, he will undoubtedly leave this contest in still greater uncertainty, not knowing which he is to judge to be heresy. For surely nothing can hinder them retorting upon us, if they are minded, the charges we bring against them. Nay, they must, in self defence, say that *we* rather introduce corruptions of Scripture, and false expositions, inasmuch as they claim truth for themselves. Therefore I do not advise appeal to the Scriptures: it is a ground in which there can be either no victory, or a doubtful one, or one as good as doubtful. For although the comparison of Scripture did not end so as to place either party on an equality, the order of things requires that this point should be first advanced, which is now the only question: viz. *To whom* belongs the faith itself? *Whose* are the Scriptures? *By whom*, and *through*, *whom*, and *when*, and *to whom* was that system of instruction committed, by which men are made Christians? For there, wherever the truth of Christian instruction and faith shall be proved to be, *there* will be the truth of the Scriptures, and of expositions, and of all Christian traditions."

This ground of the truth is of course the Church. Tertullian here shows the inefficiency of the Scriptures to decide on matters of Faith. He plainly says, it will not *silence* a subtle and perverse disputant; whereas the Rule of Faith *must* silence them, it is so clear. He argues, were not the Scriptures *committed* to the Church? *therefore* the Church is the appointed *interpreter* of them.

(*To be Continued.*)

AMERICAN CATHOLIC POPULATION.

As the Valley of the Mississippi, like that of Joshaphat, could almost contain the whole human race, therefore is it highly interesting to witness the annual immigration by which its ample bosom is filled with Catholics. To know the extent of that immigration, and the statistics of Catholicism, it is matter of regret that Catholics themselves do not give us very satisfactory information; and therefore it is, that reference to other authorities is so unavoidable. The latter, it is true, leave the least room for cavil or dispute, and that is a great advantage. We have, therefore, some satisfaction, if we cannot refer to a Catholic bishop to have at least the authority of a Protestant bishop for the surpassing prospects of Catholicity in the Valley of the Mississippi. It is a great fact to have ascertained; and the extracts of Bishop CHASE's letter, subjoined, is to the Catholic mind a subject of great exultation It is true, that like a wise American, he wants money—more money, from England, to rear up barriers against the onward march of Catholicism, and we hope he will get it, for not only will it give employment to existing Catholics, but in the course of human, as well as divine action, both money and money's worth will be the source of a still greater extention in the Catholicism of North America:—

Extracts from the Letter of Bishop Chase to Rev. J. Allport, Ashsted, Birmingham, dated Sept. 13, 1845.

"The Mississippi Valley, in the heart of which I now reside, is filling up with Romanists; and they boast of the prospects of the Church of Rome becoming the mistress of those fertile regions of incredible extent, and of maintaining their sway by controlling the education of the rising generation of Protestant immigrants. Hitherto they have wrought in secret, and been successful to an alarming degree.

"Roman Catholic Churches, and Schools for the education of Protestant children, particularly females, have sprung up in every direction. Children of their own poor they entirely neglect; it is to *Protestants* they extend their favours.

"It was, and has ever been, the wish of the person who now addresses you, in some small measure to counteract these gigantic strides and artful endeavours of the Church of Rome.

"The segment of the College which is on the left hand of the drawing I send you will be first attempted. Besides the tower, it is eighty-three feet in length, with a proportionate width for two rooms, and a convenient passage between them. This segment will cost 2,000 dollars of your money. Whence can this sum be obtained?

"The willing part of our communion here have given me liberally for the support of our beneficiaries nearly 5,000 dollars a-year; and it is with pain I call on them to assist in the great work in these troublous times. It is on my English friends, who have never yet forsaken me in time of need, that I chiefly rely.

"Above all, remember, I entreat you, that I am trying to close my eventful life, as I have tried to live it—to the glory of God, in endeavouring to save the Church in the far west, in

the wide-spread Valley of the Mississipi, from perishing in the embraces of Papal Rome; by educating faithful Evangelical ministers, and for this end rearing an institution, hitherto, even now oft of debt, to which the rising generations may fly for protection against Popery. Yes, my dear Sir, let Jubilee College be furnished with buildings, so as to accommodate students and send out teachers, who may compete in the sciences and fine arts with the nuns and monks, now flocking from Europe in such numbers as they do, and all Christians will have reason to rejoice at the result.

(signed) "PHILR. CHASE."

PENANG.

Extract from a letter addressed by the Right Rev. Bishop BOUCHO, *to His Grace the Archbishop Vicar Apostolic of Bengal.*

"We feel daily more and more the want of British Nuns. The Mistress who had charge of the Orphanage, was quite incompetent for the duties of her situation. The girls' school too is in a very poor condition, for want of a good teacher; these circumstances, my Lord Archbishop, forcibly urge me to trouble your Grace, and remind you of the promise you kindly made to me, to send as soon as you could, three good Nuns, who I have no doubt, would do an immense deal of Good here. I am very anxious to hear from your Grace on this subject, and to know the chance you have of succeeding sooner or later in procuring for the Straits three Nuns, whose services are so much wanted in these parts."

With the best and sincerest wishes for your Grace's happiness.

I have the honor to remain,
My Dear Lord Archbishop,
Your humble and grateful brother in Christ,
August 10*th*, 1846. ✠ J. B. BOUCHO."

It gives us great pleasure to state in reference to the preceding Extract, that the Archbishop hopes very soon to be able to comply with His Lordship, Bishop Boucho's wishes, on such conditions as will prove highly useful to Religion in Penang, and at the same time, not be prejudicial to the welfare of the Conventual Institutions of Bengal.

KAMPTEE.

The number of Catholics in Kamptee, and its vicinity exceeds, we understand, two thousand, and the Natives of that locality, in several instances, evince a favorable disposition towards the Catholic Religion. During the preceding two months, eight Protestants and four Natives, Hindoos, were received into the Catholic Communion. It is stated, that a Bishop, Vicar Apostolic will be immediately appointed to govern the faithful at Kamptee.

H. M. 21-ST FUSILEERS.

The Catholics of this gallant Corps, have subscribed Rs. 200, to purchase a Chalice, which they intend to present as a token of their affectionate reverence and gratitude to their late excellent Pastor at Kamptee, the Rev. C. Murphy.

PENANG.

Letter of the Rev. Mr. Barbe, to His Grace, the Most Rev. Dr. Carew, V. A. B,

MY DEAR LORD ARCHBISHOP,—It was with feelings of the deepest sorrow and regret, that I read in the *Catholic Herald*, of the death of the Very Rev. Dr. Kennedy The Mission of Bengal has sustained a great loss, a loss much to be deplored; a loss of one of the most pious and exemplary priests, that God has been pleased to call to himself. Since last I saw your Grace I went to *Mergui*, and from thence a priest accompanied me to the *Nicobar's*, but, during the passage, having perceived that my friend was still suffering from fever, contracted during his first stay at the Nicobars, I regretted very much to have taken him, but when we arrived at the Nicobars, seeing the disposition of the people and the little attention they had paid to a clergyman, whom they had seen before, I thought it proper to take him to Penang. From Penang we proceeded to the Tenasserim coast, to instruct the Hill tribes, who it appears are willing to listen to the truths of our holy religion.

While at Malacca, we had the pleasure of seeing Dr. Rattan, an English Catholic and Mrs. Rattan an Irish Catholic lady, both of whom are an example and a model worthy of imitation. Some time ago, the Governor of the Straits was so very ill, that all the Doctors advised him to leave the place and proceed to Europe immediately, in fact, they had no expectation of his recovery, but Dr. Rattan has perfectly restored to him his former health and strength, and in consideration of his kind services, the Governor has presented him with a beautiful *Silver Vase*. Dr. Rattan is certainly the cleverest of his profession in the Straits. During the time I have been here, my health has been much impaired and weakened, so I intend to go to China about the end of this month, and I expect to return in November; a short time after, I intend to start for Europe. If I can do any thing for your Grace during my stay in Europe, I beg you will not spare me.

I remain,
My dear Lord Archbishop,
Your obedt. servant,
August 18, 1846. P. BARBE.

SEEBPORE,—BURRISSAUL.

My Dear Lord Archbishop,—Your Grace will be happy to learn that my visit to this district has been blessed by the Almighty. At least 326 persons have received Confirmation, all Adults, and many advanced in life. They all of course had previously approached the Sacrament of Penance. Rev. Mr. Goiran, who is highly respected by his flock, has done his duty indefatigably, having sometimes attended the Confessional from 7½ A. M. till 3. P M. Mr. John D'Silva, one of the principal Catholics here, and a respectable landholder, has been the foremost in his attentions to me, and was so kind, as to send his Pinnace to bring me from Dacca.

I purpose quitting this next week, and probably holding a Confirmation at Barrissaul itself. Thus I hope to be enabled to leave that for Dacca, on the 14th inst.

Trusting your Grace and clergy continue in the enjoyment of health,

I remain, my dear Lord,
Your attached brother in Christ,
✠ Thomas Olliffe.

Seebpore, Sept. 1*st* 1846.

ST. XAVIER'S CHAPEL BOW-BAZAR.

Mr. James Ridcout's, subscription for the month of August, 1846, ... Rs. 5 0

BENGAL CATHOLIC ORPHANAGE.

Conductor G. Byrne,... ... ... 5 0

NEW CATHOLIC CHAPEL CHUNAR.

Collected by Sergeant Fox.

M. Crowe Deputy Collecter, Co.'s	Rs.	5 0
T. G. Waller, ...		10 0
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H. Clarke, ...		2 0
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J. Piercy, ...		1 0
R. Harman, ...		1 0

(*To be Continued.*)

Selections.

THE OUTWARD AND THE INNER LIFE.

(From Jerold's Magazine.)

Behold how fresh and fair the opening flowers,
In early springtime o'er the meadows blowing,
Purple and yellow buds bestowing
In lovely showers;
The glad eye wanders o'er each scattered gem,
Bending in beauty from its fragile stem.

But there are blooming lovelier flowers than these,
Fair heavenly buds in earthly homes up-spring;
With them as joyous sunshine bringing
As flowers or trees;
Earth, treasure thou these blossoms from on high,
And lead them onward to their native sky.

Gaze on the waters of the far-spread deep,
How grand, how awful are its billows swelling,
The beauty of its strength foretelling,
Even in its sleep;
We enraptured by that sounding sea,
Filled with a scene of immensity.

But in ten thousand homes of earth, there lies
A strength more beautiful; 'tis the outpouring
Of the glad heart, with praise adoring
The ever-wise;
Oh, 'tis a holier, a more solemn song,
Than ever shall to rolling waves belong.

See where the sunny light of heaven shines down
Upon the mountains, azure glory shedding,
And radiant tints outspreading,
As a fair crown;
And as the day's bright lustre fades away,
New beauties linger 'mid the setting ray.

But there are greater than these; for, lo!
The aged Christian, on whose hoary head
The blessed peace of heavenly hope is shed
While yet below;
How shall the mountain's fairest tints dispense
So sacred and so blest an influence?

ROMAN STATES—AUTHORITY OF THE ROMAN PONTIFF.

The government of the Roman states is monarchical, and the people are not on that account less happy. There is no monarchy more ancient; there is no sovereign who receives in his own kingdom such strong expressions of homage, or who is, even at present, so much respected in a great number of kingdoms. This is but right. He unites in his person both the royal and the sacerdotal character; and if, as a temporal prince, his power is bounded by the limits of his small territory, as Vicar of Jesus Christ, it extends to the whole world. Thus the Pope has two powers; the spiritual and the temporal. His temporal kingdom, situated in the centre of Italy, that is to say, in the richest and most agreeable part of this country, comprises thirteen provinces; to which must be added, the principality of Beneventum and the dutchy of Porto Corvo, both included in the kingdom of Naples. This state is three hundred miles long by one hundred miles broad. It extends from sea to sea; from the port of Civita Vecchia on the Mediterranean, to that of Ancona on the Adriatic Sea, and from the mouth of the Po to the Gulf of Terracina. The provinces near Rome are governed by the pope himself; the more distant ones by legates or vice-legates; all enjoy a degree of happiness rarely

found elsewhere.* I knew no country where more tranquillity prevails; and this tranquillity attests the respectful submission of the people for a government, which is solely guided by the principles of justice and of virtue. If the internal peace of the ecclesiastical states has been at times disturbed, these passing interruptions were caused by unavoidable contact with their neighbors; and they have never had for their object any change in the laws, in the religion, or the principles of the government. I repeat it: the causes of these troubles were extrinsic; while those which we find in other countries, proceed from the constitution of their governments, and especially from the variety of principles which are introduced into them. This assertion needs no proof. We have then reason to conclude, that the tranquillity which reigns in the states of the church, would be found also in other kingdoms, if men, returning to the principles of unity, would acknowledge in the sovereign pontiff the successor of St. Peter and the vicar of Jesus Christ.

It is not the vain discourses of men that we must regard; the voice of Jesus Christ is what alone we should listen to. This divine Saviour, speaking to Peter, said; "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven, and whatever you shall loose on earth, shall be loosed in heaven." Sectaries vainly endeavor to elude the force of these words, which will always afford a triumph to the Roman catholic; because they suffice to establish the authority of the Roman pontiff. In fact, in the language of the Scripture, *the gates of hell* are the powers of hell, and *the keys*, the symbol of authority and government. Jesus Christ always called his church, the kingdom of heaven; but how was this kingdom of heaven to be governed after its king had ascended to heaven? Who will govern in his place until the consummation of ages, for such is to be the duration of this kingdom? St. Peter; for it is he to whom were given the keys of the kingdom of heaven. As he was to die, while the kingdom was to endure for ever, with St. Peter, we must understand his successors. It is not my province to bring forward the passages of Scripture and the testimonies of tradition, which establish the authority of the Holy See. I will content myself with citing a fact of recent occurrence, which proves that God watches over his church, and which appropriately terminates my commentary on the text of St. Matthew.

In the commencement of the year 1799, the French occupied Italy. They had carried away Pius VI, an old man, on the verge of the grave. They had dispersed, through the various countries of Europe, the members of the sacred college, who could alone give him a legitimate successor. Being masters of the Vatican, the revolutionists hoped to divide the catholic church by the semblance of an election, for which every thing was prepared, and which would have extended throughout Europe the divisions that desolated France. But God did not forget his church. He prolonged the life of Pius VI; and while he deferred to give him the reward of his many virtues, he called forth from the north the liberators of the south. He chose to make the protector of the Greek, the defender of the Roman church; and caused him to change the face of Italy, to remove all obstacles, and to prepare every thing for the holding of a regular conclave, which would not offer even a protext for division. The allied armies spread themselves abroad through Italy; they prepared the ways for the passage of the cardinals, and while all was disposed to facilitate the election of his successor, God called to himself that venerable personage, whose memory will endure as long as the religion, of which he was the pontiff and the martyr. Venice became the asylum of the sacred college; whose members having assembled there, gave to the church a chief capable of repairing its disasters. On the 13th March, 1800, their choice fell on Cardinal Chiaramonti, who, to honor the memory of his predecessor, took the name of Pius VII. No sooner was the pope elected than the hopes which had been inspired, by the partial success of the Russian arms vanished; and the French, once more, gained the ascendancy.

Although the French revolution, seemed to threaten the very existence of Christianity, it served, on the contrary, to manifest its power and its beauty. Another event, another scene of this grand drama, proves that the preservation of the temporal authority of the Pope enters into the designs of Providence. Give attention to the words of M. Haller:—"The bishops of Rome," says this jurist, "the successors of St. Peter, while they always enjoyed general esteem by their pontifical dignity, and were enriched with much territory, as well by the first Christian emperors, as by the liberality of the faithful, especially by Pepin and Charlemagne, gradually arrived at independence without having sought for it; or rather, they have been equally liberated and left to themselves by the tacit or formal renunciation of the emperors of Constantinople and kings of Germany, who could not, or would not, retain their authority in these countries; so that there is no throne more legitimately acquired than that of the Roman pontiffs. And is it not wonderful to behold the perpetuity of this see and its independence, amidst all the changes which have occured in kingdoms, and in so many other illustrious episcopal sees? The Popes have had more enemies than all the other bishops in the world; and they alone remain in possession of what belonged to them for the last ten centuries—they alone are neither subject to, nor salaried by others, Rome has been often taken and sacked; and yet she has always recovered her independence. In our days the territory of the sovereign pontiff was taken from him, and in ap-

* "No people under heaven enjoy a more mild and paternal government than do the subjects of the Holy Father's temporal dominion. Their industry is free, their taxes are light: they have not, as has happened to others, been mocked with the semblance of a constitution, which only shields the oppressor, whilst it scourges them at home, and calumniates them abroad. No; the mild and affectionate sway of the Holy See may, indeed, appear deficient in energy, but it is never even unkind."—*Description of the Ceremonies in Holy Week*, by the Right Rev. Dr. England, Bishop of Charleston.

pearance secularized, with as much injustice as the temporal possessions of the bishops of France, and especially of Germany, where many enjoyed almost an equal power, and afforded considerable advantages to the sovereign families, whereas the bishops of Rome are generally Italians. Nevertheless, in that celebrated council of Vienna, *where the protestant powers had the predominance*, and where the spirit of the age had, in other respects but too much influence, not a single voice was raised to re-establish the other despoiled bishops in their temporal possessions, while *all concurred in agreeing to restore them to the sovereign pontiff!* Let those who can, explain such things by the principles of prudence and human policy; it seems to me, that we must close our eyes to the light, not to see in it an invisible and divine protection. The philosophy of the age might have been contented to spare the branches in order to destroy the trunk: but thousands of branches have been lopped off, while the trunk was left to put forth new branches. The edifice of the church is reconstructed on the rock of St. Peter; and Rome is, to-day, visibly the mother and the root of all other churches."

Acknowledge, my friend, that this passage is remarkable: it is delightful to find the enemies of the church engaged in strengthening it; and when we reflect, that interest has always been the most powerful lure with which heresy seeks to gain the assistance of princes, we will better comprehend the beautiful providence of God on this occasion, and we should gratefully thank him for this visible mark of protection afforded to his vicar. In fact, if the popes were not independent, how could they exercise their spiritual authority? To know how necessary the first is for the security of the second, we need but bring to mind what happened in 356 to Pope Liberius; in 537 to Pope Silvester, and in 652 to Pope Martin. The first was sent into exile in Thrace for having anathematized Arianism; the second was massacred for having opposed Eutychianism; and the third, for his opposition to Monothelism, was carried off from Rome, and transported to Crimea, where he died of the injuries he suffered. These persecutions would not have taken place had those holy pontiffs possessed the temporal sovereignty which their successors at present enjoy. We will cite two authorities on this subject, whom our opponents will admit to be unexceptionable. Bossuet in his *Defence of the Declaration of the French Clergy*, says, ". We rejoice with the Holy See that the sovereignty of Rome, as well as its other possessions, have been granted to it, so that it can exercise with more liberty and security, its apostolic power in the church; and we pray unceasingly for the preservation of this dominion." " Since Europe," says Fleury, " has been divided among so many different independent princes, if the Pope were the subject of one of them, there would be reason to fear that the others would not regard him as the common father of the faithful, and this would give rise to frequent schisms. We may then believe, that by a particular providence of God, the Pope is an independent prince, so that he cannot be easily oppressed by other sovereigns."

Thus, according to the Abbé Fleury and the Bishop of Meaux, the Pope stands in need of his temporal independence, to exercise the power of the keys in all its plenitude. If he be deprived of it, he will with difficulty be able to bind and to loose; he would almost cease to be Pope; and then as a celebrated writer, who once excited such brilliant expectations well remarked in 1826: " Without the Pope there can be no church; without the church no Christianity—without Christianity no religion, and consequently no society."—Yes, dear reader, Christianity is the most firm support of society. I could wish by this word to understand the Christian religion in general; but it is easy to see, that this privilege is only found in the catholic church: because she alone possesses unity, and wherever unity is wanting, separation, opposition, disorder and anarchy must abound. How could it be otherwise? Man must have some faith; and faith supposes a docile submission of the intellect, to a being superior to ourselves by its nature or by its functions, according to the legitimate power which it exercises in our regard. Now in place of this docility, substitute private judgement with its pretensions, philosophy with its doubts, protestantism with its incertitude, and we will behold the people abandoning their ancient faith, and deserting the principles on which their ancient government reposed. They will grow weary of obeying, because they have been taught to regard obedience as servitude; and will imagine that they are oppressed, if they do not command. This spirit of independence, more or less developed, more or less favored by circumstances, will manifest itself in open revolution, or will silently undermine the very foundations of society.

Who can prevent such great evils? " It is," says the Abbé de la Mennais, " the duty of the governing powers; the future fate of nations and of rulers depends in a great measure on themselves. Let them reflect on it seriously; there is question of their existence. What have they hitherto done. but conspire against themselves? Safety is not to be found where they have hitherto sought it. Let them, at length, understand that there are but two elements of power in modern society: a conservative element, of which Christianity is the principle, and the church the centre; and a destructive element, which pervades all society, and threatens to destroy all—doctrines, institutions, and even power itself.

" Most governments have placed themselves between these two powers, and have opposed both. They oppose the church, because they contend for a system of absolute independence, which, while it abolishes the principle of right, shakes sovereignty to its very foundations. They defend themselves, as best they can, with the police and army, against the insurrectionary faction, which turns against them their own principles.

" If they do not abandon, and that quickly, this position, their ruin is certain; for it is evident that no power can subsist except it be supported by the principles of society. Kings remain not on their thrones, when they wish to remain there only by their own power; man never patiently submits to the yoke of his fellow man. Power must come from Him, who has said, '*By me kings reign.*' If the ruling powers do not co-operate with the church, we may predict with

certainty, that not a throne will be left standing in Europe! When the *blast of the tempest*, of which the spirit of God speaks, shall come, they will be *scattered as chaff and as dust*. The revolutionary party openly predict their fall; and in this respect they are not mistaken—their prophecy will be verified.

"But they are themselves stupidly mistaken, when they think of establishing other governments in place of those which they will have overturned; and hope to create a new state of society, or any thing enduring, with their destructive doctrines.' Their only creation will be anarchy, and the fruits they will produce, tears and blood."

What a beautiful extract! How many truths it contains! How many reflections it suggests! We find in it the Abbé la Menuais, who, since.————But then he was orthodox.

DINNER TO IBRAHIM PACHA.

Mr. Ward proposed "The health of the Lord Lieutenant (Lord Besborough), and Prosperity to Ireland."

Drunk with three times three.

The Right Hon. R. L. Sheil, in acknowledging the toast, said:—I rejoice that in the presence of our illustrious guest, the son of him who may be said to have become the auxiliary of the Nile, and to have given proof of how much a man of determined purpose can effect in the amelioration of mankind, the sentiment proposed by my hon. friend has been enthusiastically received; for it is right that he, and that indeed the world, should know, that for the wrongs of Ireland there exists in this country a profound sympathy. Rightly has my hon. friend associated with the Lord Lieutenant, with the head of the Ponsonby family, which was always true to Ireland, the aspiration for her prosperity. That prosperity was not long ago scarce the object of a hesitating hope; it has become an object of almost confident expectation. A new æra has commenced. 46 years have elapsed since the minister of one country purchased the Parliament of the other, and during those 46 years, no matter how ponderous the fetters which the minister had fabricated for Ireland, the Parliament of England took a disastrous course, and with alacrity hastened to put them on. But, at last, a great innovation (loud cheers) has taken place. The House of Commons has at length interrupted the monotony of oppression,—a general conviction begins to prevail that it is only by conciliation that Ireland can be successfully governed. Of what character should that conciliation be? It should be large and comprehensive—it should embrace every wrong—it should consist of concessions, flowing largely and abundantly from the deep fountain of your justice, instead of being, from a sense of your necessities, drop by drop ignominiously squeezed out. (Loud cheers.) The pacification of Ireland is almost the last great thing left for a minister to accomplish. To this great object every man of mark and note should lift his undivided aim. To this object Sir R. Peel, who, although out of office, must always retain the power which great abilities confer, should direct all his aspirations. My hon. and gallant friend has spoken of him in the language of high encomium. In a political epitaph an excess of praise is scarcely to be blamed. I for one confess that his testamentary declarations do him the highest honour; on the point of leaving office he announced the great truth that equality between Englishmen and Irishmen—between Catholic and Protestant, was the basis on which the government should be established, and that he would support the minister by whom that principle would be adopted and enforced. I applaud that sentiment, and I trust that he will act upon it. He has been made the subject of severe, and I believe unjust, imputations; it has been said that he was inspired by such an avarice of fame that he could not accept a dividend of renown, and that he insisted that the glory of a great and good action should be entirely his own. Let him confute those who think thus of him, by becoming in the cause of Ireland the generous and disinterested auxiliary of the lofty-minded statesman now at the head of the Government, who from the cause of Ireland never swerved for a moment, who was faithful when fidelity to her was almost fatal to himself, and who in recompense for his undeviating adherence to her cause, in the midst of every political vicissitude, will derive, I believe, from his services to Ireland, a renown which will add nobility to a house already sacred to liberty; and however bright it be in the annals of England, will, with a new and enduring lustre, illuminate his name. (Loud cheers.)

The right hon. gentleman having proposed "The health of the chairman," for which Sir C. Napier returned thanks.

The meeting separated, after one of the best intertainments which any club ever gave.—*Times*, *July* 4.

CONSTANTINOPLE.

'Extract of a letter from Constantinople, June, 4:—

"The Persian affair appears to be assuming a form more complicated than ever. It is confidently reported that the Persians have not only marched troops towards the frontier, but have commenced throwing up fortifications in the direction of Suleymanich. An event has occurred in the Black Sea so curious as to be well worth repeating. Vedjihi Pacha, recently appointed to the important post of Governor of Belgrade, a few days ago, accompanied by his family and household, set out for his post, in an Austrian steamer plying between this port and the Danube. The boat being well stocked with other passengers, the Turkish ladies had assigned for their exclusive use the ladies' cabin. As they dashed over the billows of the Black Sea M. Alphouse Hubsch, eldest son of the Danish resident minister here, who was on his way to Copenhagen, paced the deck; and in passing the skylight of the ladies' cabin, or, as some say, a bull's eye, beneath which the Ottoman dames were supposed to be, cast his eyes upon it. Vedjihi Pacha perceived this act, which was the more objectionable as M. Aubsch was born in this country, and is well acquainted with its usages and the prejudices

of the Mussulmans as regards women. The Pacha flew into an ungovernable rage, called his cavasses and ordered them "instantly to cut the young man to pieces, and toss his body into the sea." The cavasses drew their swords, and were rushing on M. Hubsch to execute their orders, when the helmsman, who perceived all, hailed the captain who was forward. The captain hurried to the spot, ordering his men to arm themselves as he went, and arrived in time to place himself as a shield before the offender. He then in a firm voice told the pacha—"It is I who command here, and not you. On board of my ship you are in Austria and not in Turkey, and if you dare to cause a hair of the head of this young man to be touched, it is you who shall first perish, and it is your body which shall first be cast into the sea." This short speech was scarcely finished ere the crew, armed hastily, arrived. The captain then insisted that all the Turks should deliver up their weapons, which were safely stowed away, and M. Hubsch being requested to confine his promenade to a more unobjectionable part of the deck, tranquillity was restored. The Sultan must now be at Rubtchuk. He is expected back in about 20 days. and it is said that Hamedi Bey will subsequently be sent to Egypt with the Hatti Sherif authorising the visit to Constantinople of the Viceroy, who may be expected here early in August. By the latest accounts from Albania, every thing was remarkably quiet, and there submission to the central government is the order of the day. Constantinople has never been more quiet than during the temporary absence of the Sultan. Everything goes on like clock-work."—*Standard.*

FREEMASONRY IN THE UNITED STATES.

A Mr. William L. Stone, of New York, has addressed a series of letters to the Hon. John Quincy Adams, in which he details the astounding facts connected with the abduction and alleged murder, about seven years ago, of a man named William Morgan, for publishing the secrets of the Freemasons, which produced an excitement amongst the people that has not yet wholly subsided. Morgan was a discharged soldier, of dissipated habits, and a Royal Arch Mason, settled in the small town of Batavia, in the State of New York. The Masons of Batavia formed a chapter of Royal Arch Masons, from which they excluded Morgan, on account of his irregular habits. Stung with rage, he procured a man of the name of Miller, editor of a paper in Batavia, to consent to publish a full disclosure, of the secret rites of Freemasonary. This design was made public in the summer of 1826, and produced a warm discussion in the American newspapers, and many threats against Morgan. A negociation was opened with him for his papers, which he made a show of giving up, but it was supposed that he kept back the most important. He was then arrested for debt, and while he was in prison, his residence was illegally searched, but the papers were not found, having been previously given to Miller. It was then resolved to storm Miller's printing office; a body of fifteen Masons commanded by Colonel Edward Sawyer, advanced to the attack, but Miller being well prepared, they retired. An attempt was then secretly made to burn his house, which was frustrated by an accidental discovery of the combustibles. A warrant was next obtained against Morgan, for petty larceny, but the accusation appearing manifestly malicious, he was discharged. He was immediately again arrested, on pretence of debt and taken to the goal of Charrandaigua. From this prison he was mysteriously taken by a party of Masons, conveyed to the frontiers, and confined in the magazine of Niagara, while a Masonic lodge, convened by Colonel King, deliberated on his fate. At this place he disappeared, and it is not yet known in what manner. Some believe that he was murdered, others that he is still alive; it is certain that his wife and family have never since heard of him.

The facts of the conspiracy for destroying Miller's premises, for arresting Morgan under false pretences, and for compelling him to quit these States, have been admitted in the courts of law; it is further established that the chief agents in this plots were official functionaries, sheriffs, justices of the peace, and other influential persons; and some of the witnesses on the trial, spoke of the murder of Morgan as a praiseworthy act. Public meetings were held in Batavia and other parts of the State of New York, calling for a severe investigation in these violent proceedings. The conspirators, however, were protected. Witnesses were terrified from giving evidence, and some refused, on the plea they would criminate themselves; and it was proved that Eli Bruce, a Royal Arch Masón, sheriff of Niagara county, directed his deputy, also a Royal Arch, to summon, as Grand Jurors, at least three-fourths Masons, which was accordingly done. Before this jury, a scene of corruption took place too flagrant almost for belief, and, so far from finding any indictment against any person, they sent a memorial to the government that there was not a shadow of evidence against any of the persons charged with the abduction of Morgan. Such a flagrant perversion of justice strongly excited the people against the masons. The matter was brought before the Senate, where it was stated in debate, that "several assemblies of ladies, had been held in the West, where it had been resolved that they would not permit their daughters to marry Freemasons." Renunciations of Masonry appeared almost every day in the newspapers. Clergymen were forced to abandon it publicly, or were driven from their congregation; anti-masonry pledges were demanded at elections; and the wildest stories, imputing to Masons the most incredible crimes, found ready credit. At length the governor of the state procured a special commission to be appointed by the Legislature; the principal conspirators were brought to trial, several were convicted, others escaped, because, wherever Masons were on a jury, they uniformly refused to find a verdict against their brethren. So far did this interfere with the course justice, that at length the fact of being a Royal Arch Mason was held to be a good ground of challenge.—*Tablet.*

THE FIRE IN QUEBEC.

(*From the Examiner, July* 18.)

It has again pleased the Almighty to afflict our already chasted city. Last night, at 10 o'clock, a fire broke out in the Theatre Royal, St. Lewis-street (formerly the school), at the close of Mr. Harisons's exhibition of his chymical dioramas. From the information we have been able to glean, a camphine lamp was overset, from some or other, and the stage at once became enveloped in flames. The house had been densely crowded, but some had fortunately left before the accident. A rush was at once made to the staircase leading from the boxes by those who in the excitement of the moment forgot the other passages of egress. In an incredibly short space of time the whole of the interior of the building was enveloped in one sheet of flame—the newly erected platform covering the pit, and communicating at each end with the stage and boxes, favoured the progress of the flames. The writer of this article was one of the earliest on the spot, and present at the closing moments of the helpless beings who perished from their over exertions to escape. The staircase communicating with the boxes was a steep one, and we are of opinion it had fallen from the weight of those crowded upon it. One foot was interposed between the help crowd and eternity! and on that space we, with five or six others.

WHO WOULD BE POPE.

The *Friend of India*, with an affectation we are much afraid we must call it, of leaning to liberal principles, and of keeping himself free from party prejudice, somehow or other is generally found by some singular coincidence, to colour his opinions of the day by the tone prevalent in the Government House in the Barrackpore Park; and an opportunity is rarely lost by our worthy contemporary of disparaging views and acts supposed to be unpalatable there. To no other cause can we attribute his attack on the Whigs yesterday, because the *Whig* Archbishop of Dublin, as he is called, had removed a clergyman from his curacy for belonging to an Evangelical association, considered "fraught with great and emminent danger to the constitution of the Church." And on this individual act of Dr. Whately, done in Sir Robert Peel's dynasty, he exclaims, "Thus we have a fresh indication of the degree of justice and equity which the dissenters have reason to expect from the Whigs" —in exalted forgetfulness that but for the Whig Test Act, every dissenter might by this time, under Tory rule, have been *minus* a pair of ears. But this is not all. The charge against the Whigs is utterly without foundation, not only from the absence of all public evidence, but a friend has communicated to us a passage from a private letter, received by the last Mail, the writer of which *heard* the Archbishop thus express himself: "I know Lord John Russell will not ask my opinion in regard to Irish Church questions." So we hope our contemporary will withdraw the charge of evil Whig influence over the conduct of the Irish Archbishop. At the conclusion of the same article, the *Friend* makes some remarks on the horrible idea of Roman Catholics attending their own Chapels in their "municipal paraphernalia," and of giving Roman Catholic Bishops the title of the Sees to which they might be appointed from Rome, in which case "we should have two Bishops of London, two Bishops of Exeter, and two Archbishops of Canterbury;" and we should like to know why not, and twenty more, so long as each paid for his own. Talk of Roman Catholic bigotry and intolerance, it is a mere joke to what we see and read of occurring among some of other creeds, who would be Popes if they could.—*Englishman.*

IRELAND.

KINSALE—RECEPTION OF FOUR NUNS.

The Convent of the Sisters of Mercy, at Kinsale, was, on Monday, the scene of the most interesting ceremonies that the writer had ever the gratification of witnessing. The reception of pious ladies, who consecrate themselves to God and Religion, produce at all times amongst Catholics, who consider the noble and beneficial results of such devotion, feelings of admiration for their zeal, and of respect for their persons; and, when on the present occasion, four of these ladies, interesting alike from their youth and other superior accomplishments, were to be received into the sacred service of religion, it was no wonder that a great degree of interest should be manifested by all in this locality.

At the request of several of the parishioners, the respected clergymen and the Sisters of Mercy kindly arranged, that the ceremony should be as public as the nature of the accommodation, which the convent could afford, would admit of. With this view, the fine spacious school rooms were furnished with everything necessary to give effect to such an object. A beautiful little altar was erected at one end of the rooms, elegantly decorated, showing the honour due to the place on which the august sacrifice of the Mass was intended to be offered.

Eleven o'clock was the hour appointed to commence the ceremony, but long before that every seat was occupied by Catholics and Protestants, who were desirous alike of being present at it; and in the vicinity of the altar were many members of the most respectable families of both persuations. The Rev. Dr. Murphy, the director of this almost infant, but already flourishing institution (founded by a great and good priest, the late Very Rev. J. F. M'Namara, whom the Almighty took to himself in the midst of his labours and his usefulness), officiated as chief celebrant. In the absence of the venerated Bishop, Right Rev. Dr. Murphy, who was prevented by ill-health from attending, he was efficiently assisted by the Rev. Mr. Cahil and many of the surrounding clergymen, among whom were the Rev. Mr. Hallinan, P.P., the Rev. P. J. O'Sullivan, P.P., the Rev. M. Begley, P.P., the Rev. Mr. Scannell, Bandon; Rev. Mr. Lulem, &c., &c.

The Rev. Dominick Murphy of Cork delivered a most impressive and eloquent discourse, representing in striking colours the vanities and dangers of a worldly life, and contrasting them with the calm, undisturbed repose, which the soul en-

joys in communion with its Maker, within the quiet recesses of a cloister's shelter. The effects produced by the whole were, it is scarcely to be doubted, of a deep, salutary, and lasting character. There were few persons present, who did not depart with heartfelt anxiety for the welfare of this religious community, and who did not appreciate the noble sacrifice which these ladies make of self, in order that they may be able to devote themselves with greater zeal and earnestness to the discharge of their holy duties, and to the diffusion of those innumerable blessings, which they appear destined to confer on society.

Three other Sisters have been received since the commencement of this year. The Community at present numbers 15, and ardently and devotedly do they apply themselves to their high and holy duties of instructing the ignorant, visiting the sick, relieving the destitute, and consoling the afflicted. Such a Convent was much needed in Kinsale, and no one can adequately form an idea of the solid and permanent advantages which this Holy Institute is calculated under God to confer on its Inhabitants, 700 Children are receiving the benefit of a first-rate education. The writer of these lines, having been present at an examination some time since, was astonished at the superior answering of the children in every department. He has no hesitation in saying that there are many children in these schools who may compete in the ordinary branches of female education with those of the first Boarding Schools in the kingdom. It is reported that the religious intend, when the building is completed, to extend these great advantages to the children of the higher classes. If so, great good will be done, as there are amongst the religious, many universally qualified for the undertaking by their varied and extensive attainments as well as accomplishments of the highest order. Long will the Inhabitants of [illegible] town cherish with the deepest veneration and love the memory of the learned and sainted Priest to whom, under God, they owe such inestimable blessings.

The Music and Singing were of a most superior kind, being performed by the religious themselves. The whole proceedings were wound up by a sumptuous *dejeuner*, of which nearly 100 of the friends of the newly-received, and of the Convent partook. If the writer may judge of the feelings of others from his own, the impression produced by this solemn ceremony, which was rendered still more striking by the imposing manner in which it was performed, was of the most salutary nature, and such as neither time nor circumstances can easily efface.

NOVA SCOTIA.

HALIFAX.—ST. PATRICK'S CHURCH.—Several meetings of the monthly collectors for St. Patrick's Church have been held. From the spirit evinced on these occasions, we were delighted to perceive that the Irishmen of Halifax are determind to make this Church in every way worthy of the hallowed and endearing name which it bears.—*The Cross.*

The devotion of Quarant' Ore, the Feast of Corpus Christi, and a Novena in honour of the Sacred Heart, have been lately celebrated with great devotion and solemnity in this place.—*Ibid.*

RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

Names.	Churches.	Ministers.	Members.
Old School Presbyterians,	2,229	1746	204,000
New School Presbyterians,	1,500	1,300	121,000
Other classes Presbyterians,	1,150	700	106,060
Congregationalists,	1,440	1,400	203,100
Dutch Reformed,	280	275	32,900
German Reformed,	750	200	76,000
Evangelical German,	805	360	24,000
Lutherans,	1,150	520	150,204
Episcopal Methodists,	13,820	12,935	1,139,587
Protestant Methodists,	763	1,359	72,000
Reformed Methodists,	435	82	4,110
Wesleyan Methodists,	..	750	25,000
German Methodists,	1,120	538	19,300
Associate Baptists,	7,501	5,444	651,392
Independent Baptists,	250	155	10,000
Anti-Mission Baptists,	1,978	990	68,641
Seventh-Day Baptists,	50	74	5,996
Free-Will Baptists,	1,165	921	61,372
Reformed Baptists,	2,500	1,750	200,000
Other Baptists,	157	126	14,614
Moravians,	25	30	7,200
Swedenborgians, (about)	50	45	6,000
Episcopalians, (about)	1,300	1,350	90,000
Unitarians,	960	1,050	66,000
Mormons, (about)	..	1,400	50,000
Universalists, (about)	600	520	60,000
Jews,	..	..	35,000
Catholics,	675	15,000	2,000,000

The whole Catholic and Jewish population, we presume, is included in the numbers opposite those names respectively: whereas, in most other cases, only the communicants are included, and these constitute but a small portion of the population.—*Protestant Almanac*, 1846.—*Copied from the Christian Advocate.*

THE POPES.—Pius IX. is the third Bishop of the see of Imola raised to the Popedom. The two first were Alexander VII., of the family of the Princes of Chigi, who reigned twelve years, and died in 1667; and Pius VII., whose death took place in 1823. There is found in the history of the Popes who bore the name of Pius—1st the longest pontificate, viz., that of Pius VI., who reigned twenty-four years, and the short one of Pius III., which lasted only twenty-seven days; 2dly, two saints, St. Pius I., a martyr of the second century, and St. Pius V., at the beginning of the sixteenth century, in whose reign occurred one of the most celebrated naval combats of modern times, the battle of Lepanto, gained over the Turks by Don Juan of Austria; 3dly, the most erudite and indefatigable writer of the middle ages, Pius II. (Eneas Sylvius; 4thly, the second instance of a Pope dying prisoner, in the person of Pius VI.; 5thly, the most extraordinary and unprecedented act of power, in the annals of the Church, on the part of the pontifical authority, the concordat of 1801, concluded between Pius VII. and Napolean, which abolished the episcopal sees of the Church of France, notwithstanding the opposition of the tributary bishops. From St. Peter down to Pius IX., are counted among the Popes, five Syrians, fourteen Greeks, two Dalmatians, two Africans, two Sardinians, five Sicilians, one portuguese, two Spaniards, one Dutchman, one Englishman, seven Germans, thirteen Frenchmen, eighty-eight Romans and ninety-one Italians. Among the French Popes is found, in the thirteenth century, the son of a poor cobbler of Troyes, in Champagne, Jacques Pantaleon, who took the name of Urban IV., and instituted the *fete* of

the Holy Sacrament; and at the fourteenth century, the son of a baker, of the county of Foix (now department of the Ariege.) Jacques Fournier, known by the name of Benedict XII. The Popes who reigned more than twenty years are to the number of seven; St. Sylvester, in whose reign was held the first council of Nyceus, in the fourth century; St. Leo the Great in the fifth age, who had the glory of arresting the progress of Atilda; Adrian I. in the eighth century, who introduced in France the Gregorian chant; Alexander III., who laid the first stone of Notre Dame, of Paris, in the twelfth century; Alexander VI., Pius VI., who died a captive at Valence, in France, and Pius VII., author of the Concordats concluded with the different states of Europe and America.—*Presse.*

MORE CONVERSIONS TO CATHOLICITY.

We understand that an entire family consisting of six individuals have, within a few days, been brought within the fold of the Catholic church, through the ministry of the Rev. Mr. Welply, recently attached to the Catholic church of Meath-street. The circumstances under which these conversions occurred seem truly Providential. The reverend gentleman happened to be passing the residence of the family at Phibsboro' at a period when the lady of the house was in need of the consolation of a clergyman. A minister of her then communion had been sent for, but declined to attend for some cause or other. In this extremity the Rev. Mr. Welply, on passing the house, was called upon, and the result has been that the whole of the family have, as we have stated, become converts to Catholicity.—*Freeman.*

MORE CONVERSIONS.—"A Convert," in the *Tablet*, says:—"It is with much pleasure that I have to inform you of the reception into the Church of Christ of the following persons at St. Servan;—Mrs. Major Browne and her daughter; Mrs. Bonsall and her four children, and Mrs. Utting and her three children. Before very long, I trust to be enabled to send you another list."

M. John Morris, a young gentleman of Trinity Colledge, Cambridge, who had just completed his first year at this university, has lately been received into the Roman Catholic Church by Bishop Wareing. This secession, joined with several others which have taken place in the same College within the last six months, has caused so much uneasiness, that stringent measures are, it is said, about to be adopted in order to step any further movement in the same direction.—*Cambridge Advertiser.*

THE GOOD CAUSE PROSPERS.—We learn from India, that twelve hundred native Christians hitherto attached to schism, have submitted to the Right Rev. Dr. Bonnand, Vicar Apostolic of Pondicherry, and have been reconciled to the Church.—*Beacon.*

"THE TEST."

Mr. Penny—a recent convert to the faith, and who surrendered the sure prospects of wealth, ease, and distinction, in obedience to the sacred call of conscience—has published a very interesting little book, called "Faith impossible except in the Catholic Church." We extract a short but powerful passage, throwing a striking light on the motives of the unfortunate persons who, from time to time, have apostatised from their duty to our Holy Mother:—

"It may be safely said, that no person who has ever quitted the Roman communion, has become more pious in consequence, or ever quitted it with any such intention. They have invariably adopted a more easy and self-indulgent kind of religion than what they before followed. They have, to say the very least, got rid of the practice of confession; and thus thrown up something which is in itself painful, while it is a very great check upon sin. They have mostly given up the practice of fasting; clergy who have apostatised have almost always married; in some way or other the strictness of any one who had the least pretensions to it before his apostacy, has deteriorated. It is well worthy of the most thoughtful attention, that those who quit the Roman Catholic community are never those who are touched with sorrow for their sins, and wish to lead a stricter life, but those who are tired of strictness of life. A Catholic penitent becomes on repentance by far more firmly attached to his Church than he was before; when he feels compunction for the past, and wishes to lead a more holy life, he sees in the Church to which he belongs everything which is to be had on earth to promote that end. The probability is that he will meet with a skillful and sympathising spiritual director, to whom he can go and make an humble confession of his sins: and will return from him feeling as if he had disgorged the foul and poisonous matter which had oppressed him. He will feel the confessional a wholesome check upon future sin; and, if he is in a condition to do it, he has the opportunity of entering some religious order, where, free from the cares of the world, and as far as may be free from its temptations, he will seek, in the fellowship of those like-minded with himself, that comfort and strength which is to be derived from their example, and by the union of their prayers. He will, in fact, find every opportunity for the life of sanctity which he desires. It is those who are tired of these things, and of the Catholic mode of life, that head reformations of Catholic doctrines—the Luthers, the Ronges, the Henrys; and, it is those who sympathize with them that are led away by them."

CATHOLIC CHURCH.

SOCIETY OF ST. VINCENT DE PAUL.

THE Members of this noble society, resident in Cork, attend on Sunday, in the Cathedral of this City, at the 10 o'clock mass, which, in compliance with the following extract from a circular of the President-General of the Order, was offered for the repose of the soul of the late Holy Father, Gregory XVI.

Extract from the Circular of the President General of the Society of Saint Vincent de Paul, bearing date Paris 9th June, 1846.

Since I last had the honour to address you, the death of the reigning Pope has spread mourning throughout the Church. This loss, so afflicting to all Catholic hearts, must cause a deeper and more special sorrow to the Members of the Society of Saint Vincent de Paul. Could we ever forget that our Society has been solemnly blessed, encouraged, consolidated, and enriched by the peculiar favors conferred upon it by his Holiness, Gregory XVI. The Council General met yesterday, the 8th June, immediately promulgated a request that all the Conferences should speedily appoint a day, on which they would assist at the celebration of the Holy Sacrifice of the Mass, for the repose of the August and Holy Father who has been just taken away from the great Catholic Family.

NEW ORLEANS.—The Right Rev. Bishop Blanc confirmed 306 persons. The laying of the corner-stone of the new church of St. Joseph took place on the 26th of May.—*Tablet.*

SLIGO.—SISTERS OF MERCY.—We are happy we can say every thing is prepared for the reception of these ladies in Sligo. We will soon have them amongst us, and both the cause of Religion and Charity will be served by their invaluable presence. Much credit is due to the Catholic ladies who have taken this matter up, and it is gratifying to know that their benevolent designs are about to be carried into effect. The contributions already paid in towards the support of the Sisters of Mercy are very liberal, and will fully enable them to carry out the objects of the promoters of the charity.—*Sligo Champion.*

WEXFORD.—Miss Kate Roche and Miss Margaret Devereux have been received into that most useful Order, the Sisters of Mercy, in this town; thus sacrificing kindred, home, and all the pleasures of the world, for the glory of God and the benefit of their fellow-creatures—spiritual and temporal—in this transitory existence. May they have their just reward in the kingdom of eternal glory.—*Wexford Chronicle.*

ROME.

The Rev. Francis Joseph Nicholson, Discalced Carmelite, and late of St. Teresa's Church, Clarendon-street, Dublin, was consecrated on Sunday, the 24th of May last, at Rome by Cardinal Fransoni, and shortly enters upon his functions of Coadjutor to the Archbishop of Corfu. To Dr. Nicholson has been assigned the See of Hieropolis, *in partibus infidelium*, the same as had been assigned to his Grace Dr. Murray, now Catholic Archbishop of Dublin, when he was appointed, in June 1809, Coadjutor to Dr. Troy. His Grace Dr. Nicholson will remain in Rome for two or three weeks to come.—*Freeman.*

AMERICA.

ST. LOUIS.—The Right Rev. Bishop Baron administered the sacrament of Confirmation to 145 persons, *twenty-five of whom were Converts.*—*Catholic News Letter*, May 9.

CANADA.

APPROPRIATION OF CHURCH PROPERTY OF THE JESUITS.—A subject of surpassing interest is now before the Canadian Legislature—the application of the funds that were belonging to the Jesuits at the time of the dissolution of the Order. The Colonial Government of the Province took possession of these funds as vacant, despite the protestations and remonstrances of the Bishops and Catholic clergy; but feeling that it had no right to them, and to save appearances, allowed them to accumulate. The question at issue now is, whether they shall be applied to the purposes of education generally, without distinction of religion, or be confined to the maintenance of Catholic colleges and schools, for which they were originally designed. The Archbishop of Quebec and the Bishop of Montreal, with their Coadjutors, have presented a strong petition on the subject.—*Melanges Religieux.*

THE GATES OF PARADISE.—In the gates of the baptistry of the Florentine Church of Sta. Maria del Fiore, says a correspondent of *The Builder*, we find the finest specimens of metal work that were ever fabricated, and which Michael Angelo said were "worthy to be the gates of Paradise."

NAPOLEON'S ANTIQUITIES.

THE *Allgemeine Zeitung* mentions a curious discovery which was made at the sale of the effects of the late Cardinal Fesch. A chest, containing the school exercises of Napoleon was sold, and has fallen into the hands of a gentleman who has already published some extracts, and given a general account of its contents. The papers are of no greater value than such productions usually are, but it is remarkable that Napoleon should have been desirous of preserving these memorials of his school days, and should have taken the precaution to put them into the hands of his uncle, at the time he became First Consul. What a prize this chest would have been to the English autograph collectors, the people who persecute the Duke of Wellington with notes, in the hope of drawing from him a written answer, that may be carefully preserved among the curiosities upon which they set so hight a value. These Nepoleon papers are said to be curious, from the ambitious spirit which the school boy displays in them. In his fourteenth year, he drew up a constitution for France, and sent it to Necker, then Prime Minister. It ought surely to be published. The young Statesman received no answer from the Minister, and to this has been ascribed the dislike which he always showed to Necker. There are also remarks on the writing of Rousseau and Condorcet, with whose systems Napoleon could not agree at all. But the most remarkable extract which has been made from these papers, is his geographical collections, which end with the words *St. Helena, a small island!*

Here is a singular coincidence for those who love to connect the marvellous with all that concerns great men. Napoleon himself was so decided a fatalist, that had this been brought to his notice when in excile, it would undoubtedly have made a deep impression upon him.—*Englishman.*

A Prompt Measure.—We read in a letter from Berlin of the 20th, published by the *Gazette des Tribuneaux*, "About three years ago Mr. and Mrs. Aston, natives of London, arrived at Berlin with their daughter, then two years old, and soon afterwards fixed their residence here by virtue of a special authorisation from the Minister of Justice. Towards the end of February last, Mr. Aston applied for a divorce from his wife, on the ground of her having for some time openly professed atheism, and he at the same time demanded that the child might be given up to him, in order to prevent its educated in the atheistical principles of the mother. The Tribunal of First Instance of Berlin, after having received from the mouth of Mrs. Aston an avowal that she did not believe in God, pronounced the divorce, and ordered that the child should be given up to the father within a week. This sentence was, upon appeal, confirmed by the Upper Court. Scarcely an hour after the confirmation of the Judgment, Mrs. Aston received an order from the director of police to quit Berlin in two days, and the Prussian territory within a week. She appealed to the king, but received for reply that there was no ground for modifying this order; and she left Berlin for Strasburg.'

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 19, 1846. [VOL. XI.

CONVERSIONS TO THE CATHOLIC FAITH.

Within the last few months we have had the pleasure, on several occasions, of noticing the conversion of Hindoos and Musulmans to the Catholic Faith. In this regard a new era appears to have commenced with the current year. The exertions of a few individuals to gain souls to the light of Faith from the darkness of heathenism, has been already so far blessed with success, and the propects of farther accessions are so cheering, that an Association has been organized, the object of which is to promote the good work which has been so happily commenced.

A meeting was held on Monday last at the School Hall attached to the chapel of St. Xavier, Bow-bazar, which was presided over by Dr. Rabascall our new Vicar General. Count John Lackersteen, and several other respectable members of the Catholic Community being present.

We subjoin a brief account of the proceedings of the meeting, which will speak for themselves; and we heartily wish the Association every success in its pious and laudable endeavours to diffuse the truths of Christianity in this Heathen Land.

THE CATHOLIC NATIVE CONVERT ASSOCIATION.

UNDER THE PATRONAGE OF ST. FRANCIS XAVIER.

Preliminary Remarks.

Almighty God having of late abundantly blessed the humble exertions of a few individuals, who have laboured under the guidance of the Very Rev. Dr. Rabascall, V. G. B. to add to the one fold of the one Shepherd, it has become necessary to form a well organized Society for the purpose of carrying on the good work which has been so happily commenced. It was therefore proposed to convene, a preliminary meeting to discuss certain fundamental rules, drawn up by those who have already laboured in the cause, and acquired some experience in the practical working of the system.

The meeting was accordingly held at 7 P. M. on Monday, the 14th September 1846, at the School Hall attached to the Chapel of St. Xavier, Bow-bazar.

The Very Rev. Dr. Rabascall, V. G. B. in the Chair.

The following Resolutions were unanimously passed by the meeting.

1st. That a Society be established in this City, to be denominated the Catholic Native Convert Association.

2nd. That the object of this Association be to aid, by all lawful means, in the conversion of those who are out of the pale of the Catholic Church, and to afford them such advice, instruction, and protection, as will tend, to strengthen their faith, secure them against present want, and afford them the means of providing for their own subsistence.

3rd. That all Catholics, Adults as well as minors, (the latter with the approbation of their parents) be eligible to become members of this Association.

4th. That in all its operations this Association act under the sanction of the Vicar Apostolic of Bengal.

5th. That the practical details of operation be conducted by a Committee consisting of 7 Members, to be annually elected at a General meeting of the Association, and that the Committee have power to add to their number.

6th. That the meetings of the Association, unless any emergency arise, be held twice a year, and those of the Committee, once a Month.

7th. That members of the Association be at liberty to introduce their friends as visitors, at the half yearly meetings.

8th. That at the monthly meetings of the Committee, the members of the Association be at liberty to attend and to offer any sugges-

tions they may have to make, connected with the well being of the Association; but that the Committee have full power to accept or reject the suggestions.

9th. That the majority of votes of the members present at a meeting of the Association, or of the Committee, be sufficient to decide any question, or carry out any resolution; subject however to the sanction of the V. A. of Bengal.

10th. That in all cases of equality of votes the Chairman have a casting vote.

11th. That the election of members of the Committee take place annually, and be effected by means of written votes.

12th. That His Grace the Most Rev. the Archbishop of Edessa and Vicar Apostolic of Bengal, be solicited to become the patron of this Association.

13th. That the Vicar General of Bengal be ex-officio, the permanent President and Chairman of the Association, as well as of the Committee.

14th. That a Secretary and a Treasurer be annually elected from the Committee, at the annual General meeting of the Association.

15th. That in order to secure permanent means for defraying the requisite expences of the Association, each member contribute *two annas monthly*:—any further donation will be thankfully received.

16th. That it be optional with the members of the Association, to pay the Subscription in advance, quarterly, half yearly, or yearly.

17th. That no expenditure be incurred on account of the association except through the Treasurer, who is to submit to the committee of management, at their monthly meetings, the bills for such expenditure.

18th. That the Treasurer be requested to keep a regular account of the collections and disbursments, and the Secretary a brief account of its proceedings, and that both be submitted for the approval of the half yearly general meetings.

The very Rev. the President informed the Meeting that, he had submitted the plan of this Association for the approval of His Grace, the Archbishop Vicar Apostolic, and that that prelate had, not only approved of it, and taken a lively interest in the formation of the Association, but had likewise expressed his wish to obtain from the Holy See a Plenary Indulgence for those members of this Association who would comply monthly with the following conditions, viz.

1. That the members of the Catholic Native Convert Association faithfully confess their sins, with sincere repentance, to a priest approved of by the Vicar Apostolic of Bengal, and worthily receive the Holy Communion, at the High Mass, which will be offered up once a month, to invoke the blessing of Almighty God on the efforts of this Association.

2. That the members devoutly recite each day the prayer of St. Francis Xavier for the conversion of infidels; and that on the day of communion, they offer up prayers for the whole state of Christ's Church, and specially for the conversion of this country.

3. That they be in readiness of mind to promote by all lawful means the objects which this Association has in view.

NOTE.—Should any Members of this Association be prevented, by any lawful cause, from complying with the foregoing conditions, on the day of the Monthly High Mass, he can gain the indulgence by doing so within eight days after that solemnity.

The Very Rev. the President stated that it was the wish of His Grace that this Association be placed under the special patronage of St. Francis Xavier the Apostle of India. He likewise informed the meeting that the prayers alluded to in the foregoing rules, would be forthwith prepared and printed in English and Bengali, for the use of the Members of this Association, and that High Mass would be celebrated in this Chapel (of St. Francis Xavier, Bow Bazar,) on the first Saturday in every month.

A Book was then handed round, for the signatures of those who were willing to become Members of the Association, when all who were present, gave their signatures.

The Catholic Native Convert Association was forthwith formed.

A statement, exhibiting the names and other information regarding the 21 Converts, who had joined the Church during the current year, was placed before the meeting, and afforded satisfaction. It was also stated, that upwards of 10 persons were under instruction, at present, and would soon be prepared for admission into the one fold of the one shepherd.

The Very Rev. the President then proposed that the following gentlemen be appointed office bearers of the Association viz:—

Members of the Committee.

Chevalier C. R. Lackersteen.
M. DeSouza, Esq.
J. Rostan, Esq.
H. M. Smith, Esq.
D. John, Esq.
P. S. D'Rozario, Esq. *Treasurer.*
M. Crow, Esq. *Secretary.*

Carried Unanimously.

The Meeting was then disolved, a Vote of thanks having been given to the Chairman.

RECORDS OF THE CHURCH.

Tertullian's account of the Rule of Faith.

(*Continued from Page* 144.)

By the "*Rule* of Faith" is sometimes meant the *canon*, or document containing the faith, (*e. g.* Scripture, or *ascertained* Apostolical tradition,) sometimes the collection of articles of faith, as in a confession, or, (as it is sometimes called) the *Summa Fidei*. In the former sense of course the Rule is the *authority*, in the latter it is the very doctrine to be proved. Tertullian uses the word in both senses in this treatise

"Christ Jesus our Lord—whatever is His nature, (so to express myself) whatever is that God who is His Father, in whatever way He is God and man, whatever His doctrine, whatever His reward—certainly declared all this, Himself, during His sojourn on earth, His present and pre-existent nature, His Father's will which He was fulfilling, His commands to man; declared it either openly to the people, or apart to His disciples, of whom He had especially selected twelve, as His companions, and the destined teachers of the nations. Accordingly on His departure to His Father, after His resurrection, He gave them their commission, (*i. e.* the eleven, for one had fallen away,) and bade them, Go teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. They then without delay, Apostles as they were called, or Missionaries, chose a twelfth by lot, according to the direction of the prophetic Psalm; and when they had been visited by the promised Spirit of miracles and tongues, first preached faith in Jesus Christ, and founded Churches throughout Judea; next went forward into the wide world, publishing the same doctrine to the Gentiles, and establishing Churches in every city. From these in turn the faith has been, and still is, propagated continually for the creation of new Churches, which, as well as the first founded, are called Apostolic, as being the offspring of those which were really such. Every family must be referred to its first original: therefore these Churches, many though they be and flourishing, yet, are but one, that one original which the Apostles established, and from which they all spring. So they are all original, and all Apostolic, all being one. That oneness is evidenced by their loving intercommunion, and the name of brotherhood, and the interchange of hospitality; and these common rights are secured solely by their unanimous tradition of one and the same sacred covenant.

From this point, therefore, we begin our plea against all who preach a new doctrine. If the Lord Jesus Christ sent the Apostles to preach, it follows that no other preachers are to be received, but those whom Christ appointed, because "no one knoweth the Father but the son, and he to whom the Son hath revealed Him." And it seems that the Son hath revealed Him to no others than the Apostles, whom He sent to preach that doctrine, of course, which He revealed to them. But what they preached, that is what Christ revealed to them, I shall here also plead should be proved in no other way than by means of those same Churches which the Apostles themselves founded, by preaching to them, as well as by word of mouth, afterwards by Epistles. If these things are so, it follows immediately that all doctrine that agrees with those Apostolical Churches, the depositories and sources of faith, is to be reckoned for truth, preserving as they doubtless do, what they received from the Apostles, the Apostles from Christ, Christ from God. But that every other doctrine is to be presumed false, that savours of contradiction to the truth of the Churches, and of the Apostles and of Christ, and of God.

It only remains then to prove, whether this our doctrine, the rule of which we have given above, is to be considered of Apostolic tradition; and from this very fact, whether the rest come not of falsehood. Now our very intercommunion with the Apostolical Churches, which is matter of fact, is an evidence that our doctrine does not differ from theirs. This is the witness of the truth."

To get rid of the above plain argument, the Separatists used to urge that the Apostles had a private doctrine over and above that which they taught in open Church; or, again, that they were not fully instructed in Christian truth. alleging, (*e. g.*, St. Peter's error in *conduct* at Antioch, &c.) The following passage is an answer to the former of these suppositions.

"Sometimes they maintain, not that the Apostles were ignorant or discordant in their preaching, but with a wildness, that they did not reveal all things to all: for that they entrusted some truths openly to all, but some secretly to a few. Now St. Paul uses this expression to Timothy: "O Timothy, keep that which is committed to thee;" and again, "Keep the good things committed to thee." What is this thing committed, so proper to be assigned to some different doctrine? Is it of that declaration, of which he says, "This charge I entrust with thee, son Timothy?" Also of that precept of which he says, "I charge thee before God, who giveth life to all things, and Jesus Christ, who witnessed before Pontius Pilate, a good confession, that thou keep the precept." But what precept, and what charge? It will be understood from what is written

before and after, that there is not any thing secretly pointed out by this expression relating to mere abstruse doctrine, but that rather a charge is given concerning not admitting any besides that which he had heard from himself, and I think openly. He says, "Before many witnesses." Who these many witnesses were, supposing they do not choose to understand *the Church*, makes no difference; since nothing can have been secret that was brought out before many witnesses. As to his admonishing him to "commit these things to faithful men, who are fit to teach others also;" this is not to be interpreted as any proof of some hidden Gospel. For when he says "these things," he says it of those of which he was at present writing; but concerning hidden things, as concerning things not mentioned, and but tacitly understood, he would have said not "these," but "those."

His direction about committing "to faithful men," did not imply a secrecy, but of course care to choose such men for the commission as would preach the Gospel with judgment and discrimination; not casting pearls to swine, or holy things to dogs, as the Lord speaks. Our Lord himself spoke forth openly, without the least hint of any hidden covenant. He himself had ordered that if they had heard any thing in darkness and in secret, they should proclaim it in the light, and on the house-top.

If, then, it is incredible that the Apostles were ignorant of the fulness of the Gospel message, or abstained from publishing it to all in its completeness, let us next see whether, though the Apostles spoke with plainness and fulness, yet the Churches, by their own fault, received otherwise than the Apostles declared. You may find all such means of exciting scruples put forward by heretics. They take hold of the correction of the Churches by the Apostles: "O foolish Galatians, who hath bewitched you?" and, "Ye did well, who hath hindered you?" and the very beginning, "I wonder that ye are so soon departed from Him, who called you into grace, to another Gospel;" of that too written to the Corinthians, that they were yet carnal, who ought to be fed with milk, and not yet fit for meat as they thought they knew something, when as yet they knew nothing, as it ought to be known. But, surely, the *fault found* with the Churches, which is their very objection, is a ground for believing it was *corrected*. Besides, let them also recollect those in whose faith and knowledge and coversation the Apostle rejoices, and gives thanks to God; which be it observed, to this day, share the rights of the one instituted body with those that were then blamed. However, grant all have erred; grant even an Apostle has been so mistaken as to impart his message only to a few; grant that the Holy Spirit has not vouchsafed to lead any Church into the truth though for this cause sent by Christ, and for this cause asked of the Father, that He might be a teacher of the truth; grant that the steward of God, the vicegerent of Christ, has neglected His office, suffering the Churches mean while to understand and to believe otherwise than He himself declared by the Apostles:—is it likely that so many and so large Churches should have run by mistake into one belief! Different courses have different issues: the teaching of the Churches must have varied in their form: but what we find the same throughout many, is not a mistake, but a tradition. Let a man then be bold, and say, that they erred who first delivered it. But, however the error arose, I suppose it reigned, as long as heresies were unknown. Truth awaited her release by some Marcionites and Valentinians; meanwhile the Gospel was preached amiss, so many thousands were baptised amiss, so many works of faith were done amiss, so many miracles, so many spiritual gifts were wrought amiss, so many priesthoods, so many ministries discharged amiss; finally, so many martyrdoms crowned amiss. Or, if not altogether amiss, and in vain, what a thing is it, that the cause of God should be in progress before it was known of what God?—that there should have been Christians before Christ was found?—heresy before true doctrine? Nay, but in all things the truth precedes the image, the likeness comes after reality; but it is absurd enough to suppose heresey to have come first in that teaching, even because it is that same teaching which foretold that there should be heresies. It was written to a Church holding that doctrine; yea, the doctrine itself writes to its Church; "And if an angel from heaven preach another Gospel to you, beside that we have preached, let him be accursed."

He next proceeds to show more fully that Apostolicity is the test of truth.

"But if any heresies dare to place themselves in the Apostolic age, that they may seem therefore to have been delivered by the Apostles, because they existed under the Apostles; we may say, Let them then show the rise of their Churches, let them enroll the line of their Bishops, so running down by succession from the beginning, that their first Bishop may have had for his authority and predecessor some one of the Apostles, or such Apostolic men as continued to hold with the Apostles. For in this manner the Apostolic Churches deduce their lines; as the Church of the Smyrnæans produces Polycarp, appointed by John; as that of the Romans, Clement,

in like manner ordained by Peter; and as the others, in like manner, point to those who were appointed as Bishops by the Apostles, to deliver down for them the Apostolic seed. Let the heretics forge any such records. For what is unlawful for them, after blasphemy? But though they should have forget them they will gain nothing. For their doctrine itself, compared with that of the Apostles, will declare by its own diversity and contrariety, that it has neither any Apostle nor any Apostolic man for its author: because as the Apostles would not have taught different things among themselves, so neither would the Apostolic men have put forth things contradictory to the Apostles, excepting such men as revolted from the Apostles, and preached otherwise. This is the challenge they will receive from those Churches, which though they can show none of the Apostles, or Apostolic men, for their authority, as being much later, those even that are rising every day; yet conspiring in the same faith, are held no less Apostolical on account of their kindred doctrine. Thus let all heresies, challenged by our Churches to either trial, prove themselves Apostolic in whatever way they think right. However they are not so, nor can prove themselves what they are not, nor are they received into peace and communion by Churches in any sense Apostolical; forasmuch as for the difference of their faith, they are in no wise Apostolic.

Let all heresies, challenged and convicted by us on these terms, (whether such as are later than, or contemporary with the Apostles, so that they differ from them; whether generally or specially marked by them, so that they have been condemned beforehand by them,) dare to offer in answer any similar plea against our system. For if they deny the truth of it, they ought to convict it of heresy, by the same method by which themselves are convicted; and to show at the same time where that truth is to be sought, which is now sufficiently proved not to be with them. That which we maintain is not later: nay, it is before all others. This will be the testimony to the truth, as every where having the precedence in time. What, in fact, is not condemned, nay, is defended by the Apostles, this carries proof of its being theirs. For what they do not condemn, who condemn every alien system, they shew to be their own, and therefore, ever maintain.

Come, now, you that wish to turn this restlessness to profit in the search after salvation; run over the Apostolic Churches, in which the very chairs of the Apostles still hold place of honor; in which the very letters they wrote are recited, echoing the voice and imaging the the person of each of them. Is Achaia nearest to you? You have Corinth. If you are not far from Macedonia, you have Philipppi, you have the Thessalonians. If you can reach Asia, you have Ephesus. But if you are in the neighborhood of Italy, you have Rome, whence we also draw our own authority. How happy is that Church! where the Apostles poured forth their whole doctrine together with their blood; where Peter is likened in suffering to the Lord; where Paul is crowned with an end like the Baptist's; where the Apostle John, having been plunged in heated oil and suffered nothing, was banished to his island. Let us see what this Church has learned, what she has taught, what tokens she has sent of doctrine to the African Churches. She knows One God, the Creator of the universe, and Christ Jesus of the Virgin Mary, the Son of the Creator, and the resurrection of the flesh; she unites the Law and the Prophets with the Evangelical and Apostolical writings, and thence brings her faith. This she signs with water, clothes with the Holy Spirit, feeds with the Eucharist, encourages martyrdom, and therefore will acknowledge no one who opposes it. This is the teaching I say not now which foretold future heresies, but out of which heresies have arisen, though they ceased to be scions of it from the time that they opposed it. Even from the kernel of the mild, rich, and serviceable olive, a harsh wild olive springs; even from the seed of the most delicious and sweetest fig, a wayward and barren fig tree arises, Thus, also, heresies are from us, not of us, degenerate from the stock of truth, and running into weeds of falsehood.

LOODIANAII.

To the Editor of the Catholic Herald.

The true Spirit of Prophecy continued in the Catholic Church: a strong proof that God is in, and with this Church.

Dear Mr. Editor,—In my journey to Lahore last July, I exhorted some of the Catholics as I do wherever I go, to Subscribe to your good paper. I would in fact, wish to see it in the hands of all the Catholics of India; and I am confident that the perusal of it would prove highly pleasant and useful to all.

There are doubtless some individuals among your readers, who forgetting both what a writer owes to himself and the rules of Criticism, have boldly said, that the events such as are related in the letters of the Abbé Joseph Caffarel are not true; but can they forget that I in the first places, speak in the presence of the Lord; 2ndly that I would not, for all the goods of the world, lose my time in relating falsehoods; and 3rdly that those very

letters being read in France, in the country alluded to; I would expose my reputation and the esteem of my friends there? But if in spite of these reflections any one should entertain the least doubt about the truth of the events in question, let him speak; and I will procure the signature of thousands of eye —witnesses. And if this done, he would still persist in his denial of the facts, I would then tell him to go, and consecrate some leisure time to learn the rules of criticism upon which is grounded the veracity even of the Evangelical facts, and then he will have no difficulty in believing the events which I relate.

This being premised; I will come to new persons, and new facts calculated also to edify good Catholics and convince unbelievers. I went to Briancon in 1833, there, I had among my penitents' the widow spoken of in my letters of the 13th June, and the 24th July, and a country girl who made great progress in the path of virtue, through daily meditations and pious exercises.

But in 1839, my Bishop having sent me to Lyons for the purpose of establishing a Mission in his own diocese; and as I remained sometime both at Lyons, and in the country of the lamented Father Francis, from whence I went back to Briancon; I found that young girl very much relaxed in her devotion, for she had entirely abandoned the excellent exercise of meditation. Notwithstanding she was eager to recommence and repair the lost time. In the interim, great disorders took place in her family, and it became the scandal of the whole village in which the girl lived. This poor child daily shed-tears upon these evils; and for all, in return, she experienced but repeated contradictions, and false accusations in the house.

She bore the whole with admirable patience. Her only consolation was on a Sunday at the foot of the altar, to receive her divine Redeemer. She often said like St. Francis Xavier, "the greatest punishment, or privation for me is in being prevented from hearing. Mass, and receiving the holy communion." It was precisely that privation that her father pretended to impose upon her. This man, on many occasions came to me saying, "Rev. Sir, I beg you will not admit my girl so often to communion." Why? said I,—Is she disobedient to you, troublesome in the house, or do you remark in her some other notable defects which may justify your demand? "Oh! no said he, I am on the contrary, very well satisfied with her, but I like not her devotion. She is too pious, goes too often to communion, and that displeases me." My reply was then. The day will come when you will see the treasure you have in your house, go in peace; and since your daughter is so good as you say; let her unite herself with her divine Redeemer, &c. &c.

In fine the father and I parted good friends. But the next Sundays, in order to prevent his daughter from going to communion, he sent her, at 3 or 4 o'Clock in the morning, sometimes to reap the corn, and at other times to water the meadows, &c., telling her that when she had done these things, she might go to the last mass, which was at 11 o'Clock. The poor girl always instantly obeyed, although she was very sorry for being obliged, to work on Sundays, and to be deprived of the Blessed Eucharist. In the mean time she continued to pour forth the most fervent prayers for the conversion of her father and family. Behold!' how God rewarded such heroic virtue. Oh! how often she retured from the fields telling her father that the work was done, and begging of him permission to go to church. "How? Answers the father, have you in half an hour's time completed a work that required 7 or 8 hours of hard labour." She then replied "Papa, I say not that I have done it in so short a time, but I have found it done and perfectly well done: come and see, or send one of my brothers to verify the fact." The incredulous father and the scandalous children could not at times refrain from tears, when being on the spot, they witnessed the prodigies operated in favor of their persecuted sister—notwithstanding this, their hearts were too hard to be converted, and the poor girl never ceased to pray for them. In fact, one day she came to me and said: "Father I am exceedingly happy; God has assured me, that after two month's time my papa and my whole family will be entirely converted, and that on such a day I will have the pleasure of seeing them all at the Holy Communion. True it was, for after two months, that family was entirely changed and all the members thereof approached the holy banquet on the very day predicted. It was after his conversion, that the father spoke to me about the prodigies operated in the fields in favor of his daughter, adding, that it was at the sight of so wonderful a protection, that himself and family were first impressed and induced to return to their spiritual duty. I will now pass over many interesting details about this extraordinary girl, and I will instantly begin to relate what she saw and told me at my departure from France. It was in December 1841, that I intended to leave France, in Company with some of the religious ladies at Agra, and at this time she was utterly ignorant of my intentions. One morning she came to me quite affrighted, saying "Father comfort me if you please, for this morn-

ing after having awakened, I applied myself to some pious reflections; but in the interim I appeared to have suddenly seen a vision which terrified me much. It was as follows, "I have seen a procession of 6 or 7 persons, all clothed in black, and a cross borne by the principal of them. They were walking quietly across dense clouds intercepted by as many rays of the sun as there were persons. These rays fell perpendicularly upon each of them and they were going into a very distant country, where upon their arrival, the clouds disappeared; and the country was filled with an extraordinary light. Tell me father, if you please, what this vision signifies, for I am afraid of some calamity taking place in my family." Though I from the first moment distinctly perceived the signification of this vision, yet I concealed it from her, assuring her that nothing ill would take place in her family.

Towards the end of December, I clearly spoke to her of my intended departure, and recommended myself to her prayers, but put aside all the other details. On the 6th of January, 1842, when I was about for Lyons to start to take the religious ladies, she came to me, after Mass, and after having received the blessed Eucharist, and said "Farewell Father, go, it is the will of God, Jesus Christ has said to me just now, that you and the religious ladies will be very sick in their turn on the way, that your journey shall be a very long one, and that you shall have to encounter many tempests, famine and other trials, but go with confidence, for he says, that after all this, you will all reach Agra, and enjoy there brilliant success," Lo! What a conformity between the vision related above and this present prophecy! It now remains to see, if this so clear a prophecy has been accomplished.

The first trial was sickness. We were all very sick, and some dangerously so, on the Red Sea, at Bombay, on the Indian Ocean, at Chandernagore, and at Allahabad. The 2nd was the length of the journey. We were nine months coming out, nothwithstanding all the precautions that were taken for a quicker arrival. The 3rd was famine, which we endured for 22 days on the Red Sea. The 4th tempests. We were 42 days on the Red Sea, besides 3 days it took us to go out of the Port of Bombay, and 2 days stay at the entrance of the Ganges. The 5th our arrival at Agra. It took place on the 11th November, 1842. Now before I will say anything farther about our brilliant success at Agra; I will speak of three letters which I received at Agra from my successor in the Parish I left in France, and of course the confessor of the girl in question, In the first place he complains, why, I did not. before my departure, inform him of this extraordinary person, who, says he, among other signs of the wonderful merits which he has noticed in her, what strikes him, the most is, her foretelling the conversion of his own father. This gentleman of Eymar, was a rich citizen of Briançon, and an architect by profession. He had hereby acquired an immense fortune, and was the possessor of many beautiful houses in the city. Probity, honesty, and good conduct towards his family, friends, and relatives were his only virtues; but the love of money had extinguished in him almost all feeling of religion, and even, on Sundays he had no time to attend Divine Service. The priest therefore recommended the conversion of his irreligious father to the prayers of this penitent female. This is what he says in his first letter, where he adds: "Some days after, she said to me; your father shall be entirely converted after 3 months from this day: but behold in what awful circumstances: he will fall down into the street, from the top of one of his houses, and the consequence will be, that his thighs will be broken, which will cause his being laid up in bed where he will die after a long and excruciating sickness." In the second letter dated Briançon, 1843, my successor says,—"Dear Rev Friend. It grieves me deeply to inform you, that after the expiration of three months, my poor father being one day on the top of a house directing his workmen, had fallen down into the street, and his thighs totally fractured, he is now suffering excruciating pains in his bed!!! All this as you know, had been clearly foretold by that girl, and what shows that the conversion of my poor father was according to the same prediction attached to this deplorable accident is this. On that very day I was in the town conversing with some other priests, when notice was brought to me, of the fall of my father. I instantly ran to the house where my father was already brought, and his first words to me were these, 'my son I wish to make my confession just now,' well Papa, replied I, shedding tears in torrents, what priest of the city do you wish to have? His reply was,' none other but you, my dear son, "I then said; I am afraid you cannot be so free with me, as you would be with another priest. No, my dear son, replied he, sit down and hear me yourself, for in this moment, I look upon you merely as a minister of God, and I feel confident in making to you my general confession." Such a lively faith in my father overcame me. I heard his confession, gave him the Blessed Sacrament, and in another letter I will relate to you the details of his sickness, farewell, &c."

The third letter was as follows:—

"Dear Rev. Friend,—My poor father is

dead! please, pray for the repose of his soul'! but what is very remarkable, that all has happened according to the prediction of the girl; for, from the first moment of the fatal accident; my father became literally another man, and his confession to me was accompanied with many tears of repentance. He thought no more of the goods of this world, and spoke of nothing but God, during the whole time of his sickness, and for nearly three months, he daily recited the seven penitential psalms; and the office of the Blessed Virgin Mary. During his fatal illness he often received the holy communion, with such devotion, that one would have thought he had cultivated his heart from his infancy; and in fine after having received all the rites of the holy Church, he died a most happy death—Farewell, &c."

Now as this letter is so long, I am obliged, dear Mr Editor, to reserve for another time the full demonstration of the complete fulfilment of the prophecy, viz: the great light at Agra, or the brilliant success promised by the girl in question. If she or the respectable widow of the same town in France should one day read of what I have written of them, let them remember that the gifts of God, are to be kept and increased by humility, mortification, obedience, purity of intention in all things, (the glory of God above all) universal charity, patience, and constant union with their Divine Redeemer. Let them join to those virtues frequent and fervent communions, with the most lively desire of identifying themselves with that divine spouse of their souls, and then there is no danger, that what I have said might inspire them with the destruction of all good—pride!

I remain,
Dear Mr. Editor,
Your's sincerely,
L'Abbe Josh. Caffarell.

Loodianah, 27th August, 1846.

PAY SCHOOL PAROCHIAL HOUSE MOORGYHUTTA.

The annual examinations of the Catholic Cathedral Pay and Free Schools, at the Catholic Cathedral and Bow Bazar took place on the 9th and 10th inst.

The facility and promptness with which the Pupils answered in their respective classes was highly gratifying to the clergymen who examined them, and reflect great credit on their respective teachers.

The following Pupils received Premiums in the different classes.

The distribution of Premiums took place on the 14th inst. at which the Archbishop presided, Each Pupil receiving from the hands of His Grace the premium awarded to him.

After the distribution of Premiums, His Grace inculcated on the Pupils the necessity of their paying due respect to their parents, and diligently and punctually attending to their religious duties. He also exhorted them not to spend the vacation in idleness and folly, but to study the duties which they respectively owed to God and their neighbour, that they might in time become useful members of Society and an ornament to religion.

His Grace concluded by imparting to them his Pastoral benediction.

CATHOLIC CATHEDRAL PAY SCHOOL.

1st Class.

Catechism, Spelling, Grammer, Geography, Sacred History, Reading, Arithmetic, Writing,	*1st Prize.* William, Fegredo, *2nd Prize.* E. R. DeCruz, *3rd Prize.* George Fegredo,

2nd Class

Spelling, Catechism, Reading, Writing. Arithmetic,	*1st Prize.* Joseph Walker, *2nd Prize.* Patrick Carew,

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CATHEDRAL FREE SCHOOL.

1st Class.

Grammer, Catechism, History Sacred and Profane, Geography, Arithmetic, Reading, Writing,	*1st Prize.* John Lewis, *2nd Prize.* William Salvadore, *3rd Prize.* Raphael Belletty,

2nd Class.

Grammer, Catechism, Sacred History, Geography, Arithmetic, Reading, Spelling, Writing,	*1st Prize.* Francis Rebello, *2nd Prize.* John Sealy,

3rd Class.

Grammer, Catechism, Geography, Reading, Spelling, Arithmetic, Writing,	*1st Prize.* John Baptist, *2nd Prize.* William Clement,

4th Class.

Catechism, Spelling, Reading, Arithmetic, Writing,	*1st Prize.* Samuel Rodrigues, *2nd Prize.* Anthony DeSylva,

5th Class.

Catechism, Spelling, Reading, Arithmetic, Writing, — *1st Prize.* Francis William,

BOW BAZAR SCHOOL.

1st Class.

Catechism, Grammer, Geography, Arithmetic, Reading, — *1st Prize.* A. F. Gomes, *2nd Prize.* C. Demossa,

2nd Class.

Cathechism, Grammer, Geography, Arithmetic, Reading, — *1st Prize.* H. F. Deefholts,

3rd Class.

Catechism, Reading, Spelling, Arithmetic, — *1st Prize.* F. Martin,

FOREIGN MISSIONS OF PARIS.

We have received a communication to the effect that the Sacred Congregation incompliance with the request of the Right Rev. Dr. Borghi, has dismembered the provinces of Thibet from the Agra Mission, and confided them to the zealous priests of the *Missions Etrangéres de Paris.* A new Bishop has been already appointed for that Mission, which henceforth will be called the Apostolic Vicariate of Lassa. The said priests will also form New Missionary Establishments in the Himalaya Mountains.

BENGAL CATHOLIC ORPHANAGE.

Mrs. Lane, ...	Rs.	20	0

SUBSCRIPTION FOR ST. PATRICK'S CHURCH AGRA CANTONMENTS.

Col. Deare, ...	Co.'s Rs.	30	0
Capt. H. Fitz-Simon, ...		50	0
Lieut. W. L. Halliday, ...		50	0
Company No. 1. H. M's. 21st Fusil.		116	4
Ditto 2. Ditto, ...		154	0
Ditto 3. Ditto, ...		44	8
Ditto 4. Ditto, ...		79	2
Ditto 6. Ditto, ...		61	0
Ditto 7. Ditto, ...		87	12
Ditto 8. Ditto, ...		121	8
Ditto 9. Ditto, ...		71	8
Ditto 10. Ditto, ...		53	8
Sergt Maj. Horan, ...		10	0
Q. M. Sergt. Killeen, ...		50	0
Staff Sergt. Barker, from Gualior, ...		15	0
W. Roy, Esq.	Rs.	15	0
Collections in the Agra Church, ...		51	0
Artillery, ...		35	0

N. B.—Eight thousand Rs. are still required for the completion of the said building, any donation for it shall be kindly received by the Catholic Clergymen of the Agra Mission.

Selections.

THE ORPHAN GIRL'S WEDDING DAY.

BY MRS. CHARLTON.

God's blessing rest upon thy head, fair bride,
And thy young husband kneeling at thy side,
May his affection through long future years
Console thee for thy childhood's early tears!

Thy lot hath been the saddest one of earth!
The golden day, which shone upon thy birth,
Consign'd thy mother to a lonely tomb.
The same year brought thy father's hour of doom.

He left thy cradle for the battle field,
Imploring God thy infancy to shield;
He left his only child,—alas! to gain
A name amongst Britannia's heaps of slain.

He perished mid the dreary Afghan snows,
When a Moslem war-cry o'er the mountains rose,
And the expiring soldier's latest pray'r
Gave his child to Jehovah's watchful care.

Then holy nuns, from Erin's verdant isle,
Received thee in their convent's hallow'd pile,
To calm thy sorrows—chase away thy tears,
And guard thee in thy blooming early years.

A new life now awaits thee, fair young bride,
And may the faith, in which thy father died,
Ever in future shine upon thy home,
Whitherso'er thy footsteps henceforth roam.

CHRISTIANITY, THE TRUE SOURCE OF CIVILIZATION—ITS SALUTARY INFLUENCE UPON THE ARTS.

FROM THE IRISH ADVOCATE.

As the Church of Christ was established for the instruction of mankind throughout every age, in truth and holiness, it is admirably adapted to the ever shifting scenes of the moral world, and stands ready to repel the attacks of impiety and error, under whatever shape they may appear. The Church and the world constitute two societies so distant and are governed by such opposite principles and maxims, that the enlightened Christian should be prepared to find them in constant warfare, with this consoling assurance, that the church, like the burning bush seen by Moses, in the plains of Midian, may be encompassed with flames, but will never be consumed.

Infidelity is the poisonous fruit of an irreligious mind, employed not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians. It has passed through various stages, each distinguished by higher gradations of impiety; for when men shut their eyes to the full lights of heaven, it is wisely ordained, that their errors shall multiply at every step, untill their extrava-

gance confutes itself, and the chief of their principles work out its own antidote. Hence the varying forms which infidelity has put on, the proteuslike facility with which its motions vary, should keep *us* in a state of activity, to face it in its changes, and so be able to quell it in all its fantastic apparitions.—Thus, while in the eighteenth century the aristocracy of talent was employed in recommending, to the more polished classes of the community, their refined and infamous principles; at a later period, infidelity grew condescending, and ventured to challenge the suffrages of the people and sought to draw the Masses to its standard. It was blushingly boasted, that the system of infidelity was more generous and philanthrophic than Christianity, and that it be but needed to be tried to affect an immense accession to human happiness. The sciences, it was openly maintained, could make no progress, while shackled by the bigotted restriction of religion, and the very Arts were debased unless they had disdained her salutary dominion. One nation in particular, retaining little of religion but its profession, lent a favourable ear to these impious pretensions, and God in the plentitude of his wisdom permitted the trial to be made. Then it was than the human understanding, seduced from its natural allegiance, threw off all show of reverence to the spiritual and moral impulse of the soul; and in the cabinet, laboratory, and dissecting-room was busied in schemes of infamy and irreligion. Revelation underwent a total eclipse. A cold, selfish, debasing system, misnamed philosophy, supplanted the eternal principles of love and justice. A philosopher, whose duties were to be rendered into agreeable sensations. supplied the ethics of Christianity; and the very products of destruction, the "*cadavera rerum*"—were gladly exchanged for that all was sacred and conservative in antiquity. Christianity was an imposture, and the Scriptures were a forgery, and God's worship was a superstition, and hell was a fable, even as heaven was but a dream; and as this life was without a providence, it was logically inferred, that all hopes of immortality should lie quenched in the tomb! As the process, such the result;—a heartless frivolity alternating with a sentementality still more heartless; an ignorant contempt of antiquity; a total neglect of moral self-discipline; a deadening of the religious sense, even in the less reflecting forms of natural piety, and a scornful reprobation of all consolations and secret refreshings from above—"*Homo cum in honore esset non intellexit; comparatus est jumentis insipientibus, et similis factus est illis.*"

But he who set boundaries to the billows of the deep, arrested with potent hand the desolating progress of hell's unchained furies. Impiety and error had reached their apogee. The great principles of Christianity are too deeply rooted in the human heart to be totally eradicted. Like the works of nature which exhibit at first view, in equivocal terms, the impress of the eternal arist, yet improve on closer examination; even so religion, the more it is investigated, the more the wisdom of its economy, in its exquisite adaptation to the wants of man, becomes conspicuous. A salutary reaction proved that the seeds of religion had not perished—they lay sleeping beneath the clods awaiting the dews and heats of heaven. At the announcement of the consoling truths of revelation, the soul awakens and starts up, like an exile in a far distant land at the unexpected sounds of his native language, when after long years of absence, and almost of oblivion, he is suddenly addressed in his own mother tongue. He weeps for joy, and embraces the speaker as his brother. It is with whole nations, as with individuals. The informing spirit came first from the very citidal of error. Witness Germany, France, and England, that reject to-day with scorn, the debasing principles of Spinosa and Kant, of Voltaire and Diderot, of Hume and Bollingbroke! Whence this happy organisation of the Church of Christ, which ever grows and expands in vigour amidst the decay of all sublunary things? Was it a tree transplanted from paradise, with all its branches in full fruitage? Was it sown in sunshine? Was it in vernal breezes and gentle rains that it fixed its roots and grew and strengthened? Let history answer these questions. In blood was it planted: in tempest was it rocked: on its bark had the wild bore whetted his tusks: the deep scars are still extant on its trunk, and the path of lightning may be traced among its higher branches! Yea: after its full growth in the pride of its years, and season of its strength, "*when its height reached the heavens, and the sight thereof was unto all the earth,*" the whirlwind was more than once aimed to bring down its stately top to the dust:—it has been bent like a bow, and sprang back, like a shaft, with ten-fold vigour. For,

> "She felt within
> Sources of consolation from above,
> Sweet refreshings to repair her strength,
> And fainting spirits to uphold."

In truth, we have only to think what a change would be effected, if religion were suddenly withdrawn, and all remembrance of it swept away, and we arrive at some faint notion of the blessings which it confers. Take away from Christendom the saving truths of the Gospel, and you have taken from it the moral chart, by which alone its population can be guided and rendered happy here and in a better world. Ignorant of the nature of God and only guessing at their own immortality, the millions would be as mariners tossed on a ruffled ocean, without a pole-star and without a compass. It were to mantle the earth with more than Egyptian darkness: it were to dry up the fountains of human happiness: it were to take the tides from our waters and leave them stagnant, and the stars from our heavens and leave them in sackcloth, and the verdure from our vallies and leave them in barrenness: it were to make the present all recklessness and the future all hopelessness, if you could destroy that precious legacy which unveils immortality, and instructs in duty, and woes of glory!

If, as Lord Bacon, observes, religion is the balm which preserves science from being corrupted, religion also is the very life and soul of the Arts. As the above tree is said in its growth to fertilize the surrounding soil, to invigorate the roots of the vines in its immediate neighbourhood, and to improve the strength and flavour of the wines; even such is the relation of religion

with the Arts and Sciences in their manifold branches. In its primary acceptation and original intention, especially during the middle ages, the Clergy comprehended the learned of all denominations, the sages and professors of the law and jurisprudence, of medicine and physiology, of music and architecture, of the physical with the mathematical sciences; in a word, all the so called arts and sciences, the possession, developement and application of which, constitute the civilization of a country as well as theological. The last was placed at the head of all, and with good reason. For the sublime science of divinity demanded the interpretation of languages, the conversation and tradition of past events, the momentuous epochs and revelations of humanity, the application of ethical science to the rights and duties of men in their various relations both social and civil, and lastly, the ground knowledge, the "*primâ scientia*," as it was named, the philosophy or discipline of ideas. It was not, therefore, because divines were priests that the theological order had precedency for the study and knowledge of divinity did not necessarily suppose the sacerdotal character. No; theology took the lead, because that science was the very root and trunk of the knowledge that civilised nations; because it gave unity and the circulating sap of life to all other sciences, by virtue of which alone they could be viewed, as forming, collectively, the living tree of knowledge. It had the precedency because, under the name of theology were comprised all the main aids, and instruments, and materials of national education, the shaping and informing spirit, which, educing the latent energies of a people, trains them up to be good citizens, and free subjects of the realm and, finally, because to divinity belongs more especially, the sacred office that regards our immortal well being, by superintending the interests that survive the grave. Happy ages, when governments framed laws upon such high and sacred grounds! Terrestrial arts cannot be accurately constructed without celestial observations.

(*To be continued.*)

MAURITIUS.

Le Mauricien of July the 24th gives the following melancholy narrative of the murder of John Baptist Epaille, Bishop of Sion, Vicar Apostolic of Milanesia and Muronisie, at the Isle of Ysable:—

'On the morning that the melancholy circumstance occurred, his Lordship, accompanied by the Rev. Mr. Fremont, the Rev. Mr. Chauraine, and two lay brothers, put off from the vessel in the boat with the second mate and four seamen, in order to find a place to form a settlement; they had been five days making excursions for the same purpose. When the boat left the vessel, the second mate enquired from his Lordship to which place they should go, and was directed to proceed to the 'unfriendly tribe,' a name which the inhabitants of that part off Ysable had got on board the vessel, from all the natives who had previously visited the missionaries, having told them that if they went there they would be killed, but in consequence of the different tribes being at war with each other, little attention was paid to this statement. As the party approached the beach they observed a number of objects on the island, apparently motionless, and scarcely distinguishable from the ground; they at length observed a convenient and proper place for landing, and as they approached the shore some of the party said the objects they saw were posts, and others said they were not men but gray stones. As the boat came nearer to the shore they observed a body of about a hundred natives, some of whom left the beach and went into the bush apparently afraid. Signs were made to them not to be afraid and an old man with long white hair in a state of trepidation went alongside and examined the boat very minutely no doubt to ascertain whether there were any arms in it. He had two mangroves in his hand which he gave to the second mate, who presented him in return with a piece of iron. The party then left the boat, two seamen remaining with it, and the natives attempted to pull it on the beach. Contrary to their usual custom the seamen were unarmed, saying they were ashamed to go armed while the Bishop and the priests were unarmed. His Lordship with the Rev. Mr. Chauraine, one lay brother, and a seaman, on the side; the Rev. Mr. Fremont, the other lay brother, the second mate, and the other seaman, on the other side. Mr. Fremont by signs asked the natives where their houses were, but received no answer; he then asked who was their chief, when a great number of them proudly lifting up their heads intimated that they were chiefs. One of the lay brothers by signs intimated to one of them that the club he held in his hand was a very fine one, to which he in the same manner haughtily answered that it was. A boy, apparently about thirteen years old observed the ring on the Bishop's finger and offered him two mangroves for it, his Lordship merely smiled, and the seamen observed that they set a great value upon these mangroves. One of the lay brothers saw an axe in the hands of one of the natives which he pointed out to Mr. Chauraine, who said that he had also seen one. These axes were not on the shore handles they usually are, but had handles four or five feet long, and the axes themselves were very bright. Mr. Chauraine directed his lordship's attention to the circumstance, and said the natives appeared to be ready to attack them. He said that was true and asked if the sailors were armed. He then began to return towards the boat, but it was too late, as he had scarcely taken two steps when the natives came behind him with an axe, which he raised with both hands, and struck the Bishop a violent blow on the head. His lordship raised both his hands to his head and cried out. All the natives then yelled and attacked each of the party individually. The whites were soon separated and could not help each other; the only thing they could do was to try to reach the boat; on their flight thither, Mr. Fremont received two cuts on the head, and the second mate one, Mr. Chauraine received a blow on the head, and another on the leg but not severe. A pistol was fired from the boat, and all the natives except three ran off into the bush. These three were trying to strip the bishop of his clothes, when Mr. Chauraine seized a cutlass and ran to

protect his lordship, as he laid his hand upon him a musket was fired; and the natives ran off yelling. Mr. Chauraine carried the body some distance, but being unable to carry it, he called for assistance, but to no purpose, and he called again, when Mr. Fremont and one of the lay brothers went to his assistance and carried the bishop to the boat, the natives shouting fiercely and screaming all the time. His Lordship was insensible and bleeding profusely from the wounds; when he was washed and his head shaved four large wounds; each three inches in length were discovered. His Lordship lived for three days and a half, during the whole of which time he remained insensible, and departed this life at about quarter to one on the fourth day.

On the 20th December the remains of the Bishop were interred close to a place marked on the French Charts Debacadere the outer point of Astrolabe harbour, and the highest peak near Cape Pricté on the same island. On one of the small stones along the grave, is the mark af a cross to indicate the spot.—*Madras U. S. Gazette, September* 1.

THE ARCHBISHOP OF GOA.

We have received a pamphlet containing according to its formidable title, "*The Bulls confirmatory of the appointment of the actual Archbishop of Goa, and an exposure of the impostures and perfidy of the Propaganda Priests, (translated from the Original Portuguese) by a Portuguese Clergyman.*" We cannot conscientiously say that we have read it, nor can we promise to give it a perusal, as it is somewhat out of our way. Indeed, we must confess that we are not sufficiently learned in the quarrel which has called it forth to take any interest in it. We have, however, had the curiosity to look for the Bulls, of which the title speaks, and failing to find even one of them, we are constrained to believe, that the only bull in the pamphlet is an *Irish one*, visible in the title itself. It appears to contain nothing but a long *ex parte* statement by the Archbishop of Goa in his own favour, backed by extracts of documents of Indian origin. Whether the Propaganda Priests are made out to be perfidious impostors or not, we cannot say; nor yet whether they will have courage to answer to the charges so boldly brought against them. Should they, however, feel disinclined to take these bulls by the horns, they may yet be able to silence their bellowings;—let them seek out some Captain Durand to put the Press Act in force against their adversary, who has sent forth his pamphlet without a printer's or publisher's name, although avowedly printed in Calcutta, being a clear case of infraction of Clause 7, of Act XI. of 1835, punishable "by fine to an amount not exceeding five thousand rupees, *and* by imprisonment for a term not exceeding two years."—*Bengal Hurkaru, Sept.* 15.

A week or two ago, the French police discovered a fraud in Paris. A maker of snuff was caught in the act of converting ivory black, sal ammoniac, and the refuse bark of tan-yards, into prime "rappee," "kanaster," &c. Upwards of three thousand squares of the precious mixture were burning upon his premises.

BELGIUM.

LIEGE.—CENTENNIAL JUBILEE OF THE INSTITUTION OF THE FEAST OF CORPUS CHRISTI.—By the kindness of a correspondent, we have been furnished with some interesting particulars respecting its grand celebration, which we have delayed for the purpose of adding some further particulars gleaned from other sources. "I arrived," says our correspondent, "in the afternoon of the vigil of Corpus Christi. I had not been long in this city when the ringing of the various church bells announced the morrow's feast; all was bustle and preparation, anxiety and expectation. I repaired to the beautiful old Gothic church of St. Martin, on the hill, where the first Feast of Corpus Christi, in 1246, was celebrated. Vespers were here chanted by the Bishop and Chapter. The "Veni Creator" was then beautifully intoned. The celebrated Abbé Dupanloup preached an eloquent sermon, followed by solemn Benediction. And now was to be seen the humble mechanic, the wealthy tradesman, the proud noble, hastening to the different churches; there, side by side, the prince and the beggar, waiting each his turn to adorn his soul with the white robe of innocence in the holy sacrament of Penance. At four the next morning I was awakened by the sound of the 'Cloche Henri; an enormous bell that formerly sounded from the towers of the Cathedral of St. Lambert, destroyed in the revolutionary wars of the French. On looking from my windows a pleasing scene presented itself. Thousands of every class, in their holiday suit, were bending their steps to the different parish churches, there to receive the Holy Communion, their happy countenances telling of their inward joy. From the crowds whom I saw approaching the sacred table in the Church of the Redemptorists, and the same I learn was the case in all the other churches, many thousands must have received the Holy Communion that morning. At half-past eight the firing of cannon at intervals from the Chartreuse announced the departure of the procession from Cornillon, the beautiful convent in which St. Julienne received the divine revelation of the Feast of Corpus Christi. Along the whole line through which the procession was to pass fir trees were planted on either side of the streets, to which were attached draperies of white, scarlet, and light-blue cloth. At every convenient spot triumphal arches were erected, and elaborately adorned with fresh flowers and appropriate devices; every house, according to the taste and wealth of the owner, being decorated with wreaths, garlands of flowers, evergreens, banners, and a profusion of lighted torches; the poor widow nothing abashed by the wealthy decorations of her neighbour, for she knew her mite was equally acceptable to her Maker, strove her utmost to honour and greet her Saviour as he passed in procession, veiled in the holy sacrament of the Eucharist. The following was the order of procession:—First came the Artillery, dismounted; then the various Confraternities as follows—the banner of St. Martin, followed by 'the Children of Mary,' a number of little children dressed in white and strewing flowers; the members of different associations of

Les Saintes-Agnes, La Sainte Famille, of St. Paul, St. Vincent de Paul, the Confraternity of the Holy Sacrament, and the Arch-confraternity of the Blessed Virgin, each with costly banners; the relics of St. Julienne and blessed Eve, richly enshrined, preceded by forty girls dressed in white, with long veils down to the feet, and bearing branches of lilies; the choristers, in scarlet cassocks and white surplices, chanting; the Seminarists; an immense body of the clergy, followed by the Chapter of the Cathedral, in superb vestments; then came twelve Bishops, amongst whom was the Right Rev. Dr. Gillies, of Edinburgh; these were followed by four Archbishops; viz., Mgr. Le Comte de St. Marsan, Archbishop of Ephesus; Mgr. Gousset; Archbishop of Rheims; Mgr. Giraud, Archbishop of Cambrai; Mgr. Le Comte de Mercy Argenteau, Archbishop of Tyre. After these came twelve thurifers, walking backwards before the Blessed Sacrament, throwing up clouds of burning incense. The Bishop of Liege, bearing the Blessed Sacrament, under a superb canopy, and surrounded by clergy carrying rich silver lamps. Five magnificent reposoirs awaited the progress of the Blessed Sacrament; the first was at St. Severin, constructed against the Town Hall. It presented the appearance of a church altar; the back was of red velvet. The second was in the St. Hors-Chateau. The third and most magnificent was erected in the place St. Lambert, in front of the palace of the ancient princes of Liege, on which floated the standards of all nations. It reposed on a platform elevated several feet, constructed so as to receive all the Bishops and children carrying the banners in honour of the Blessed Sacrament. Never did our eyes rest on a spectacle more magnificent than was presented by the Benediction from this altar. The Bishops and Archbishops, covered with their splendid sacerdotal robes and ornaments, mounted the platform, ranged themselves in a kneeling attitude around the altar. The banners of the Blessed Sacrament were on the two sides of the altar. The Bishop of Liege mounted the last, and lifted on high the Holy of Holies. At that moment the peal of the artillery burst forth. The trumpets sounded. Every head in the immense crowd that knelt around, as far as eye could reach, bowed to receive the benediction of their God. On this spot formerly stood, dedicated to St. Lambert, patron of Liege, one of the most beautiful and richest temples of the world, a lasting monument of honour to piety and the arts. The revolutionary whirlwind from France swept past, and the temple was destroyed. 'It is all done for,' they cried, and scornfully shouted, 'Faith will never raise its head again.' Senseless projects of men! On the very spot that witnessed this profanation, behold, the God they dreamed they could proscribe; at his feet are prelates and illustrious pontiffs belonging to all nations. Not Europe alone, but the four quarters of the globe have sent their representatives thither; and the statue of St. Lambert, saved from the destruction of the Cathedral, reposes once more on that spot that was consecrated for him and watered by his blood. The procession then moved through the principal streets of the city,—pausing at various reposoirs, diversely, but beautifully and appropriately decorated, to repeat the Solemn Benediction,—until it reached its termination, the ancient church of St. Martin. It occupied nearly five hours. The surrounding towns and villages in turn came in pilgrimage to pay their adoration in the Church of St. Martin, the great centre of attraction. Each town had its appointed day and notice from the Bishop, to prevent crowding. It was an interesting sight to see these pilgrims, men and women, entering the town reciting aloud the Rosary, chanting hymns of praise as they bent their steps to the church, there to offer their simple homage of devotion and love. A deputation of the Catholics of Holland attended at the festival, bringing with them a splendid banner as a present to the Archeonfraternity of the Blessed Sacrament. The ceremony of the presentation of this banner was extremely touching. It began at the Church of St. Croix. The members of the Archeonfraternity were arranged in the stalls of the choir, on the left-hand side of the altar, and the deputation from Holland in those on the opposite side. His Lordship the Bishop of Curium, Baron of Wykerslooth, was received by the clergy of the parish. After remaining prostrate in prayer for some time at the foot of the altar he proceeded to the benediction of the standard. This standard is of cloth of silver, surrounded by rich embroidery of gold. In the middle is the image of St. Willebrode, the Apostle of Holland, clothed in his pontifical robes. On the two sides of the standard floated ribbons, on which were inscribed various appropriate inscriptions. The Bishop made a beautiful and feeling address on the occasion. The members of the Archeonfraternity and the delegates then went in procession with the banner and a band of music at their head to the Church of St. Martin, where the standard having been placed near the altar by the Bishop, the Hollanders standing at the foot of the altar intoned a hymn in the Neerlandaise tongue, after which the Bishop gave a Solemn Benediction. One of the delegates advancing then said, 'I present this standard to the Archeonfraternity of the Blessed Sacrament, in the name of their Catholic brethren of Holland, and beg them to accept it as a pledge of religious fraternity, and to display it in their religious ceremonies as an attestation of the faith of Catholic Néerlande.' M. the Dean accepted the standard in the name of the Archconfraternity. He thanked and congratulated the Catholics of Holland 'We have not forgotten, Gentlemen, that in former times, and even a few years since; we were politically united. Circumstances have broken those ties, but there remains one that politics and time can have no effect on, and which is the true fraternity of nations—the tie of Catholic Faith.' The Right Rev. Dr. Wiseman was expected towards the close of the solemnity. A sermon was preached in the churches during the festival in aid of the Brotherhood of St. Vincent of Paul lately established in Liege."—*Correspondent.*

The foundation stone of the Magdalen Asylum, Much Woolton, will be laid on Thursday next, the Catholic bishop the Right Rev. Dr. Browne, assisting.

THE POPE.

"It has been said," says the *Constitutionnel*, "that the new Pope was a handsome man. The *Ami de la Religion* publishes a letter from Rome, which states, indeed, that he unites in his person 'all the external qualities which delight the eye, and all the eminent virtues which make great Popes.'"

His Holiness has confirmed in their titles and functions the different dignitaries who formed the late Pope's Pontifical household.

A letter from Rome, of the 18th, says, that when Cardinal Falconnieri came to kiss the feet of the new Pope, his Holiness said to him: "Your brother is in exile for a political cause; he may return."

All admit his singular amenity, amiability, piety, suavity, charity, firmness, and determination. The *Univers* says that a letter dated the 18th of June, from Rome, observes, "that Pius IX. is of middle size—his features are full of nobility; he recalls the graces of Pius VI."

In all the churches of Rome a Novena was celebrated in honour of SS. Peter and Paul. The Holy Father was pleased to take a part in these religious exercises. He assisted every evening at the Benediction of the Blessed Sacrament given by one of the members of the Sacred College, at the church of Santa Maria in *via latâ*. Beneath this church are yet seen the remains of the house in which St. Paul dwelt for two years under the guard of the Centurion, as related in the Acts of the Apostles. On the eve of SS. Peter and Paul, he proceeded in semi-public procession to the church of St. Peter. The *cortège* was composed of the Sacred College, of the Prelacy, of the Patriarchs, Archbishops, and Bishops, of the Roman Senate, and the *Garde Noble*. His Holiness went first to pray in the chapel of the Blessed Sacrament, and from thence to the altar of the Confession of the two Apostles. After this, having taken his place on the Pontifical throne, he received the homage of the Cardinals the Patriarchs, Archbishops, and Bishops; he then intoned the Vespers. After the Office, he blessed separately the Palliums which are kept on the tomb of the Apostles SS. Peter and Paul until they are granted to those who are promoted to the dignity of Patriarchs or of Archbishops. On the next day he celebrated High Mass on the Papal altar situated above the tomb of the glorious princes of the Apostles. In the evening the celebrated illumination of the cupola of St. Peter and of the colonade in front, took place with its accustomed splendour.—*Diario di Roma.*

On the morning of July 2, the Holy Father went on Foot, and accompanied only by two prelates and some few Swiss guards to the church of the convent dell'Unita, in which the Feast of the Visitation of our Blessed Lady was celebrated. Few of the Romans remember to have seen a Pope passing through the streets on foot; for the five Popes who succeeded Clement IV. never appeared in public except in carriages. The crowd, therefore, pressed eagerly around the Holy Father to receive his benediction. When he came out on his return to the Quirinal, a burst of applause broke forth from all sides, and was redoubled on seeing His Holiness take from the hands of a poor man a petition that he presented to him.—*Ibid.*

The Pope continues to give without the ordinary ceremonies, audiences to a great number of persons. His Holiness passes even a portion of the evening in conversation with the various functionaries, whom he consults on the means of ameliorating the administrative situation of the Pontifical States. Deputations are arriving every day from all parts with protestations of fidelity to the Holy Father.—*Augsburgh Gazette.*

His Holiness, Gregory XVI., has bequeathed his rich collection of music to the Congregation and Academy of the Masters and Professors of Music of Santa Cecilia of Rome.—*Journal de Bruxelles.*

LONDON.

Society of the Immaculate Conception.—The Rev. Dr. Aubert passed through London, on his way from Marseilles, accompanied by three Missionary Priests of the above Congregation, destined for the missions of Cornwall and of Grace Dieu Manor, in Leicestershire. The Rev. Doctor is to proceed to Ireland, accompanied by the Rev. Mr. Cooke, O.M.J. He will remain some days at Dublin, Cork, and Waterford, where young gentlemen wishing to devote themselves to the service of God in this Congregation would have an opportunity of seeing him.

The *Augsburgh Gazette* publishes a letter from Rome, dated July 2, which stated that the Pope the day before went on foot, accompanied only by a few prelates and some Swiss soldiers, to the church of the Salesian nuns, where the festival of the Visitation was being celebrated. The inhabitants of Rome were surprised to see the Pope walking the streets, a circumstance which had been not witnessed since the days of Pope Ganganelli. His Holiness on his return was received with great enthusiasm, and the acclamations of the crowd increased when he condescended to receive a petition presented to him by a poor man. On the 1st of July, the six cardinals, Lambruschini, Bernetti, Amat, Gizzi, Mattei, and Macchi, met to deliberate, and the Pope submitted the following questions for examination:—First—How and in what manner should an amnesty be granted? Secondly—In what way can the public debt be paid off? Thirdly—Would it be prudent to discharge the foreign troops? Fourthly—Would it be better for the Administration to possess one or two Secretaries of State? Deputations daily arrived from all parts with addresses of congratulation to the Pope. It was stated that the scientific men of Rome would this year be permitted to be present at the Scientific Congress at Genoa, and that the Congress would be celebrated next year at Rome. The system of public instruction would be modified, and the censorship less severe, particularly on scientific matters.—*Record.*

There are 118 towns and counties in the United States called Washington, there are 91 Jacksons, 69 Jeffersons, 58 Monroes, 50 Madisons, 32 Harrisons, 19 Adamses, 16 Van-Burens, 21 Clays, 3 Websters, and not one Tyler. Of Bentons there are 14, Franklins 83, and Eafayettes 34.—*The Cork Examiner.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 26, 1846. [VOL. XI.

BENGAL VICARIATE.

Our readers will peruse with pleasure the subjoined documents which the Archbishop, Vicar Apostolic, has received in answer to his inquiry, whether, the Clergymen appointed by him, to officiate in the several districts of this Vicariate, discharge the duties of the Sacred Ministry, in an edifying, useful, kind and courteous manner to their respective flocks. We feel particularly grateful, for the honorable and liberal testimony supplied on this occasion by the Protestant Officials, to whom His Grace has thought proper to make reference.

CATHEDRAL PARISH.

To His Grace, the Most Rev. P. J. Carew, D. D., Archbishop of Edessa and Vicar Apostolic of Bengal, &c. &c. &c.

MY LORD ARCHBISHOP.—We have the honor to acknowledge your Grace's favor of yesterday, and in accordance with the wish therein contained, we beg with unfeigned pleasure to testify our unqualified conviction, that the British Priests appointed by your Grace have conducted themselves in their Sacred and Ministerial duties to our entire satisfaction:—their conduct has been edifying, courteous, and affable. Indeed, far from any complaint being preferred against them, we have always had the pleasing satisfaction, of hearing them spoken of in the highest terms of respect, for their indefatigable exertions in promoting the spiritual interests of the laity confided to their care.

We have the honor to remain,
Your Grace's most obedient and humble Servts.

Wardens of the Catholic Cathedral.
D. JOHN,
F. RODRIGUES,
H. M. SMITH,
CHARLES D'CRUZ.

Calcutta, Vestry Board, September 22nd, 1846.

To His Grace, Archbishop Carew, Vicar Apostolic of Bengal.,

MY LORD.—In reply to your Grace's, letter of yesterday's date, relative to the attendance of the Priests at the Medical College Hospital, I beg to state, that they have performed their duties to the Catholic patients who have had occasion for their services, with the most prompt and kind attention, and as far as I am enabled to judge, in a manner most conducive to the spiritual comfort of the sick.

I am, my Lord,
Your Grace's most Obedient
Humble Servant,
* GEORGE DALY,
House Surgeon,
Medical College Hospital.

Calcutta,
22nd Sept., 1846.

To His Grace, the Most Rev. the Archbishop of Edessa and Vicar Apostolic of Bengal.

MY LORD,—In reply to your Grace's letter of the 21st Inst. I have much pleasure in stating that my own impression as well as that of the Catholics of this part of the town and its suburbs, so far as I am aware, is most favourable to the zeal, industry, and charity of the Rev. gentlemen to whom your Grace has confided the pastoral care of St. John's Chapel Circular Road, St. John's Chapel Intalli, and St. Xavier's Chapel Bow-bazar. The catechetical instructions given in Bengalli, and the evening Sermons in English, at the first mentioned of these places of worship, are admired, and the chapel is generally crowded. The Bow Bazar chapel too is crowded in the mornings.

The Priests of these districts perform their duties on all occasions of sick calls, in the most edifying manner; whilst the Orphanages attached to St. John's College are doing much good, by affording an opportunity to the neigh-

* Protestant.

bours, to send their children to them for education. The Bow Bazar Schools are likewise well attended, and are doing much good in that populous locality.

I have the honour to be,
My Lord,
Your Grace's most Obdt. Servant,
M. Crow.

September 23rd, 1846.

DURRUMTOLLAH PARISH.

To His Grace the Most Rev. P. J. Carew, Archbishop, &c., &c.,

My Lord Archbishop,—In reply to your Grace's letter of this morning, I have to state, that Rev. Mr. Varalle, Vicar of the Church of the Sacred Heart, the late Very Rev. Doctor Kennedy, and Rev. Messrs. Kenny and Mascarenhas have all given satisfaction in their sacred ministerial services at the above Church, and as far as my knowledge extends, they have been courteous to the congregation.

I remain, with due respect,
My Lord,
Your faithful servant,
M. DeSouza.

Calcutta, Sept. 21, 1846.

ST. THOMAS' PARISH.

His Grace, The Most Rev. Dr. Carew, Archbishop, &c., &c., &c.,

My Lord,—we beg to acknowledge the receipt of your letter of yesterdays date. In reply, we take leave to inform you, that we have invariably found the sacred service of the Altar performed in the most edifying manner at St. Thomas' Church, and we have never found the officiating minister wanting in courtesy or kindness to any member of the congregation.

With respect, we remain,
My Lord,
Your most obedt. servts.
P. S D'Rozario,
H. M. Smith.

Calcutta, Sept. 22, 1846.

FORT WILLIAM.

To the Most Rev. P. J. Carew, Archbishop Vicar Apostolic of Bengal.

My Dear Sir,—I have the pleasure in reply to your note of yesterday, to assure you, that the attention evinced by the Rev. Mr. Egan, in the execution of his Sacred Offices, has ever since the arrival of the 94th Regiment in Calcutta, been most assiduous and unremitting. His kind courteous urbanity of manner has gained for him the esteem and respect not only of the R. C. Soldier's, but also, of those who have had the pleasure of knowing him.

Believe me, Sir,
Your's sincerely,
H. Dennis.

Sept. 23d, 1846. *Major, 94th, Regiment.*

To the Most Rev. Dr. Carew, Archbishop of Bengal.

My Lord,—In reply to your Grace's note of yesterdays' date, it affords me much pleasure in being able to state, that the attendance of the Rev. Mr. Egan at the Jail, has been most regular ever since I have had charge of it, and on each occasion that I was called on to request his spiritual care towards the sick, his attention was invariably prompt and most kind; my predecessor of whom at your Grace's suggestion, I have made enquiry, authorises me also to express his entire satisfaction at the manner, in which the Rev. Mr. Prendergast performed the duties of his sacred office towards the Roman Catholics confined in Jail, during the period that he officiated as Chaplain.

I have the honor to be,
My Lord,
Your Grace's most Obdt. Servant,
* Jerem. King.

Calcutta Jail,
Sept. 21, 1846.

To His Grace, Archbishop P. J. Carew.

My Lord,—In reply to your letter, I beg to inform you, that the Rev. Mr. Egan, attends the General Hospital very frequently, and that whenever his services are required by any of the Patients, I have sent for him, and the Rev. Gentleman has been very punctual, and ready in his attendance.

I am, my Lord,
Your Obdt. Servant,
* Fra. Fanton, *Supdt.*

General Hospital,
22nd Sept., 1846.

HOWRAH.

To the Most Rev. Dr. Carew, Archbishop, &c., &c., &c,

My Lord,—In reply to your letter of this date, it affords me infinite pleasure to bear testimony to the manner in which the duties entrusted to the charge of the Rev. Mr. McGirr, while Rector of the R. C. Seminary at Howrah, as also, Mr. O'Shea, the present Rector were discharged.

* Protestant.

As far as I could ascertain, the gentlemen referred to, have given general satisfaction to the Catholics at this station, and by their courteous and very edifying behaviour, caused a very great moral improvement among their flock.

I have no hesitation in adding, that many very respectable persons though professing a different religion, residing at this side of the water, would willingly corroborate what I have asserted.

I sincerely hope that it will be sometime before the very excellent Clergyman at present among us, will be removed.

I have the honour to be,
Your Lordship's,
Most obdt. and grateful servt.
ARTHUR KING.

Howrah, 21st Sept. 1846.

The Most Rev. Dr. Carew, Vicar Apostolic of Bengal.

MOST REVEREND SIR,—In reply to your Lordship's question as to my observation of the conduct of the Roman Catholic ministers visiting the sick of the Howrah Seaman's Hospital, I have the honor to reply, that I have myself had little opportunity of observation upon the point. I remember observing the zealous attention of the Rev. Mr. McGirr, on one occasion and I have never heard of any other than kind behaviour from the Roman Catholic ministers upon other occasions.

I have the honor to be,
Your Lordship's most obedt. servt.
* W. A. GREEN, *Surgeon*
Howrah Seaman's Hospital.

Howrah, Sept. 23, 1846.

To His Grace the Most Rev. Dr. Carew, Vicar Apostolic of Bengal.

MY LORD,—I can bear testimony that the Rev. Mr. McGirr. late rector of the Seminary established by your Grace here, and the Rev. Mr. O'Shea, the present Rector of that establishment, have discharged their sacred duties towards the Catholic sailors in this Institution, faithfully, diligently and satisfactorily.

I have the honor to be,
Your Lordship's
Most obedient Servant,
* W. R. BURGESS,
Superintendent Howrah Seaman's Hospital.

Wednesday, Sept. 23rd, 1846.

* Protestant.

DUM-DUM.

To His Grace The Most Rev. Dr. Carew, Archbishop, &c., &c. &c.,

MY DEAR LORD ARCHBISHOP,—In reply to your favor of to day's date, it affords me great pleasure to state, that for the greater part of the two years' of my residence here, I have been a witness of the active zeal, and usefulness of the Rev. Mr. Kenny, among the Catholic soldiers at Dum-Dum. His exertions to improve the spiritual condition of his flock have been uniform and unceasing, and I may here mention to your Grace, what I have often expressed to others, my opinion, that a clergyman more fit for the charge of Irish Catholic Soldiers or more devoted to their best interests, is rarely to be met with. That the Rev. Mr. Kenny has given *universal* satisfaction to the Catholics of Dum-Dum, I will not affirm; for although I know nothing to the contrary, yet as in every considerable community there are some discontented individuals, whose greatest delight appears to be to criticize and condemn the conduct of those who are placed over them, while they neglect to amend their own, there may be a few such persons at Dum-Dum, of whom I have never heard, and who would *of course* find fault with Rev. Mr. Kenny.

I have the honor to be,
Your very faithful servt,
M. FORBES GORDON.
Captain, B. M. S.

Dum-Dum,
21st Sept., 1846.

To His Grace the Archbishop.

SIR,—I beg most respectfully to state, that during my time as Hospital Sergt. at Dum-Dum, the Rev. J. R. Kenny, has been most attentive in visiting the patients, and has faithfully performed his sacred duties usefully and with all becoming courtesy to his hearers both in and out of Hospital.

I remain,
Your most obedt. servt.
* J. JOHNSON,
Hospital Sergt. 2nd Bat.

Dum-Dum, Sept. 23, 1846.

To His Grace the Archbishop.

SIR,—I have much pleasure in stating that during my time as Hospital Sergeant of the 3rd Battalion, the Rev. Mr. Kenny has visited the patients almost daily, and has faith-

* Protestant.

fully discharged his sacred duties in a most satisfactory manner to his hearers both in Hospital and Barracks with becoming courtesey.

I remain,
Your most obedt. servant,
PAUL WHITE.
Hospital Sergt. 3rd Bat. Artl.

Dum-Dum, 23rd Sept. 1846.

SERAMPORE.

I am aware of the Rev. Mr. McCabe having officitated as Roman Catholic Clergyman in this station for a period of ten months, and it gives me much pleasure to state, that during that time I had it in my power to hear frequently of his discharging his solemn duties fully to the satisfaction of his congregation, and am happy to testify myself, to the correctness of his private character.

* J. ABBOTT, M. D.
Civil Surgeon.

Serampore, 23rd Sept. 1846.

I have much pleasure in stating my belief, that the Rev. Mr. McCabe's character fully accords with what Dr. Abbott has written, and that he is an exemplary minister of his religion.

* LOUIS J. JENKINS.
Jnt. Magistrate.

CHINSURAH.

The Most Rev. Dr. Carew, V. G B.

The Rev. Mr. Prendergast has officiated at Chinsurah, for the last fourteen months. During that time, we have much pleasure in testifying, that he has discharged his sacred duties with edification, advantage and kindness towards his congregation.

September, 23rd 1846.

John Vogel;	Simon Vogel,
James Donoghue,	E. Moore,
C. Brien,	J. J. O'Brien,
M. W. Linch,	Patk. McCarthy,
H. Handcock,	S. Sullivan.

We trust our Readers will not be displeased with the space which these Testimonials occupy —the importance of these communications to the Vicariate of Bengal, we doubt not will be a sufficient plea in our behalf.

* Protestant.

ST. JOHN'S COLLEGE.

INTALLY.

Under the immediate direction of the ARCHBISHOP, *Vicar Apostolic of Bengal.*

The VERY REV. DR. RABASCALL, *Vicar General of Bengal, Principal.*

The course of Studies in St. John's College, comprises the Greek and Latin Classics, French, Italian, Reading, Writing, Arithmetic, English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, and the Native Languages.

Music, Drawing, and Italian, Extra Charges.

Terms for Boarders Rs. 25 per month.

For Day Pupils, Rupees 8 per month.

Payments to be made quarterly in advance.

CHOWRINGHEE DAY SCHOOL.

Branch Day School of St. John's College, at St. Thomas' House, adjoining to St. Thomas' Church, Middleton Row Chowringhee.

To open on the 1st October, 1846.

The course of Education in the Branch Day School of St. John's College to be opened in Middleton Row, will be the same as that taught in St. John's College.

The Clergymen appointed by the Archbishop to conduct the Day School, will be assisted by the Professors of St. John's College, who will attend for that purpose at stated hours.

Terms for Day Pupils, Rs. 8 per month.

Reference to be made to His Grace the Archbishop, Vicar Apostolic, of Bengal, or to any of the Clergy at the Cathedral House, to the Very Rev. Dr. Rabascall, Vicar General, St. John's College, or to the Clergy Officiating at St. Thomas' Church.

It being arranged that the Branch Day School of St. John's College at St. Thomas' House should open on next Thursday, October 1st, we profit of this opportunity to announce, that the Classes both at St. John's College and its Branch School in Chowringhee will be conducted by the following Gentlemen.

ST. JOHN'S COLLEGE.

Languages.

French and Italian,	Very Rev. Dr. Rabascall.
Greek and Latin,	Mr. Grogan.
The English Course of education including Algebra and Geometry.	Rev. Mr. Kennedy,
Native Languages,	Modhoo Sooden Mookerjee,
Writing Arithmetic and Book-Keeping,	Mr. McGirr,
Logic, Moral Philosophy and Divinity,	Rev. Mr. Formosa,

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THE RIGHT REV. DR. BRESILLAC.

We have received for insertion a letter addressed to His Grace the Archbishop, by the Right Rev. Dr. Bresillac, Bishop Elect, and Vicar Apostolic of Coimbatore.

It is accompanied by a very interesting document, lately received from Rome written by the Right Rev. Dr. Luquet, in the eternal city, on the 13th of April last.

"My Lord Archbishop,—Your Grace has heard, without doubt, the principal circumstances of my elevation, during the past year, and of my refusal, and the entreaty of the Holy See, which had forwarded to me the bulls of my Consecration, which I had respectfully returned.

At length, when there was no alternative left me of persevering in the refusal of a dignity far beyond my merits and abilities, I had to submit to the decree of heaven, imploring its all powerful assistance.

My object in writing to your Grace, is to inform you, that the ceremony of my Consecration will take place, on the feast of the holy Rosary, at Carmatamysathy, near Coimbatore. I rely upon your charity, that your Grace will aid me by your prayers on the awful day of my Consecration.

It would be to me, my Lord, a source of the highest gratification, to be honored by your Grace's presence on that occasion; but the great distance which separates us, precludes, almost, the possibility of such a happiness. Consider me, then, as one of your children, encourage me, occasionally, by your wise councils, and always aid me by the valuable assistance of your prayers. We work in the same holy cause; may heaven bless our common labours, and pour down the abundant graces of its mercy on the people whom we are sent to enlighten by the pure rays of the Gospel.

In the hope of this mercy, I pray you, my Lord Archbishop, to receive the sincere expression of that profound veneration for your person and character, with which I have the honor to subscribe myself.

Your Grace's,
Most humble and obdt. servt,
M. De Bresillac.

Pondichary, August 29, 1846."

Extract of the letter from Bishop Luquet—Rome, April 13, 1846.

"————, A question is, at present, under discussion, here, the decision of which will involve momentous and felicitous consequences for the future hierarchy of the missions.

Bishop Blanchet, a Canadian, Vicar Apostolic of Oregon, is at Rome, now, for some months past. He came to present a memorial to the Holy See, praying the erection of his Vicariate, and of the ecclesiastical province into a Metropolitan Archbishopric, with ten titular Bishops. At the present, he requires the Holy See, to consider the utility of the measure at first, and that he would be content just now, with an Archbishop accompanied by two suffragan Bishops, named after their respective sees.

Do you know, the present condition of the Oregon Mission? Considering that vast country the Capital city of which contains an hundred houses, there are 1800, colonial Catholics, and some thousands of Natives Converted to the faith, within the last few years. Now, taking into consideration this state of affairs, it most certain, that the Holy See will accede to the memorial—it will without doubt, appoint two Vicars Apostolic, with the understanding of elevating them into suffragans, when the Episcopal districts will contain a sufficient number of Christians.

Bishop Brady has obtained during the past year, a similiar indulgence for Eastern Aus-

alia. These circumstances should make us, old Missions blush.

PROTESTANT TENETS.

It is not my desire, or intention, to charge ny sect with consequences which may flow om their tenets, when those are disavowed y them, or to give a more unfavorable view the tenets themselves, than the language in hich they are expressed necessarily presents. en are entitled to explain their own princi- es; and it is gratifying to perceive that a spect for the purity of Christian morals per- ades all the formularies of the sects, and duces them to abjure to what some conceive be the natural tendency of their fundamen- l maxims. Justification by faith only, being e leading principle of Luther, has continued be a distinctive tenet of most Protestants. me have adopted the principle in its greatest itude, and have boldly maintained *Antino- anism*, denying the obligatory force of the oral law; but most generally the various otestant societies have rejected this conse- ience, and refused to acknowledge the justi- ing character of that faith which is not anifested in the observance of the command- ents. In the thirty nine Articles of the urch established by law in England, which, th some modifications, have been adopted the Protestant Episcopalians of the United ates, and by the Episcopal Methodists, it is ated: "We are accounted righteous before od, only for the merit of our Lord and Sa- our Jesus Christ by Faith, and not for our orks or deservings; Wherefore, that we are stified by Faith only is a most wholesome ctrine, and very full of comfort, as more gely is expressed in the Homily of Justifi- tion."* Some doubt has been raised whe- er faith was supposed to be alone at the ment of justification, or to be the only in- ument and means of justification, though ually attended with other virtues. The option of the adverb "only," instead of lone," seems designed to leave a certain itude of opinion on this point; but the tin version, which is said to be of equal thority with the text, is not in this respect ivocal: "fide sola nos justificari doctrina saluberrima."† The Homily of Justifica- n is variously interpreted; but that of the ssion explicitly says: "that the only mean l instrument of salvation required of our ts, is faith." It further describes in what h consists: "we must apprehend the me- rits of Christ's death and passion by faith; and that with a strong and steadfast faith, nothing doubting but that Christ by his one oblation and once offering of himself upon the cross, hath taken away our sins, and hath re- stored us again into God's favor, so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world."

It is thought by some that faith alone suf- fices for justification, but that the other virtues necessarily follow justification; so that though the believer is justified at the moment he ap- prehends the merits of Christ by faith, before he has conceived sorrow, love, or other pious sentiment; yet being justified, he necessarily loves God, and hates sin. The want of re- pentance and love in one claiming to be justi- fied by faith, is, then, a sure sign that he has not the faith which he imagines that he poss- esses. Others conceive that the other virtues must precede justification, being the fruits of a living faith: "This *sentence* that we be justified by faith only, is not so meant by them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread and the fear of God, at any time or season."* Such is the interpretation of Mr. Newman, who is supported in this view even by many who are not advocates of what is generally known as 'Oxford Divinity.' They consider faith "as efficacious because it is 'the root of all Christian virtues,'—'the originat- ing principle of love and every good work,' and thus in root and branch, the 'complex of Christianity.'† While endeavouring to recon- cile the principle professed by the Reformers with sound doctrine, Mr. Newman further says: "The Reformers are not laying down a practical direction how to proceed *in order* to be justified, what is required of us *for* jus- tification, but a large principle or doctrine ever to be held and cherished, that in ourselves we deserve eternal ruin, and are saved by Christ's mercy, and that not through faith only, but through faith and all graces."‡ Bishop Wilson of Calcutta, though entirely hostile to the Oxford system, does not suppose justification to take place without compunc- tion; "Preach justification by faith only," (he says in his charge to his clergy,) "but that not by a dead, notional belief—a mere presumption—the faith of devils—but by a living, heart-felt, holy principle of reliance upon Christ, springing from an awakened and contrite spirit."§

The Westminster Confession of Faith, and the Confession adopted by the Presbyterians

* Art. XI.

Vide apud Bp. Mc'Ilvaine, Oxford Divinity, ch. ix. 330.

* Newman on Justification pp. 282 285.

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affirm that. "Faith, receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love."* This is further explained in the larger Catechism: "Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruit of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument by which he receiveth and applieth Christ, and his righteousness."† The Baptists in their Confession of Faith have adopted the very words of the Presbyterian Confession.

It is unnecessary to enter into the details of the various subdivisions of opinion that exist on this subject, among the many Protestant sects, and it is but justice to acknowledge that they all (except the antinomians) disclaim the consequences favourable to immorality which seem to follow from their abstract maxims. "With respect to the necessity of holiness, both in thought, and in word, and in work, as an indispensible qualification for the kingdom of heaven, all parties are agreed."‡ Justification by faith alone may easily be mistaken for forgiveness, when rashly imagined, without sorrow for sin, change of life, or any principle of divine love; and may be thus conceived by an enthusiast, or by a libertine: but in this sense it is generally disavowed and abjured by Protestants. The great points at issue between them and us, are, whether the faith required for justification be the persuasion of the imputation to the individual of the righteousness of Christ, or the general belief of all that God has revealed: and whether other dispositions besides faith are required for justification, not as the mere signs of faith, but as conditions without which justification is unattainable.—The Oxford Divines have recently admitted the substantial correctness of the doctrine of the Council of Trent, on the whole subject of justification. "I am inclined, says Mr. Perceval, "to believe that there is nothing in the Tridentine statements which may not be fairly reconciled with the Gospel Doctrine."§—*Bishop Kenrick, on Justification.*

ROME.

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* Chap. xi. † Qu. 73.
‡ Faber's Prim. Doct. of Justification, Pref. xviii, xx.
§ Perceval on the Roman Schism, p. 365. See also N-we

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CHRISTIANITY, THE TRUE SOURCE OF CIVILIZATION—ITS SALUTARY INFLUENCE UPON THE ARTS.

FROM THE IRISH ADVOCATE.

(*Concluded from page* 165.)

Thus religion, which was primarily intended to make men wise unto salvation, confers stability on governments and laws, without condescending to becoming an engine of policy. Religion transforms the human character into the divine, and beneath its benign influence every object around assumes a sanctified appearance. For the Christian artist the winds of heaven are not cold currents of air, they are messengers of destiny, the couriers of God: the rainbow is not a mere prismatic effect of light, but, in the language of the son of Sirach, "it encompasseth the heavens with a glorious circle, and the hands of the Most High have bended it:" the lightning is not merely an electric discharge, it is a barbed arrow of heaven's vengeance, all winged with death; the stars are not merely distant orbs that run their prescribed cycle, they are eyes looking down on earth with intelligence and wakeful love: the ocean is not an assemblage of dead waters, it is a "glorious mirror where the Almighty's form glasses itself in tempests;" and dry and naked branches are suddenly clothed with rich foliage, so bright and so refreshing, even this rush and burst outwardly of the hidden life which God had lodged in the material world is something more than Spring, it is an earnest and antepast of that "Spring day from on high" when creation shall pass from the bands of death, and be clad in a vesture of light and glory.

> "To me, the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

Again—when the genius of religion presides over the imagination, how surpassingly grand and sublime are its creations! What strain of sorrow more touching than the lamentations of Jeremiah, or the bitter wail which David pours over Saul and Jonathan? Where do we find grief flowing forth in such pathos, as in the weeping of the former? One would think that every letter was written with a tear, and the very words are like the noise of a bruised and broken heart! What has Homer more touching and interesting than the story of Joseph and his brother? Where shall we look for the grandeur of the epic if not in the raptures of Isaiah, in the sudden bursts of Paul, and in the awful allegory of Daniel? What so prodigal of imagery or so intense in passion, as the descriptions we read in the book of Job? And certainly the happiest models of the shifting scenery, the thickening incident, and solemn suspense of the drama, are found in the book of Revelations —where the events of time and the cycles of eternity are blended in one tremendous tragedy and enacted on one awfully obscure and mysterious stage! Unquestionably the greatest of poets drew their noblest inspiration from religion, and Milton "whose soul was like a star, and dwelt apart," whose song reminds us of a "voice from a loftier sphere," dropt accents that might have mingled harmoniously with those celestial strains, which announced the advent of the Messia, on the plains of Bethlehem. The name of Milton recalls to the thought another branch of the fine Arts, Music—with which our poet was wont to refresh his spirits. God made the whole world vocal with sweet sounds.

The untravelled forest echoes the notes of the wild bird, and the habitations of men are made glad by the song of the feathery tribe. The human voice, which combines the highest charm of melody with the inspiration of thought, was, surely, given for no common purpose of earthly pleasure. In its expression of religious devotion how exalted! For its solace in trouble how dear! For its participation in joy, how unspeakable! This noble instrument was tuned by the Deity, and its melting cadences have been ever employed by the church in chanting solemn psalms with instrumental accomplishments. Jubal, the son of Lamech played on musical instruments, even before the deluge. He was the "Father of those who handled the harp and the organ." Among the Hebrews at the time of David and Solomon, music had reached its highest perfection, and no inconsiderable part of their religious service consisted in singing psalms, accompanied with music. The early Christians employed religious music at their assemblies, and the blessed Jesus sang a hymn, the prologue to his bitter passion. In the fourth century regular psalms were introduced and sang from notes, by persons appointed for that purpose; the mode of singing was sometimes in sola, sometimes alternately, and not unfrequently by chorus of the whole assembly; and in Italy, the land of song, choirs were gradually introduced and contributed greatly to the splendour of God's worship, and to the forming of the public taste. Who that is not elevated, soothed and softened into devotion as the organ swells its sounds in heaven's praise, amid the deepening shades of a sabbath evening, or at the solemn close of a communion day. O! such pleasures are pure and holy: they have no relation with the bare delights of the flesh; they touch all that is high and spiritual within us, and sooth sorrows which nothing else assuage. The moral advantages of the science of music are undeniable; and since it tends to enlighten the mind, to soften the intellectual enjoyment, and to withdraw the soul from the gross gratification of sense, no marvel that the church should have cherished its cultivation.

There occurs in Milton a very fine passage where describing the march of the rebel angel, he says—

> "A non they move
> In perfect phalanx, to the Dorian mood
> Of flutes and soft recorders such as raised
> To height of noble temper heroes of old,
> Arming to battle. Thus they,
> Breathing united force, with fixed thought,
> Moved on in silence, to soft pipes that charmed
> Their painful steps o'er the burnt soil."

This beautifully represents, in fictitious descriptions, Milton's high idea or the power of music. Of all other external means, the solemn music of our churches is, perhaps, the most potent to stir up the sluggish soul to heavenly desires. When the delights of melody are mingled with the mysteries of heaven, that heart must needs be cold in God's service whose affections are not awaken-

ed into strains of grateful song. Not that music, instrumental or vocal, is indispensable for God's pure worship; but, as St. Basil beautifully remarks, "their united sweetness makes entrance into the soul for far more spiritual delights, and the softness of that which falls upon the ear conveys as it were by stealth, a treasure of heavenly things, and insensibly conducts many who at first only sang, to learn and to love the matter of the psalm." Wherefore, the inspired minstrel of Lebanon, singularly skilled in sweeping the chords of spiritual joy and repentant sorrow, wedded music both vocal and instrumental to poesy all divine, to add fuel to all our colder devotions, and to subserve as a pledge and bond of fraternal charity among Christians, who shall meet until the end of time to interchange in God's own presence, and in the hearing of his holy angels, heavenly acclamations, and united petitions, and canticles of praise.

T. J. O'CAHILL.

We received some days ago all our periodicals, including the two latest numbers of the *Edinburgh* and *Quarterly Reviews*. We have yet only looked into the former, in which we find as usual several able articles. The first is a review of the "Life and genius of Leibnitz," the text for which is a new biography of this celebrated man by Dr. G. E. Guhrauer. Some idea of the spirit in which the article is conceived, and of the eloquence of the style, may be formed from the following exordium:—

"Sages and poets have vied with each other in the invention of significant symbols by which to express the littleness of all earthly greatness, and the vanity of all human ambition—not always superior themselves to a secret ambition of obtaining fame even by showing it to be nothing—of being remembered for the beauty and the excellence wherewith they have typified vanity. Like the sculptor employed to ornament the tomb, they have hoped to be celebrated for their eloquent images of death, and their graceful emblems of mortality. Yet neither amongst the devices feigned by art, nor the objects presented to us by the ravages of time—the broken column, the sarcophagus empty even of ashes, the stone inscribed with a silent history, or with half ligible characters,—is there any memento of these truths more expressive or more touching, than that which presents itself in the tarnished decorations of a series of portly folios or quartos of a past age, the product of some capacious and restless intellect, which toiled, as was fondly thought and hoped, for immortality—which aspired to be remembered, not merely in Biographical Dictionaries—those crowded Cemeteries of mind—but to hold active and familiar converse with the mind of successive generations, to live in perpetual citation on the lips of grateful and admiring readers. Yet are these misjudging aspirants for fame often consigned to the "dust and darkness of the upper shelf;" rarely opened except by some chance visitor, out of idle curiosity,—not from any wish to hold communion with their spirits, or to emancipate even for an instant their imprisoned wit and wisdom. These remains are guarded, it is true, with jealous care, and kept safe behind handsome doors and gratings; but the page is as mute as the voice of him who wrote it; and that supplementary body of ink and paper by which the fond authors hoped to perpetuate their existence, and secure a second and longer life on earth, is dead as the first tenement of flesh and blood, and without a hope of resurrection. To traverse an old library filled with such remains, is like walking through the catacombs of a great city. Could the thought of the utter want of sympathy, the 'cold oblivion' which awaited him, have obtruded itself on the imaginings of those who wrought for immortality, it had been enough to paralyse all their energies, and make the pen drop from their nerveless hands."—*Bengal Hurkaru.*

Pecuniary Aspects of the Church of England.—The institution called the Church is invested with such attributes, and arrayed in such a garb of obliquity and rapacity, that the moment men begin to reflect and inquire, nothing can save her from one or other of these events. Her foundation is injustice; her shield is darkness. . . . . That she has been endured so long is a fact to be accounted for only on grounds which are not very complimentary to the intelligence, morality, and religion of the country. As she owed her being to popular superstition, so she owes her preservation to popular stupidity. When England awakes she will perish!

The old pension-list, which for so long a period, from year to year, called forth so much senatorial sarcasm and social indignation, was marked by Angelic purity, an emanation from heaven itself, compared with the injustice and corruption of the Established Church. In no department of civil life would it be for one moment tolerated; the whole land would at once be up in arms against it. The thing requires only to be seen, in order to excite in the breast of every virtuous and patriotic man loathing and execration. From a return lately laid before the House of Commons, and printed, we collect the following particulars concerning the staff of the Church of England:—

Number of benefices, ...			10,987
Resident incumbents, ...	6,699		
Non-resident incumbents	3,736		
Vacancies and recent institutions, ...	199		
Sequestrations, ...	37		
No returns, ...	316		
			10,987

Of the non-resident incumbents, there are absent from their livings 1,632 from residing on other benefices; 360 from infirmity or illness of the incumbent or his family; 421 from want or unfitness of the parsonage house; 969 absent without license or exemption (though some of these "performed the duties of their respective parishes,") and the remainder absent from miscellaneous causes. We have only to conceive of such an order of things as this in the army or navy. Only conceive of the same man being a lieutenant in one regiment, a major in another, a captain in a third, a general in a fourth, pocketing the pay of all, and doing the duties of none! Only conceive of 1,632 such officers in the British army! Conceive again of 969 officers of

the navy "absent from their ships without leave," leaving the war to go as it may, but still regularly drawing their emoluments.

The number of glebe-houses is 7,589.

The number of curates serving benefices on which the incumbents are none-resident, is 2,711. The number of curates assistant to resident incumbents is 2,032: Total number of curates, 4,743. Think again, then, of 4,743 of the East India Company's servants serving by deputy, and receiving from the Company, ten, fifteen, or twenty times the sum they paid for their substitutes? What would the Court say to such a sytem?

It is not possible to ascertain from this paper the number of the clergy, because it is not stated how many of the incumbents hold more than one living; but at least 1,632 do so, because they are resident on other benefices; but others of the non resident clergy are also pluralists. Perhaps the 3,736 benefices where the incumbents are not resident, may have 1,736 clergymen belonging to them (2,000 of them being assumed to be held by pluralists.) Was there ever corruption like this corruption? Then the number of the clergy would be 13,178.

It ought to be mentioned, that a considerable number of the benefices where the incumbents are not resident are of small value; 467 of them are of the value of 100*l.* a year or under. Even were we to concede the principle of Church and State, it would not at all effect our views of the inexpressibly unjust, the unparalleled monstrosity of the system. Great inequality prevails among the revenues of the bishops; and it is infinitely increased among the clergy. The state of more than one half of the curates is one of great hardship. A number of curates larger than that of all the Congregational pastors in England, that is to say, 2,521, have not a salary amounting to 100*l.* pounds a year!

	Number.
Under 50*l.* a year, ...	312
50*l.* and under 60*l.*	575
60*l.* and under 70*l.*	326
70*l.* and under 80*l.*	482
80*l.* and under 90*l.*	642
90*l.* and under 100*l.*	184
Total under 100*l.*	2,521

—*Christian Witness.*

THE COLOMBO CATHOLIC SEMINARY.

His Lordship the Right Rev. C. Antonio, and the Rev. Messrs. Caitan and Dias, examined the above Institution on the 27th of July.—His Lordship and the Rev. Gentlemen were very much pleased to find the Seminary so well attended, and the clean appearance of the Seminarists. The Examination commenced at a little after 10 o'Clock A. M. and lasted till nearly one P. M. Certain very pressing business preventing His Lordship to remain longer with the Seminarists, most of their studies were left unexamined. The first Class youths were examined, first in Scriptures. They read a Chapter of Esther, in English, the distinct and clear pronunciation as well as the tone of the readers called forth His Lordship's approbation.—They not only gave the Singhalese meaning of certain English words, His Lordship was pleased to ask, but answered all the questions (except one) that were put to them on the History, Geography and Chronology of the books of the Old and New Testaments, which they have read.—His Lordship afterwards asked them to read a Chapter from a work on Natural History, which they did immediately and answered questions upon the part read. They were next asked to parse a few sentences, which they not only did to the highest satisfaction, but correctly answered many questions on English Grammer, that were afterwards put to them. They then wrote a passage, which His Lordship was pleased to dictate to them from a book. Three of the next Classes were also examined in almost the same branches except dictation. The neatness with which most of the copies of the lower Class-boys were written delighted the Bishop very much. The teachers asked His Lordship if he would be pleased to examine the higher Classes in Geometry, Algebra, Arthmetic, History, Latin, and English Composition; but want of time prevented his doing so.

On his Lordship's rising to leave the Seminary He expressed the great satisfaction, he felt at the progress, the children made on the different branches of the studies he had examined, and in token of which, he distributed handsome books to the 1st and 2nd Class boys, and paper and quills to the lower Classes. He then addressed the boys on the necessity of attending to their spiritual duties especially Confession; and left the Seminary quite delighted with the proficiency displayed by its pupils. The first Class boys in the name of their friends, thanked His Lordship for his visit, as well as for the prizes he was pleased to award to them, when his Lordship told that he hoped they would try to merit better ones when he would next come.

There are at present about 100 scholars on the Rolls of the Seminary—the average attendance is between 55 to 65. These are taught by two tutors and their Studies comprise English Reading, Writing, Grammer, Composition, Arithmetic, Geography, History, Algebra, Geometry and Latin.—About 30 of the pupils of the Seminary are taught *gratis*. *Colombo Catholic Magazine.*

AFFAIRS OF THE EAST—THE SISTERS OF CHARITY—The last packet from Constantinople to Broussa took to that place three sisters of Charity, bearing alms and medicaments to some hundreds of unfortunate persons who had taken refuge in the neighbourhood of that place, who were in great distress. The Divan did not hesitate, on the recommendation of the French ambassador, to send money and clothes to these persons. M. de Lauxorrois, the dragoman of the embassy, accompanies the Sisters to Broussa, and was, it is said, the bearer of several orders from the Divan for the Pacha.

The celebration of the fifth Jubilee of the Fete Dieu (Corpus Christi) commenced on the 11th of this month at Liege, and the ceremonies were be very imposing. A great number of Bishops were present—*Morning Post.*

POPE PIUS IX.—The following is a translation of a copy of a letter from his Holiness Pius IX., to his brothers the Counts Gabriel, Joseph, and Gaetano Mastai Ferretti, at Sinigaglia, written immediately after his election;—"Rome, 16th June, at ½ past 11, P. M.—The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May His most holy will be ever done. I am sensible to a certain extent of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity, of my powers. Cause prayers to be offered, and you also pray for me. The conclave has lasted forty-eight hours. If the city should wish to make any public demonstration on the occasion, I request you will take measures—indeed, I desire it—that the whole sum so destined be applied to purposes which may be judged useful to the city, by the Gonfaloniere (chief civic magistrate), and the Anziani (council). As to yourselves, dear brothers, I embrace you with all my heart in Jesus Christ, and, far from exulting, take pity on your brother, who gives you all his apostolic blessing."

FOREIGN INTELLIGENCE.

(*From the London Mail, August 7.*)

FRANCE.

Louis Philippe has again escaped the hand of an assassin. According to custom, the aniversary of the third day of the Revolution of 1830 was celebrated on 29th July, in the public gardens behind the Palace of the Tuilleries. At half past seven in the afternoon, during the performance of a concert, the King and the Royal Family appeared in a capacious balcony, situated near the centre of the long range of the Palace buildings, and immediately overlooking the gardens, when on one side of him were standing the Queen and Madame Adelaide, on the other the Princesses, M. Duchâtel, Minister of the Interior, Mr. Delessert, Prefect of Police, and General Jacqueminot. His Majesty was not yet seated, and was bowing to the crowd. A slight report was heard; the King exclaimed, "That is for me." The persons near his Majesty thought it was some piece of firework but the King calmly said, "No; two pistol-shots were fired from here," pointing to the spot. In fact two shots had been fired by a man near the statue known as the *Venus accroupie*. The King remained perfectly calm, and advancing on the balcony, showed by signs that he was not hit, and ordered the orchestra to continue playing the national air. The assassin was immediately apprehended by the persons who stood near him. He offered no resistance. On being interrogated, he declared his name to be Joseph Henri, and that no political nor private vengeance had instigated him. The desire of terminating a miserable existence and to be talked of her after, alone inspired him to commit the crime. He denies having any accomplices, and stated that his business failing, and having to pay 15,000 francs (600*l.*) at the end of the month, which he was unable to provide, he resolved to make himself amenable to the criminal law and the punishment of death, as he could not determine on suicide. At the same time he said he wished to prove the inefficacy of capital punishment. The assassin was taken to the prefecture of Police, and afterwards to the Conciergerie, where he declared that for a month past he had entertained the design, and that on the 30th June, when he was on guard at the palace, he was only prevented from accomplishing it by the consideration of the dishonour that might fall on the company of the national Guard to which he belonged. He is fifty-one years of age, and a manufacturer of steel ornaments. The pistols are of a rather powerful calibre, and the assassin mentioned having loaded them with an ingot. He is small and delicate in appearance. He was very neatly dressed even approaching to elegance. 140 francs in gold were found in his pocket. The Council of Ministers was held in the evening at the palace, at which it was decided that he should be tried by the Court of Peers. The King returned after the Council, to the Chateau of Neuilly, and has since left for the Chateau d'Eu. The *Moniteur* publishes the royal ordinance, convoking the Court of Peers for the trial of the regicide, and the Chancellor of France has given notice to the Peers to attend the 7th August to constitute themselves into a court of justice for the purpose specified. The *Moniteur* publishes a report addressed to the King by the Minister of Marine, proposing to his Majesty to sanction the emancipation of 126 slaves belonging to the Government in the French colonies. The number of the slaves, the property of the State was 496. Those recommended for liberation were selected by the Governors as the best conducted, moral, and religious, "and able to provide for their own existence."

IRELAND.

His Excellency the Earl of Bessborough has appointed John F. Purcell, Esq., M. D., physician ordinary to the Lord Lieutenant.

The Right Rev. Dr. Walsh was consecrated Roman Catholic Bishop of Ossory on 26th July.

Mr. O'Connell's youngest son, Daniel O'Connell, jun, has been returned for Dundalk, unopposed.

Mr. J. J. Murphy, Q. C., is the new Master in Chancery. He is nephew to the Right Rev. Dr. Murphy, one of the most learned and tolerant of the Irish Roman Catholic hierarchy, and, moreover, a decided anti-Repealer.

SCOTLAND.

The Roman Catholic clergy of the North of Scotland have presented to the Right Rev. Dr. Kyle, at Preshome, Banffshire, a magnificent episcopal crosier, adorned with precious stones, as a testimonial of their regard and esteem.

We regret greatly to state, from all we can learn, that the potato disease is now nearly certain to be generally destructive all over the kingdom.

PORTUGAL.

Accounts have been received of a change of ministry. The new Administration is composed as follows:—Duke de Palmella, President and Minister of the Kingdom; Viscount Sa da Ban-

deira, War; Count de Lavradio remains in the Foreign Affairs; Senor Aguiar, Justice; Julio Gomes, Finance; Mousmho, marine. The news from the nothern provinces is on the whole more satisfactory; and the Miguelite movement had not met with any sympathy from the people in general.

Reports, which have been for some time in circulation, prevailed that the Queen, whose popularity had greatly declined, entertained serious thoughts of leaving the country. In that case, her destination would undoubtedly be England.

The English hierarchy in connexion with the Church of Rome is to be increased from its present number of six bishops to the full complement of two archbishops and twenty-two bishops. The object of this provident scheme is to make suitable berths for the members of Mr. Newman's party who have forsaken the Church of England, and for those who are expected to follow their example. England is to be favoured in the next distribution of cardinal's hats. Lord Clifford, son-in-law of the late Cardinal Weld, is about, we believe, to be raised to that dignity.

More Conversions to Catholicity.—To the list of converts from the Universities must now be added—43. Rev. E. Cashwell, Brazennose College. 44. Rev. George D. Ryder, Oriel College. 45. Rev. David Lewis, Jesus College. The number of Cambridge perverts amounts to nineteen.—*Church and State Gazette.*

Capt. Fullerton. with his family have followed Lady Georgiana, and entered the Church of Rome.

The Rev. Mr. Home, of Southampton, Mrs. Lockart, and the widow and family of the late John Wm. Bowden, to whom the second volume of Mr. Newman's Parochial Sermons was inscribed, have entered the pale of the Roman Church.—*Standard.*

LAYING THE FOUNDATION STONE OF THE MONASTERY OF HOLY TRINITY, NEAR MARKET WEIGHTON, YORKSHIRE.

On Wednesday, the 24th instant, the Festival of St. John the Baptist, the foundation-stone of the Monastery of Holy Trinity was blessed by the Rt. Rev. Dr. Briggs, the Vicar Apostolic of the District of York. The land on which the Monastery is being built lies about three miles from the small town of Market Weighton, in the East Riding of Yorkshire, and has been generously given to the Bishop, by the Hon. Sir Edward Vavasour, Bart., of Hazlewood Hall. The Monastery is intended for a normal school, to train up masters of a Religious Order, and fit them to direct Catholic charity schools for the education of boys.

On the above-mentioned day, the Right Rev. Dr. Briggs, accompanied by his Vicar-General, several of his clergy, Sir Edward Vavasour, the Hon. C. Langdale, the Hon. Philip Stourton, and other members of their families, proceeded from Holme Hall, the hospitable mansion of the Hon. P. Stourton, to the site of the Monastery, where a large body of spectators had assembled to witness the novel and interesting ceremony.

A procession was formed, and proceeded to the platform which had been erected for the occasion, from which his Lordship briefly addressed the assembly, and explained to them the nature and meaning of the ceremony they were about to witness. The foundations were then blessed, and the procession, headed by the cross-bearer and chanting the psalm, "Miserere" and the "Litany of Saints," proceeded three times round the site of the Monastery, while the Bishop sprinkled the foundation with holy water.

When the ceremony was concluded the Bishop again addressed a short exhortation to the spectators, and having reminded them that no undertaking could prosper without the blessing of God, exhorted them to offer up their fervent prayers to the Almighty, entreating him, that he would bless the good work thus begun for his greater honour and glory; that he would bless him who had so graciously given the land; that he would bless those who by their charitable contributions had contributed or should hereafter contribute to assist in erecting this monastery, founded for so holy and charitable a purpose. He stated that the Festival of St. John the Baptist, had been selected for blessing the foundation of the rising monastery, as that great saint was the Patriarch of those whom Almighty God calls to the Anchoretical life, and because the monastery was erected within the parish of Holme, of which St. John is the patron Saint, and that the beautiful parish church dedicated to that great saint stands conspicuously on the bold eminence in sight of the monastery, thus reminding the pious inmates that like St. John, having prepared themselves by prayer and religious exercises in the holy solitude of their cloisters, they should go forth animated by his spirit of soul and the love of God to implant in the minds of the youth committed to their care, the sacred truths of our holy religion. His Lordship added that a tablet would be placed in the monastery, on which would be inscribed the names of the benefactors, that the religious might be incessantly reminded to pray for those whose names were thereon inscribed; and that the thousands of children who should be educated under their care, would be taught to offer their prayers in behalf of those from whose charity in contributing to this work of mercy they were receiving the blessing of religious education. His Lordship then gave his solemn blessing, and the spectators departed highly delighted with the very edifying and interesting ceremony at which they had been present.—*Tablet.*

Nova Scotia.

Halifax.—Confirmation at St. Mary's.—On Sunday last the Sacrament of Confirmation was administered in the Cathedral. After High Mass, at which the Bishop assisted pontifically, a sermon was preached by the Rev. Mr. Nugent, of St. Mary's College, on the nature and efficacy of the solemn rite by which the Holy Ghost is received. One hundred and four adults were then signed and sealed with the Spirit of Promise. Amongst them were several converts, some of whom had been but lately received into the bosom of the true Church. There were also two people of colour confirmed.—*The Cross, May 30.*

THE CATHOLIC CHURCH.

The annual visitation of the Roman Catholic Clergy of the diocese was held on Monday, at Killarney. The dinner was at Cronin's Hotel. For the two previous days, the Diocesan Examiner's, the Very Rev. Doctor M'Enery, the Very Rev. John O'Sullivan, P. P., Tarbert and the Rev. Barthw. O'Conner, P. P., Milltown, were engaged in the selection of three young lads from the unusually large number of 43 candidates for the ecclesiastical state. They were occupied up to seven o'clock, each evening, and the candidates were examined in Tacitus, Juvenal, Homer, conversion of English into Latin, Euclid, Algebra, and Irish. On a scrutiny the majority of votes were in favour of the following young gentlemen, whose answering gave great satisfaction:—Barthw. O'Conner, Listowel, 1st; Daniel Slattery, Bally-M'Elligott, 2nd; and Timothy M'Carthy, Ardfert, 3rd. The following were selected for any vacancies to occur in the course of the year:—Michael Burns, Liselton; Laurence O'Regan, Ardfert; Michael O'Sullivan Ardfert; David Fitzerald, Bally M'Elligett. I was informed by a person who was present, that, in the course of the day, the Rev. Dr. M'Enery, handed over £50 to the Bishop, and £19 to the Rev. Mr. O'Sullivan, P. P., of Kenmare, restitution money.—*Correspondent of the Tralee Chronicle.*

Wednesday Miss Mary Murray, of Newcastle, in this county, was professed a nun, and received the white veil at the hands of the Right Rev. Dr. Ryan, at the Presentation Convent, Sexton-street.—*Limerick Chronicle.*

Dedication of the new Chapel in Malahide.—Yesterday the splendid new chapel of Malahide was dedicated by his Grace the Most Rev. Dr. Murray. High Mass was sung, the the chief celebrant being Dr. Laphen, of the Metropolitan Church, aided by the Very Rev. Doctor Yore, Father Mathew, and several other clergymen. An efficient choir was also present. The dedication sermon was preached by the Very Rev. Theobald Mathew, who with great eloquence and feeling advocated the claims of that and similar structures for the moral culture of the people. Towards the close of his discourse, the very rev. gentleman referred to the munificence of the lord of the soil, Lord Talbot de Malahide who had contributed a large sum towards the erection of the church. The congregation was most numerous and respectable, and amongst the many distinguished individuals present were Lord Talbot, his lady, his sister, and many of the gentry of Dublin and its vicinity. After the sermon the Apostle of Temperance administered the pledge, in front of the new chapel, to a large number of postulants.—*Pilot of Monday.*

Downside.—Corpus Christi.—St. Gregory's Priory.—At six o'clock on the morning of this festival Benediction was given, after which the Blessed Sacrament was enthroned above the tabernacle for the adoration of the Faithful until the end of High Mass, when, for the first time, it was borne in solemn procession through the private grounds and garden of the monastery. In the procession walked the children of the congregation, with bouquets in their hands, and two banners, the Holy Guild of St. Joseph and St. Gregory bearing a beautiful large banner designed by Mr. Hansom, of Coventry, and executed, gratis, by the skilful artist, Mr. Foxwell, of Shepton, and the students of the college in cassocks and surplices and bearing a banner. Above the Blessed Sasrament, which was carried by the Rev. J. Wilson, the Prior of the monastery, was borne a rich and beautiful canopy, lately procured by the united subscriptions of the students, the congregation, and other kind friends, many of whom were formerly students in the college, and who still cherish the memory of the happy days when their young affections were knit up with all the solemn rites of our Holy Church. Two of the students threw flowers before the Blessed Sacrament, and two others cast their fuming censors; three torch-bearers attended it on each side. Behind it walked the members of the congregation. Nearly all present carried lighted candles. Two rural chapels had been raised in the garden, in which were altars, whereat Benediction was given. Hymns, canticles, and psalms were sung by the Religious and the students during the whole of the procession. It was a pleasing sight, calculated to fill with the holiest feelings the faithful believer, and to edify our dissenting brethren, crowds of whom came to witness it, and looked on in mute wonder: the men bared their heads, and no one spoke except in whispers.—*Correspondent.*

We learn from Rome, July 24, that the Pope has ordered his Swiss troops, in garrison at Ceasans, where the recent conflict took place, to be removed, and replaced by other troops. On the 21st his holiness assembled the Committee of Education, consisting of 16 cardinals, and presided over their deliberations. It is said to be his intention to introduce many improvements in the system of Juvenile education.—*Tablet.*

Rome.—We read in a letter from Rome of the 29th ult.:—"the provincial commission of government, composed of six cardinals, not having come to an agreement either on the amnesty or the reforms to be introduced into the administration, has dissolved itself. The members who are partisans of the *status quo*, have withdrawn. Gizzi and Amat have had the advantage, the Pope having supported them. Thus the amnesty is now beyond a doubt, and will be published in a few days. Pius IX. yesterday signed the permission for the return of Professor Orioli, Minister of public Instruction under the revolutionary government of 1831. Another fact which occurred a few days back, leads me to anticipate favourably. Some persons were arrested by way of precaution. As soon as this act came to the knowledge of the Pope, he had them set at liberty, and blamed the conduct of the police agents. The ambassador of Austria, who thought he had regained the ground which was lost, is much disappointed. He has dispatched a courier to Vienna, and, at the same time, sent off a dispatch to the officer in command of the Austrian squadron stationed before Ancona.—*Ibid.*

MISCELLANEOUS.

Diamond Dust.—The demand for diamond dust within a few years has increased very materially, on account of the increased demand for all articles that are wrought by it, such as cameos, inthaglios, &c. Recently there has been a discovery made of the peculiar power of diamond dust upon steel: it gives the finest edge to all kinds of cutlery, and threatens to display the hone of Hungary. It is well known that in cutting a diamond (the hardest substance in nature) the dust is placed on the teeth of the saw—to which it adheres, and thus permits the instrument to make its way through the gem. To this dust, too, is to be attributed solely the power of man to make brilliants from rough diamonds; from the dust is obtained the perfection of the geometrical symmetry which is one of the chief beauties of the mineral, and also that adamantine polish which nothing can injure or effect, save a substance of its own nature. The power of the diamond upon steel is remarkable: it is known to paralyze the magnet in some instances—and may there not be some peculiar operation upon steel with which philosophers have not yet taught us to be familiar? How is it that a diamond cast into a crucible of melted iron converts the latter into steel? Whatever may be said, it is evident that the diamond dust for sharpening razors, knives, and cutlery, is a novelty which is likely to command the attention of the public, whether or not it is agreed that there is anything *beyond* the superior hardness of the dust over the steel to give that keenness of edge that has surprised all who have used it.—*Church and State Gazette.*

AN ANTIDOTE TO SNAKE-BITES.

The following extract of a letter from R. Lowther, Esq., at Allahabad, forwarding specimens of the plant therein referred to, was next brought to the notice of the meeting:—

"I have a vine creeping plant in my garden, the leaves of which are a *specific* against the poison of snakes. It has been administered in very bad cases in numerous instances with complete success. I enclose a leaf of a medium size and a few of the seeds, and shall be much obliged if you can give me its name;—it grows in the Jungles near to Nullahs, and is now in flower. The last time I tried it was in the case of a seapoy's wife—the people had tried in vain to charm away the poison, and when the woman became insensible, her husband came over to my Gardener, to ask for some of the leaves: I sent 3,—they were reduced to a pulp with water and poured into her mouth, and in half an hour she was quite well: at this time her jaw had dropped, and she was apparently *in articulo mortis.* I have raised a few plants from the seed—but many of the pods were destroyed by a large Catterpillar which was at length driven away by the use of Tobacco water and assafœdita."

The Secretary stated that Capt. Munro had, in reply to his requisition, obligingly given him the name of this plant, and added the few following particulars regarding its useful properties, copy of which he forwarded to Mr. Lowther:—

"The plant of which you sent me specimens from Mr. Lowther is *Aristolochia Indica* The whole tribe are very bitter. In South America, the Guaio remedy for the bite of snakes is supposed to be one or two species of *Aristolochia. Aristolochia trilobata* with an aromatic stem is used as an antidote to the bite of the serpents. Jacquin, in his description of American plants, mentions that the juice of *Aristolochia anguicida* introduced into the mouth of a serpent stupifies it to such an extent that it can be handled with impunity. A large quantity causes the reptile to die in convulsions. Three or four species of *Aristolochia* are also used by the Egyptian jugglers to stupify the snakes they play with. Dr. Royle, in his illustrations of the flowers of the Himalayas, mentions that *Aristolochia Indica* is generally considered by the Natives as a cure for snake-bites."—*Calcutta Star, September* 11, 1846.

Curran and George IV.—The following anecdote was related by George IV, to Mathews:—"I never saw Curran but once; when he dined with me at Carlton-house. I had assembled a party I thought likely to set him at ease, and drew him out. It was composed chiefly of men of eminence in his own profession. For some time nothing occured that could give me any estimate of his intellectual calibre, but the very highest sense of his tact, taste, and instinctive good manners. On his introduction, and for some time after, I saw nothing but a mean-looking, ill-favoured little person, very taciturn withal. After dinner in the hope of eliciting something characteristic from him, I proposed the "Health of the Bar." Infinitely to my chagrin, up rose Lord Erskine who, after a long, verbose, and rather pompus speech wound up with some such conclusion as the following:—"That though descended from a line of illustrious ancestors, he had reason to be proud of the profession of the law which had raised him, an unworthy member of it, to the peerage." Determined not to be altogether baffled in my aim, I then proposed the health of the Irish bar. Here I had my man. Up he got, and certainly made a most refined and exquisite speech. I was particularly struck with the contrast evinced between Erskine and Curran in the termination of their respective speeches. "The Noble Lord," said Curran, "in speaking of the high lineage from which he has had the good fortune to be derived, has added that proud as he is of his ancestry, he is not less so of his calling, which has been the means of elevating him to the peerage. If such then, be the Noble Lord's feelings, judge Sir, what must be mine at this moment towards a profession which has raised the son of a peasant to the table of his prince."

Miracles of Science.—At a recent meeting of the British and Foreign Institute, a model was shown in action of the new electric telegraph, by which a person writing, by the pressure of ivory keys, exactly like those of a pianoforte, each representing a letter or a figure can transmit, by means of a single extended wire, to any distance, 500 miles or 5,000, an almost instantaneous message, in words that shall be printed, by a corresponding machine, at the other end of the line, as fast as the sentence is spoken or performed at this.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 14.] CALCUTTA: SATURDAY, OCTOBER 5, 1816. [VOL. XI.

INFANT BAPTISM.

The Anabaptists appeared in Germany, about the year 1520. They had for some time followed the new doctrines of Luther, an apostate friar of Wittemberg; but soon deserted him, and formed themselves into a distinct sect. He wrote against them in the same style, as Catholics did against him, saying that Muncer their Founder should be asked "Who had given him commission to teach? should he answer, it was God; let him prove it, continued Luther, by a manifest miracle. For when God intends to alter any thing in the ordinary form of mission, it is by such signs that he declares himself."* Luther afterwards caused their principal error, upon Baptism to be condemned in the Confession of Augsburg, where it is declared that "Baptism is necessary to salvation: that they condemn the Anabaptists who affirm, that infants can be saved without Baptism, and out of the Church of Christ."†

Their name of Anabaptists which means *Rebaptizers* was given them from their practice of *rebaptizing* their proselytes. For Muncer, and all that joined him, had been baptized in their infancy; and rebaptized one another, upon this pretext which is become the peculiar characteristic of their sect, viz. that Infant-Baptism is a nullity. They soon divided into various parties and accordingly took various denominations; but as they all continued in the same practice of rebaptization, the general appellation of Anabaptists remained indelibly stamped on them all.

They ought not however to be confounded with those who in former ages went by the same name of Anabaptists. The Arians, the Donatists, and long after them, the Bohemians rebaptized such as fled to their party from the Catholic Church; and on this account were called Anabaptists, though this name never became the proper characteristic of any of those sects. Even St. Cyprian and some of his friends were (at least) for a time, in this mistaken notion, that Baptism administered by any Dissenter from the Catholic Communion was null, and that all who had been baptized out of the Catholic unity were to be rebaptized, when they returned to it. But those ancient Anabaptists, and the Bohemians themselves, did not reject the validity of Infant-Baptism, nor did they ever attempt to rebaptize any body, under pretext that he had been baptized in infancy, as our Anabaptists do; but only imagined that Baptism was not validly administered, except in their respective communions, which our Anabaptists do not pretend: and so they can by no means be considered as men of the same principles.*

Our Anabaptists, I know, object to that denomination, pretending that when they give Baptism to any one who has been sprinkled in his infancy, they do not *anabaptize* him, but *baptize* him. But this plea, however plausible it may appear to them, is grounded upon a supposition which, neither Catholics nor Protestants of any denomination can admit, viz. that Infant-Baptism is a nullity. Did they content themselves with baptizing their own children, at the age and in the manner they think proper, I would have no objection to call them *Baptizers* or *Baptists*. But since they attempt to baptize persons who have been previously baptized in other communions, their name of *Baptists* evidently implies that the Baptism, which Catholics and Protestants give to children, is no Baptism: particularly as they take that name in opposition to the

* Sleidan Lib. 5.—Luther in ps. LXXXII. † Art. 9.

* The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the church of England; but resigning his living, he went over to Holland, where his Baptist-principles were warmly opposed by Messrs. Ainsworth and Robinson, of whom the former was pastor of the Brownists, or Independents, at Amsterdam, and the latter of those at Leyden. As Mr. Smith did not think that any one at the time was duly qualified to administer the ordinance of baptism, he baptised himself, and hence was denominated a *se-baptist*.—REV. J. NIGHTINGALE.

name and signification of *Anabaptists*. They may therefore call themselves Baptists, if they choose; but I am persuaded they have more delicacy than to require that those who hold the validity of Infant-Baptism, should call them so. Yet I here sincerely declare that, if I call them Anabaptists, it is not out of contempt or reproach, God forbid! but merely by way of distinction, and in compliance with general custom. I would willingly, and in preference, have used the word *Antipœdobaptists*, which is not liable to the same exception; but a word composed of fifteen or sixteen letters is rather too long, when it so often recurs; besides that it would not probably be understood by many of those for whom this Treatise is intended.

It will be observed that several arguments, which are usually urged by the Defenders of Infant-Baptism, are absolutely neglected in the following article, as for example—that Baptism is come in room of circumcision—that Infants of professing parents have a right to Baptism—that whole families, probably including children, are said in the Acts to have been baptized—that Christ commanded to let children come to him—that it is the duty of parents to dedicate their children to God by Baptism as soon as they are born. For I esteem all these arguments insufficient, and some of them entirely groundless. Mine are principally deduced—1. From these words of our Lord to Nicodemus: "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" And I am the more confident that the sense which I fix upon them is genuine, as all the ancient Fathers understood them in the same manner. "Nothing can be plainer, says Mr. Gale, a learned Anabaptist, than that the misunderstanding the sense of John iii. 5. gave rise to the error (so he calls the doctrine of Infant-Baptism) for the Fathers who speak of it, always deduce it from those words, and upon every pinch recur to them, as their main retreat.*" I shall shew that it was Mr. G. himself, who mistook the sense of our Saviour's words, not the Fathers; at present it is sufficient to observe, that, by his own confession, my interpretation of this text and theirs agree. 2. From the unanimous consent of Christian Churches in all ages, in which I shew, that Infant-Baptism has been constantly practised; whence it follows, that there never existed an Anabaptist Church, in any corner of the world, previous to the year 1520; an argument which should make some impression upon those among the Anabaptists, who believe, with Mr. McLean, that "this promise: *Lo I am with you*, &c; must not be restricted to the Apostles—but extends to all *succeeding* ordinary teachers——and imports that He will be with them to qualify them for that important office, and to protect, assist and give success to them in the discharge of it.—And that the fulfilment of this promise might be traced, through every period of his Church, unto this day.*"

Upon the same principle of prescription, I shew that *Affusion* is valid Baptism, having been practised in all ages, from the time of the Apostles. But I prove besides that the word *to baptize* is sometimes used in Scripture and the best Greek writers, in a sense which neither implies a total dipping, nor any dipping at all, but such an action as requires Sprinkling or pouring.

It has sometimes been asserted by Anabaptist Writers, and others, that Catholic Divines reckoned Infant-Baptism a mere Apostolic Tradition, which could be supported by no argument from Scripture. That must be a mistake, if not understood in this sense that there is no *express* mention of it in the New Testament, which is by Catholic Divines allowed to be the case; whence it sometimes happens that, when the Protestants argue with us concerning other points of controversy, and require us to shew them an *express* testimony of Scripture in support of our opinion, we ask them whether there be any *express* mention in Scripture of Infant-Baptism, of the Baptism of a person born of baptized parents, of the Sabbath-day having been transferred from the last to the first day of the week, or any mention at all of the number of canonical books of Scripture &c.† But with this exception, Catholics have always grounded the practice of Infant-Baptism on this text of John.—So did St. Augustin against the Pelagians; not indeed in order to prove that Infants should be baptized; for the Pelagians never denied it; but to shew them as we do now to Presbyterians, that Infants stand in need of Baptism, and cannot be saved without it.—So did the Fathers of the council of Lombes against the Albigeois,‡ the first men in the world who denied Infant-Baptism. For whilst they rejected all Water-Baptism, they affected a particular hatred not only for the

* Let xiii. page 545.

* Commission, &c. pag. 319, 320, 325. edit. Edinb.

† Mr. McLean speaking "of the *Apostolic* office, and what was peculiar to it," reckons *infallible inspiration*, among the essential parts of this office; (page 10.) and says that the Apostles have no successors in their office. (page. 11.) "For though many of their assistants were possessed of extraordinary gifts, such as Evangelists, yet none of them had the distinguished and *peculiar* qualifications of Apostles." (page 14.) If these principles be true with respect to *infallible inspiration*, how will Mr. McL. be able to shew that the Gospel written by St. Mark, and both the Gospel and the Acts written by St. Luke, have been *inspired*?

‡ Capit. 3.

Baptism of Infants, but even for Infants themselves whom they excluded from Salvation, and also for Marriage which they accounted unlawful.—In short all Catholic Divines have ever taken the same ground, and among the rest, Bishop Challoner in his Catholic Christian Instructed, and Bp. Hornyhold in his Catechism for the Adult.

With respect to the signification of the word *Baptism*, it cannot be denied that many eminent Divines of our Communion have been of opinion that considered, according to its grammatical sense, it *principally* implied a *dipping*. But none ever imagined this sense excluded the signification of *pouring* and *sprinkling*; and considered, according to its import in the New Testament, they all agree that its principal meaning is *washing* or *purifying*. For all, not one excepted, place the essence of the exterior sign of this ordinance in a *washing*; so that whenever a washing takes place, whatever the mode of it may be, they account the administration valid; whereas on the contrary, when there is no washing at all, though a dipping might take place, as if a man being packed up all over in thick clothes, should be plunged into water, in such a manner as that the water could not reach his skin, they would not think it valid Baptism.

Now it remains for me to entreat such among my Anabaptist friends who may chance to peruse this article, to read it in the same spirit of charity in which it has been written. It was a person of that persuation, who by sending to me Mr. Gale's letters, and Mr. McLean's Commission, &c., asking at the same time I would let him know my opinion of these works, gave me the first thought of writing upon Baptism. I pitied the unfortunate situation of people so well meaning, and in all appearance so well disposed to embrace the Truth, if they could know it. I particularly lamented the fate of many poor children who die unregenerated, owing to the ignorance of their parents. And as I never heard of any thing published on this subject by a Catholic hand, I might, by publishing the grounds of the Catholic Doctrine concerning Infant-Baptism and the mode of affusion, and giving at the same time a modest answer to the principal arguments that have been produced against both, do service to the Catholics, particularly those under my care, and also, to the well intentioned among the Anabaptists, who will see, I trust, that their arguments, even those which they commonly affirm to be unanswerable, are built upon gross mistake and misapplications of the word of God.

But I wish them, above all things, seriously to meditate upon what Mr. McLean teaches in several places of the above mentioned work, concerning the *perpetuity* of the church of Christ in all ages, and a *standing* ministry and Succession of *ordinary* teachers to the end of the world, to whom the promise; "*Lo I am with you,*" extends, and who continue without interruption, the work of teaching and baptizing once begun by the Apostles. And if they can trace a succession of Anabaptist teachers, in all ages, up to the Apostles, For God's glory, let them publish their names, the places where they lived, the writings they have left, the nations they have converted, or at least what Societies of believers they have formed among the nations; In short let them publish a continued history of their churches, full not of declamations, but of *facts*. If they cannot do that, if they cannot trace the history of their churches any higher than the year 1520, and if, for the fifteen hundred years previous to that epoch, the whole Christian world baptized Infants and practised affusion; ah let them open their eyes! And, as they hope for Salvation, let them renounce that unchristian practice of allowing their children to die unbaptized, and of rebaptizing persons whose Baptism has been considered, as valid and lawful, by the church of Christ in all ages.—*Gilbert on Baptism.*

NATURE OF FAITH.

According to Archbishop Usher, "the general object of true saving faith, is the whole truth of God revealed; but the special object of faith as it justifieth, is the promise of remission of sins by the Lord Jesus. . . . Though by the same faith whereby I cleave to Christ for the remission of sins, I believe every truth revealed; yet I am not justified by believing any truth but the promise of grace in the Gospel."* This view of faith is general among Protestants, many of whom, however, undervalue the necessity of that faith by which all revealed tenets and objects are embraced; and, making light of what they term sectarian and speculative tenets, consider this special faith in the imputation of the merits of Christ to be alone essential. The Catholic Church, on the contrary, teaches that the belief of all the revealed truths is that faith without which it is impossible to please God, and that it regards the justification of the wicked through divine grace; though no man is bound to believe, or can believe with certainty, his own justification without a special revelation from God. "Men," says the Council of Trent, "are disposed for justice, when, being excited and assisted by divine grace, conceiving faith by hearing, they are freely moved to God,

* Usher's Body of Divinity, p. 198.

believing to be true the things which are divinely revealed and promised, and especially that the wicked man is justified by his grace, through the redemption which is in Christ Jesus."* With us faith is the belief of all that God has taught; with Protestants justifying faith is the special persuasion of our justification through Christ: with us it is a homage of the understanding to divine wisdom and truth; with them it is the relying and resting on Christ. Luther alleged that he derived the first correct notion of faith from a religious of his Convent, who, to relieve his mind from anxiety, bade him have faith in God, and not doubt that his sins were forgiven him. Such an exhortation may have been well meant, and certainly did not necessarily convey the idea of faith which Luther formed from it.† But whatever may have been the source whence he derived it, it is certain that his notion of faith was utterly erroneous, inconsistent with Scripture and tradition, and the origin and root of all his other errors. This can easily be shown.

When our Saviour gave the commission to his Apostles to preach his gospel to every creature, he added: "He that believeth, and is baptized, shall be saved: he that believeth not, shall be condemned."‡ He evidently spoke of that faith which is unto salvation, and he indicated that it consisted in assenting to the preaching of the Gospel. This, as we learn from the corresponding text of St. Matthew, means all things whatsoever he had commanded.§ It was faith in the divinity of Christ, which obtained for St. Peter the eulogy and promises which are recorded by St. Matthew;‖ and the same strengthened him to receive the declaration of Christ, that he would give his flesh for food, his blood for drink.¶ It is to the believer, who, on the authority of Christ, assents to the mysteries which are not tested by the eye of sense, that beatitude is ascribed: "Blessed are they that have not seen, and have believed."** If any one, understanding the term "believe" in its obvious meaning of an *assent to Divine authority*, open the Scriptures, and all things are perfectly clear and consistent: but if he attempt to fix on it the meaning of a persuasion that his sins are forgiven him, he will find himself embarrassed at every step. There may be occasionally a secondary meaning, bearing some analogy to the primary sense, as when faith is used to signify the persuasion of the lawfulness of an act: "all that is not of faith is sin:"†† or when the confidence which faith inspires is indicated by faith: "let him ask in faith nothing wavering;"* and when miraculous power is ascribed to a lively faith: "if you had faith, like to a grain of mustard seed, you might say to this mulberry tree, be thou rooted up, and be thou transplanted into the sea; and it would obey you:"† But the general acceptation of the term is manifestly the belief of revealed truth, on the authority of God.

This idea of faith is plainly conveyed in the eleventh chapter of the Epistle to the Hebrews, wherein the Apostle treats of this virtue: "Now faith is the substance of things to be hoped for, the evidence of things that appear not."‡ It is the fulcrum of our hope: it presents the unseen things of futurity to the mind, and realizes them. At the same time it receives the testimony of God as to the past: "By faith we understand that the world was framed by the word of God; that from invisible things, visible things might be made."§ It is the spring of every act of worship, the animating principle of religion: "By faith Abel offered to God a sacrifice, exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh"‖ Whilst Cain presented to God only of the fruits of the earth, Abel offered a victim from his flock, testifying thereby the divine dominion, and presenting an apt figure of the lamb that was slain from the beginning of the world. The acceptance of his sacrifice, and consequently his own justice, was miraculously manifested, and his example remains on record to stimulate our faith in the performance of religious duty. His blood cries from the earth, not only against his murderer, but as the type of the atoning blood that pleads our pardon. "By faith Henoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God. But without faith it is impossible to please God. For he that cometh to God must believe that he is, and is a rewarder to them that seek him."¶ Faith in the existence and governing providence of God is the foundation of worship, and in every state of the world, has been an indispensable condition of acceptance with God. Every further revelation which God makes of himself and his works must be received with the same docility. Hence Noe, instructed in the divine counsels, although no indication had been yet afforded him of the threatened deluge, reverently received the revelation, and framed the ark in obedience to the divine mandate. "By faith

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* Sess. vi. Cap. vi., Decr. de Justificatione.
† Vie de Luther par Audin, Vol. I. p. 93.
‡ Mark xvi. 16. § Mat. xxviii. 20. ‖ Mat. xvi. 17.
¶ John vi. 70. ** John xx. 23. †† Rom. xiv. 23.
* James i. 6. † Luke xvii. 6. ‡ Heb. xi. 1.
§ Heb. xi. 3 ‖ Ibidem v. 4. ¶ Ibidem v. 5.

Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world: and was instituted heir of the justice which is by faith"* His obedience, springing from faith, implied the condemnation of the unbelieving world, which disregarded the threats of divine vengeance. He was made heir of the justice which the patriarchs before him possessed,. and which was by faith. In all these instances justifying faith is spoken of, and it is extended to every object of divine revelation, and not at all defined as consisting in the persuasion of the remission of sins.

(*To be continued.*)

AMNESTY BY THE POPE.

To the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Bengal.

My dear Lord,—I beg to send your Lordship the accompany article from *Galignani*, which, I think, deserves to be published in the *Herald*, and the *Star*.

The Editor of the Agra Chronicle has refused its publication.

I trust your Lordship has received my last letters and a Draft of Rs. 200.

My dear Lord,

Your most attached in Christ.

✠J. G. A. Borghi.

Agra 14, *Sept.* 1846.

Amnesty by the Pope.—The Italian and Marseilles journals publish the decree of Amnesty granted by Pius IX. It isdated the 16th, and is signed by the Pope, without any counter signature of a Minister. It is as follows:—

Pius IX. to his faithful subjects, salutation and apostolic benediction.

In these days, when our heart is moved to see public joy manifested at our being raised to the Pontificate, we cannot refrain from a feeling of grief in thinking that a certain number of families are unable to participate in the common joy, because they bear the pain of some offences committed by one of their members against society, and against the sacred rights of the legitimate Prince.

We now desire to cast a look of compassion on the inexperienced youth which has been led away by deceitful hopes, in the midst of political discord, where it has been rather the seduced than the seducer. It is for that reason that we wish to stretch out the hand, and offer the peace of the heart to those misguided children who will evince sincere repentance. Now that our good people have shown towards us their affection, and their constant veneration for the Holy See, and for our person, we are persuaded that we may pardon without danger. We, therefore, ordain that the commencement of our Pontificate shall be solemnised by the following act of sovereign grace:—

1. There is granted to all our subjects who are undergoing punishment for political offences a remission of their sentences, provided that they make in writing a solemn declaration, on their honour, that they will not in any manner or at any time abuse this grace, and will for the future fulfil the duties of good and faithful subjects.

2. Those of our subjects who have fled to foreign countries in consequence of political crimes may profit by the present resolution in making known within the delay of one year to our Apostolic Nuncios or other representatives of the Holy See, their desire to profit by this act of our clemency.

3. We equally pardon those who, for having taken part in any conspiracies against the State, are under political surveillance, or may have been declared incapable of holding municipal offices.

4. It is our desire that all criminal prosecutions for political offences which have not yet received definitive judgment should be instantly put a stop to, and that the prisoners be set at liberty, unless any of them may demand the continuation of their trials, in order that their innocence may be proved.

5. There shall not be included in the provisions of the preceding articles the small number of ecclesiastics, of military officers, and *employés* of the government who have been already condemned, or have fled, or are now under trial for political offences. With regard to those we reserve our decision until we shall have obtained information as to their particular position.

6. There are also excluded from the present amnesty crimes and ordinary offences, which are subject to the jurisdiction of the tribunal.

We are anxious to feel confidence that those who will avail themselves of our clemency, will know at all times to respect their duties and their honour. We hope, moreover, that their mindsl softened by our pardon, will lay aside their civi, hatreds, which are always the occasion and the effect of political passions, in order to draw closer those bonds of peace by which God desires that all the sons of the same father shall be united; but if our hope be deceived, it would be with bitter pain that we should call to mind that if clemency is the sweetest attribute of sovereignty, justice is its first duty.

Given at Rome, this 16th day of July, 1846, in the first year of our Pontificate.

(Signed) Pius P. P. IX.

A letter from Rome, of the 18th, gives an interesting account of the effect produced by the publication of the amnesty. It says:—

"Notwithstanding the exceptions, more than 1,200 persons are liberated by the happy determination of the truly generous heart of Pius IX. The proclamation of the Holy Father, and the list of the persons amnestied were posted up yesterday evening at seven o'clock. Half an hour afterwards the people crowded to the Quirinal, shouting *Viva il Papa! Viva Pio nono! Viva il nostro buon Papa!* From half past seven to half past nine, the crowd continued to increase

* Heb. xi. 7.

at the Quirinal and on the square of Monte Cavallo, and the Holy Father appeared, in conformity with the wish of the people, three times at the Grand Balcony, from which he gave each time his benediction, amidst the loudest and most enthusiastic acclamations. At about 10 o'clock, an orchestra was celebrating the fete of St. Camilla, in the church of the Madeleine. The crowd went there, and requested the musicians to leave the church, and go to the Quirinal, to perform in testimony of the joy of the people. At 11 o'clock the square of Monte Cavallo and the environs of the Quirinal were still filled with a compact crowd, whose acclamations were incessant. The repeated cries of *Viva Pia nono*, induced the Pope to appear a fourth time in the balcony, notwithstanding the lateness of the hour. The night was very dark, but torches were burning in the balcony, and the populace had also lighted an immense number, so that every face was visible, and the effect was pleasing in a high degree. The musicians and a portion of the crowd remained under the windows of the Quirinal until after midnight. There were no guards out, and yet not the slightest breach of order occurred. The city will be illuminated for several evenings in honour of this great event. It is reported that the Pope will in a very few days announce his decision as to the choice of a Secretary of State. The prevailing opinion is that Cardinal Gizzi will be appointed to this important post, but many persons imagine that the Pope, notwithstanding his wish to appoint Cardinal Gizzi, will be compelled to yield to the influence of high personages, who are opposed to such a course. As to Cardinal Lambruschini, it is said that he has lost all chance of being made Secretary of State."—*Galignani's Messenger, July* 25.

To the Editor of the Bengal Catholic Herald.

"I have derived much benefit by the reading of your truly valuable Journal. I do think the change that I have made from a local Journal, to the *Catholic Herald*, will result in a better disposition of soul towards my Heavenly Father, and of my acquaintances, because there is more food for my soul in this small Journal, than can be found in all the great budgets of visionary nonsense, or human greatness, which is the wisdom of man I do earnestly hope that your Journal will meet that encouragement which so very invaluable and useful Journal deserves, for the reason, that it is adopted to all minds inclined to read its columns."

Dear Sir,
Your's sincerely,
A WELL WISHER.

Calcutta,
Sept. 30, 1846.

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J. Wall, ...		1 0
T. D'Cruz, ...		1 0

Selections.

BEAUTIFUL FLOWERS.

Beautiful Flowers—your bloom is bright,
Wherever ye leaf in your own pure light;
Ye robe the desert, ye deck the glade,
Ye smile in the sunbeam, and purple the shade;
Ye please the savage, attract the sage,
Shed your sweets o'er youth, and charms o'er age;
Ye are loved by all, yet ye will not stay;
Wherefore so soon do ye perish away?

Beautiful Flowers! O, tell now!
Under the leaves of the mulberry bough;
Or, if not there, let an answer come
With the plundering bee as he hasteth home;
Or, whisper a word to the fragrant gale,
As it kisses your lip for a balmy tale;
Hark!! I hear from the roseate bowers,
The honied voice of the queen of flowers.

"Mine is the realm of the fair and free,
Fragrance and beauty were made for me;
But light-heeled nymphs have usurp'd my right,
And busied themselves in my bowers of light,
And fairies trifle my sweetest flowers,
Of their mellowest hues and their ripest powers;
And thus, thro' the wanton wreck they've made,
'Tis the brightest of blossoms that soonest fade!

MORE PERVERTS.—The Rev. R. Simpson, M. A., of Oriel College, Oxford, has resigned the living of Mitcham, Surrey, on the ground of inability to conform to the doctrinal teaching of the Established Church. Mr. Simpson was educated under Messrs. Newman and Marriot, at Oriel College, and imbibed his opinions during his college career.—*State and Church Gazettes.*

RECEPTION OF A NUN INTO THE ORDER OF THE SISTERS OF MERCY.—A young lady named Graham, of good family, in St. John's-wood, on Monday, took the veil as a Sister of Mercy in the Trinity Chapel of the convent, Dockhead, Bermondsey. The *Daily News*, which reports the ceremony, says, "It is stated that *the young lady has provided munificently for the pecuniary wants of the convent.*"—*Ibid.*

THE APOSTATE SAVED.

(A True Story.)

It was in the year 1832, that the Order of Redemptorists, lately established in Cornwall and Worcestershire, were called to the New World by the bishop of Cincinnati. This diocese was the first theatre of their zeal, where the usual extraordinary success attended the sons of St. Alphonsus de Liguori. They soon had three flourishing stations, the most remarkable of which, was d' Arbre Croche, where they received numerous converts from among the aborigines. But as, according to the rules of the Order, it was necessary to establish a central house, from which they could go on missions and return to repose themselves after their fatigues, they, in 1839, accepted an invitation to establish themselves at Pitsburgh, in the diocese of Philadelphia, and the following year they were called by the Archbishop of Baltimore to occupy a house and church, and undertake the spiritual care of the German Catholics there, amounting to 4,000 souls. The latest accounts speak of two towns founded by the celebrated and enterprising superior Father Alexander Cvitkoviez, called Muriensladt and Alexanderstadt. They are also established in Maryland, and have in the United States six houses and upwards of thirty Fathers.

At a mission given by them at P——, the following extraordinary adventure occurred to Father L. It wanted but one hour of midnight, when the Father, exhausted by the heat and fatigue of the confessional, found himself obliged to breathe for a moment the fresh air—he made his way through the crowd, who were anxiously waiting their turn before the confessional; for the mission, as of old, when Alphonsus with his first-born sons attacked the strongholds of Satan in Italy, had been successful in conquering multitudes of souls, and leading them in triumph to the feet of their crucified Redeemer. The father had nearly reached the door, when he was startled by the appearance of a man who leaned with folded arms against a pillar, and regarded the scene with a scowl of intense hatred. Father L. stopped, the man raised his eyes towards him, and all the malignity of his expression seemed concentrated in the glare of detestation with which he regarded him. Knowing there could be nothing personal in this, but that it must proceed from the too common hatred with which that Church is regarded, to whom her Master said, "Marvel not if the world hate you, for you know it hated me;" and full of compassion for the miserable state of that heart in which hatred can take up her abode, Father L. approached him, and said in tones of gentle kindness, "Can I be useful to you?" The man's look became furious, and cursing the father, he bid him go about his business." "No," said Father L. with an impulse he could not resist, and for which he could not account, "I will not leave you, I will follow you; you are not in a condition to be left alone." "At your peril follow me!" retorted the other, and dashed out of the church. The moon shone with that brilliancy peculiar to the western hemisphere; Father L. saw the man running in the distance, and, though worn out by previous fatigue, he started in pursuit—hearing the sound of the father's footsteps, he darted down one lane and up another, doubling like a hare pursued by the hounds; but all to no purpose—fiendish were the passions which impelled the flier, and heavenly was the passion which urged on the pursuer; love is stronger than hatred, and at length Father L. overtook the man.—"Why do you pursue me?" he growled, almost gasping for breath; "I tell you it is at your peril; what have you to do with me—beware, this folly may cost you your life." "I can be of use to you," calmly replied the father, "and I will not leave you." Uttering a tremendous oath, the man again set off at full speed, and at length reached the door of a house in an obscure corner of the city, thinking he had distanced his pursuer: but as he took, out a key to let himself in, Father L. stood by his side. Mad with rage he drew out a pistol, pulled the trigger—it missed fire.—The calm and unmoved appearance of the priest seemed to strike him; but resuming his former demeanour, he said, "I go into this house, dare not to follow me; I have another pistol here," drawing one from his bosom, "they don't miss fire twice." He opened the door, Father L. entered along with him! he found himself in a shabby looking parlour, beyond which was a door, and the man turning towards him said, "If you follow me into that room, you die?" The father hesitated, and the man entered, and locked the door—Voices were heard in earnest conversation; the deep tones of the man seemed entreating, insisting, commanding; and the gentle voice of a woman rose in earnest supplication, suddenly a scream was heard, a heavy fall, and infant voices crying, "O Mamma! dearest mamma!" Without farther consideration, Father L. threw himself against the door and burst into the room, where he found a beautiful young woman fainting on the floor; two little children who had jumped out of their crib, had knelt weeping beside her; and the man stood contemplating the scene with an appearance of dogged ferocity. Without regarding him, Father L. raised the woman and laid her on a sofa, employing every method he could think of for her recovery, while he fondled and soothed the children who clung to his black robe, as if seeking protection from their unnatural parent. The woman at length opened her eyes, Father L. whispered words of comfort; the children kissed her, and clapped their tiny hands with joy to hear her speak once more. Suddenly the expression of the man's face altogether changed, large tears started from his eyes and rolled down his rugged cheeks; the Father observing this, left the woman, took his hand and led him gently into the next room: "My son," said Father L. "tell me the cause of all I have witnessed, for I can and will be of use to you." "Father," replied the now penitent sinner, "my difficulties are beyond your help, yet I will tell you all. Father, I was born a Catholic, but because our religion is generally despised and persecuted by Protestants, I abandoned the true faith, thinking to advance my fortune more easily. At first the apostate was successful, but the curse of God was on me: I was threatened with heavy losses, and I married the daughter of a rich man, hoping by his assistance to weather the storm—

but he refused to help me. I became bankrupt, and for four or five years have dragged on a weary existence, striving in vain to retrieve my loss. My father-in-law is rich, my wife his only child, driven to despair, I resolved, accompanied by my wife, to visit him this night, and if he continued to resist our entreaties for assistance, to shoot him dead on the spot. I left my house this evening, and having procured a brace of pistols, was returning home, when the lights and the crowd in your church attracted my attention, and I entered. It was the first time since my apostacy, that I had stood in the immediate persence of my God: the crime I had committed stared me in the face, but instead of repentance, defiance and hatred filled my soul; and when you approached me, I felt as if possessed by devils. You know the rest—my wife horrified at my proposal, fainted when I produced the firearms. And now, my father, is there forgiveness for such as me?"—and falling on his knees he sobbed, "Father, I would go to confession!" His confession was heard, his contrition was sincere, and he received absolution; then, with a countenance radiant with peace and joy, he reentered the room, where his wife still lay on the sofa. The miraculous change produced on her husband surprised her beyond measure; but when he told her all, she turned to Father L. and exclaimed, "I also will be a Catholic, the true religion only could work such wonders as this;" "You will be a Catholic, I trust," said the good father, "but not in this moment of excitement; wait until you have calmly considered the matter, and been taught by your reason as well as by your feelings, that there can be but One, Holy, Catholic, and Apostolic Church."

Next day Father L. interested several influential persons in favour of the man: his father-in-law was persuaded to advance him money, he soon recovered his losses, and the whole family are at the present moment among the most respectable Catholics of the town of P—Blessed St. Alphonsus, pray for us.

M. L.

LIBRARIES.

The passion for forming vast collections of books has necessarily existed in all periods of human curiosity; but long it required royal munificence to found a national library. It is only since the art of multiplying the productions of the mind has been discovered, that men of letters have been enabled to rival this imperial and patriotic honour. The taste for books, so rare before the fifteenth century, has gradually become general only within these four hundred years: in that small space of time the public mind of Europe has been created.

Of Libraries, the following anecdotes seem most interesting, as they mark either the affection, or the veneration, which civilized men have ever felt for these perennial repositories of their minds. The first national library founded in Egypt seemed to have been placed under the protection of the divinities, for their statues magnificently adorned this temple, dedicated at once to religion and to literature. It was still further embellished by a well-known inscription, for ever grateful to the votary of literature; on the front was engraven 'The nourishment of the soul;' or, according to Diodorus, 'The medicine of the mind.'

The Egyptian Ptolemies founded the vast library of Alexandria, which was afterwards the emulative labour of rival monarchs; the founder infused a soul into the vast body he was creating, by his choice of the librarian Demetrius Phalereus, whose skilful industry amassed from all nations their choicest productions. Without such a librarian, a national library would be little more than a literary chaos. His well-exercised memory and critical judgment are its best catalogue. One of the Ptolemies refused supplying the famished Athenians with wheat, until they presented him with the original manuscripts of Æschylus, Sophocles, and Euripides; and in returning copies of these originals, he allowed them to retain the fifteen talents which he had pledged with them as a princely security.

Even when tyrants, or usurpers, possessed sense as well as courage, they have proved the most ardent patrons of literature; they know it is their interest to turn aside the public mind from political speculations, and to afford their subjects the inexhaustible occupations of curiosity, and the consoling pleasures of the imagination. Thus Pisistratus is said to have been among the earliest of the Greeks, who projected an immense collection of the works of the learned, and is believed to have been the collector of the scattered works, which passed under the name of Homer.

The Romans, after six centuries of gradual dominion, must have possessed the vast and diversified collections of the writings of the nations they conquered; among the most valued spoils of their victories, we know that manuscripts were considered as more precious than vases of gold. Paulus Emilius, after the defeat of Perseus, king of Macedon, brought to Rome a great number which he had amassed in Greece, and which he now distributed among his sons, or presented to the Roman people. Sylla followed his example. After the siege of Athens, he discovered an entire library in the temple of Apollo, which having carried to Rome, he appears to have been the founder of the first Roman public library. After the taking of Carthage, the Roman senate rewarded the family of Regulus with the books found in that city. A library was a national gift, and the most honourable they could bestow. From the intercourse of the Romans with the Greeks, the passion for forming libraries rapidly increased, and individuals began to pride themselves on their private collections.

Of many illustrious Romans, their magnificent taste in their *libraries* has been recorded. Asinius Pollio, Crassus, Cæsar, and Cicero, have, among others, been celebrated for their literary splendour. Lucullus, whose incredible opulence exhausted itself on more than imperial luxuries, more honourably distinguished himself by his vast collections of books, and the happy use he made of them by the liberal access he allowed the learned. 'It was a library,' says Plutarch, 'whose walks, galleries, and cabinets, were open to all

visitors; and the ingenious Greeks, when at leisure, resorted to this abode of the Muses to hold literary conversations, in which Lucullus himself loved to join.' This library, enlarged by others, Julius Cæsar once proposed to open for the public, having chosen the erudite Varro for its librarian; but the daggers of Brutus and his party prevented the meditated projects of Cæsar. In this museum, Cicero frequently pursued his studies, during the time his friend Faustus had the charge of it; which he describes to Atticus in his 4th Book, Epist. 9. Amidst his public occupations and his private studies, either of them sufficient to have immortalized one man, we are astonished at the minute attention Cicero paid to the formation of his libraries, and his cabinets of antiquities.

The Emperors were ambitious at length to give *their names* to the *libraries* they founded; they did not consider the purple as their chief ornament. Augustus was himself an author, and in one of those sumptuous buildings called *Thermes*, ornamented with porticos, galleries, and statues, with shady walks, and refreshing baths, testified his love of literature by adding a magnificent library. One of these libraries he fondly called by the name of his sister Octavia; and the other, the temple of Apollo, became the haunt of the poets, as Horace, Juvenal, and Persius have commemorated. The successors of Augustus imitated his example, and even Tiberius had an imperial library chiefly consisting of works concerning the empire and the acts of its sovereigns. These Trajan augmented by the Ulpian library, so denominated from the family name of this prince. In a word, we have accounts of the rich ornaments the ancients bestowed on their libraries; of their floors paved with marble, their walls covered with glass and ivory, and their shelves and desks of ebony and cedar.

(*To be continued.*)

THE IRISH MIDDLEMAN.

Take Abel Richards as a specimen of the class —and, believe us, there have been many worse; a keen, cunning man—a steward's son, inheriting his fathers earnings, and his mothers vices—crawling about "the big house," with a bland smile, a quick ear, a ready invention—a few pounds ever in his purse—to lend when profit could be made—to buy, at every seizure for rent, either cow or pig, potato or kish, by which he could make a guinea, a shilling, or a penny—a bow and an obliging lie always at the service of his rich neighbour—a blow and a bite for his poor one. Not but that Abel shirked "the ruffian" whenever he could, especially in his latter days; for he was not given to open strife; it did not answer his purpose He knew that land, "the bit of land," is the peasant's existence; he has in nine cases out of ten no regular employment to look to; he must have "the bit of land," no matter what he promises to pay for it; he must have it or beg and starve. If ejected he dare not seek for ground elsewhere, for if he eject another holder, his own doom is sealed. Richards knew this, he had grown up in the knowledge, and to the calculations which such knowledge brings; at first he got twenty or thirty acres of land into his possession, which he let, re-let, divided, and subdivided, until it was said he made the district "a place of poverty and potato gardens." Then he was only an under "middleman, the middleman of a middleman, who perhaps (the case was by no means rare), was a middleman under yet another middleman. The wretched beings who called him "Master Abel" (that was his first public step) were subject to have their pig and their bed, if they had one, "canted" by landlords, one, two, three, or more times. But Abel never "got on swimmingly" until he became a convert, turned his back upon his old faith, and adopted a new, under the fostering patronage of Mrs. Spencer. This for a time, gave him a push, a lift with the gentry. All the ill-will his avarice and cruelty had earned it was very convenient to attribute to his "changed faith." He had been so hated previously, that we may doubt if his "turning coat" increased the ill-will; but made people believe it did, and managed to obtain a considerable augmentation of land from an absentee landholder, who had some zeal, and much need of the money, which Mr. Richards did not fail to procure. In due course he made some speeches at meetings in Dublin, which "told" with those who have a sufficient quantity of charity to "know" that all who believe as they believe must be saved, while those who believe otherwise will be the contrary. While Dean Graves, and other of his acquaintances, received his confessions and ejaculations, and tales of persecutions, with mistrust—in Dublin he dined with titled ladies, learned to eat with a silver fork, obtained various presents of bitterly-worded tracts from those who had the reputation of sanctity among their own "set;" while more timid votaries bestowed on him blue and pink book-markers, embroidered with words which, strange to say, were at decided variance with their practice—thus a lady would not suffer a "popish" domestic to enter her service, selected the motto, "Charity suffereth long and is kind;" and another, the simple word "peace," worked in *orange* silk, as a token of her hatred of the *green*. At all the little "tea-parties" got up by this mistaken body, Abel Richards was introduced with much ceremony as "that sufferings saint from the south" —*The Whiteboy*.

KANDY

In fulfilment of the promise we made in our last issue, we have great pleasure to give insertion to the following Extract from a letter of a Correspondent, respecting the Conversion of the Rev. J. G. Wenham, Colonial Chaplain of Kandy.

"The Catholics of England will be glad to learn, that the same inquiry after truth which has spread in their country has found its way to this Island, and induced a Minister of the state Church openly to come forward and embrace the doctrine of the Catholic Church.—The circumstance respecting this conversion is a novelty in this Island, I shall therefore take the liberty here to enter into a true and faithful detail of it.

"The Rev. J. G. Wenham, B. A. *Colonial Chaplain of Kandy*, a month previous to his be-

ing received into the pale of the Catholic Church, obtained one month's leave of absence from the Protestant Bishop of Colombo, and employed this time in a personal conference with Rev. A. Renaud, Missionary Apostolic of Kandy, and the result was, that at the expiration of that time, he (Mr. W.) on a Sunday morning (June 28th) mounted the Pulpit of his Chapel, and preached his farewell Sermon to his congregation, quoting for his text St. Matt. Chap. 7, v. 25 and 26. "And the rain descended and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand." And on the same evening, he received conditional Baptism at the hands of the Rev. A. Renaud, and made his confession—On the following morning being the festival of SS. Peter and Paul, Rev. J. G. Wenham was seen kneeling at the main entrance of the Catholic Chapel, when Rev. A. Renaud made his way from the Altar to the gate of the Chapel, through a great multitude of people, and received Mr. Wenham, who stood without, after interrogating him as to the reasons of his being in that posture, &c., as laid down in the Roman Ritual—and having received replies to those interrogatories, the former accompanied him to the grand Altar and asked the latter (Mr. Wenham) to make a public profession of his faith which was immediately read and signed, the "Veni Creator Spiritus" was then chaunted. After this the Rev. Abbe Renaud made an appropriate, and affectionate Address, to the assembly and saying "Silver and gold I have none, but what I have I give thee" he handed a Crucifix to Mr. Wenham, and added this is your portion, this is your inheritance, bear it, and be crucified to it, and after this ceremony was over, the solemn Mass was celebrated, and the new convert received Holy Communion. "This conversion might be viewed elsewhere as an unimportant one, but it is not the case here, it has already created great sensation within the state Church of this Island. Let us now compare this man, with those of England-(the converts) the latter lost not, all their worldly comforts, but the former has truly lost all, save his own soul; lost his friends and with them a stipend of £500 per annum and in a foreign land. But under all these trying circumstances, a true convert has this consolation, "what dost it profit a man if he gain the whole world and suffer the loss of his own soul."

Mr. Wenham is now engaged in writing a pamphlet on the reasons of his Conversion which will appear very shortly.—*Colombo C. Magazine.*

FAYETTEVILLE.—The corner-stone of the New Ursuline Convent was laid last week in Fayetteville Brown Country.—*Catholic Telegraph.*

WASHINGTON.—The new German Roman Catholic Church in this city, of which the corner-stone was laid in March last, will be opened in two weeks. A magnificent Altar-piece has been presented by Mrs. Agate, of Washington.—*Boston Pilot.*

GREENSBURGH, PA.—The corner-stone of a new Catholic Church was laid here on the 9th inst.—*Ibid.*

MARTIN LUTHER ON HOLY IMAGES.

It is not wrong to have images?

God Himself, in the Old Testament, commanded the brazen serpent to be erected, and ordered cherubs to be placed on the golden ark. It is the *adoration* of images that God has forbidded. —Luther, vol. ii. p. 102. Jena, A. D. 1558.

Since, therefore, altars and statues of stone may be erected without disobedience to the law of God, (for adoration is not a necessary consequence), I hope that *my Iconoclasts* will be obliged to leave me a crucifix, or the image of the Blessed Virgin.—Luther, vol. iii. p. 39. Jena.

Moreover, I am certain that it is the will of God that we should hear or read an account of His works, and, especially of the passion of Jesus Christ. But, if I am to hear of, or meditate on those works, I cannot prevent myself from forming an image of them in my heart; for when I hear the name of Jesus Christ, I must, irresistibly, represent to myself the figure of a man suspended on a cross, just as clear water reflects the image of the person who looks down upon it. If then, it be not a sin to have the image of Jesus Christ in our hearts, if it be even right and salutary for us to have His image in our hearts, how can it be a sin to have His image before our eyes? —Luther, vol. iii. p. 113. Jena.

The Infant Jesus is represented as crushing the head of a serpent. This is, without doubt, a very MATERNAL representation, and also adapted to the senses. But it brings to mind most forcibly and most clearly, the very first promise which God gave of the Messiah to Adam and Eve, when he said: "The seed of the woman shall one day crush the head of the serpent. Moses erected a brazen serpent in the desert, and whoever beheld it was cured of the bite of the fiery serpent. Here, then, again, is an image and a comparison which affects our senses; but, how ingeniously and how gracefully does it portray to us the Saviour crucified, precisely as He himself explained it: "As the Jews, who, in the desert, raising their eyes to the brazen serpent were cured of the bite of the fiery serpent, so, in like manner, he who raises his eyes towards Christ dying on the cross, that is to say he who believes in Him, is cured of the wound and venom of the devil, and obtains eternal life." If, on the other hand, I wished to scrutinize, and thoroughly to examine into these promises, *without figure*, and, such as they are, I should not be able to explain them, and you would not be able to comprehend them. It is upon this account that images and comparisons, and *sensible* figures, are most desirably and most advantageously to be used, in order that we may the more easily understand, comprehend, and retain any thing, so imaged, in our minds. By such aids we are also the better able to avert the tempting snares of the devil, who by fine thoughts and subtle questions, seek, to lead us from the natural meaning of words, which the most simple person easily and clearly understands on beholding a holy image or a holy picture.—Luther's Sermons for domestic devotion; Part for Summer.

Editon of Donat Richzenhain, A. D. 1572.

PONDICHERRY.

We have been informed upon good authority, that 10 or 12 of the Ecclesiastical native students of the Pondicherry Seminary were admitted into Minor orders a few Sundays back. This is indeed the commencement of good days for the Indian Church. O! when shall we be blessed with a like thing in the Vicariate of Ceylon—Ceylon which counts upwards of 400 Chapels, most of which are seldom opened, but once a year on account of the paucity of Missionary labourers. In how many years more shall our wants in this respect be supplied, were we to continue to look to Europe only for Missonaries. The number we require is great to get out from Europe. We must have an Ecclesiastical Seminary and consequently, an indigenous Clergy—then may we hope to see this Vicariate prosper beyond our expectations.—*Colombo Catholic Magazine.*

The *Debats* publishes the following letter from Naples of the 7th instant:—"The honours paid here to the memory of the late Pope were marked by an incident which is much spoken of. The duty of delivering the funeral oration had been confided to Monsignor Luca, Bishop of Aversa, a man of great talent. The Nuncio had sent him word that the diplomatic corps was to be present, and had recommended him to avoid everything that could give offence, but being confined at the time to his bed by indisposition, the Nuncio had not ascertained what the bishop intended to say. The orator, after his exordium, which embraced the whole universe, exposed the plan of his address. He commenced with France, and spoke of the commotions to which she had been exposed; deplored the scandal caused by the *Eglise Francaise* of the Abbe Chatel, and the errors of the Abbe Lamennais; and spoke of the support which, after so many trials, the Pope had found in the religious sentiments of the country, and in the virtues and piety of the King. He then proceeded to speak of Prussia, and alluded to the persecution of the Bishop of Cologne, and in the presence of the Minister of Prussia, he declared that the late King had been punished by God; he concluded, however, by a eulogium on the present King. Russia came next. He commenced by calling the Emperor the modern Tamerlane; stigmatized with great energy the persecution of Catholics and the Poles; and then alluding to the interview between the northern despot and the late Pope, called Gregory XVI. another St. Leo, arresting in his nefarious designs the new Attila; and all this in presence of the Russian Minister! Spain, Portugal, and England were treated with the same consideration; but what was strange is, that not a word was said relative to Austria; Prussia and Russia had all the honours of his attack. It is said that the Ministers of these two powers demanded explanations from the Nuncio, and received an assurance that he had had no previous knowledge of the address.—However, it is certain that this grave attack from a man so high in the church has caused a great sensation."

Amongst those who are shortly to defend their thesis in theology at the Catholic University of Louvain, occurs the name of George Fitzgibbon, of Middleton, Priest of the diocese of Cloyne, in Ireland.

The Mexican People.—The population of Mexico is estimated at 9,000,000, though it probably does not exceed 7,000,000. Though it contains several mixtures, the greater portion are aboriginal Indians. Among the rest are Europeans Spaniards, Creoles, or natives descended from Europeans; Mustejos, or descendants of Whites and Indians; Zambas, or descendants of Negroes and Indians, Mulattoes, or descendants of Whites and Negroes; mixtures of these varieties. Negroes, and a few Malays from China and the islands of the Indian Ocean, especially the Phillippines, a Spanish colony. The negroes are not numerous, as slavery was never extensive in the Spanish Continental colonies, and was abolished on the separation of Mexico from Spain, in 1810. In character, the Indians, who constitute seven-tenths of the whole population, are intelligent, in mechanic arts, especially those of painting, carving and moulding. They are gentle, kind, and hospitable; and, though intemperate, like all the American Indians, north or south, they exhibit no violent or ferocious propensities when intoxicated. They exhibit capacity for improvement under good government, and would quarrel with no Government that protected them in person and property, and encouraged them in developing their resources, mental and physical. If Mexico should be conquered and annexed to our union, what would be the fate of the Indian population? If a good government were established, the great sources of the country would invite large numbers of Americans, who would infuse a new spirit into the Mexican population. Its fertile valleys and table lands would invite large numbers of Germans and other continental Europeans. Under American laws, and the protection of the Federal government, this European population, mixed with the American from the States, would soon become as much American in character and feeling as the European population of any present section of the union? And both, operating, upon the native Mexican population, would gradually raise it far above its present standard. The European population, instead of incorporating itself with the North American Indians, has gradually exterminated them. But this would not be the fate of the Mexican Indians. The aborigines of the United States were savages; those of Mexico are civilized, and therefore would as readily assimilate with any European races as those races would with each other. Annexation would confer the greatest of benefits upon the population of Mexico.—*Philadelphia Ledger.*

Russia.—The Catholics.—The *Augsburg Gazette* of the 21st states, on the faith of one of its correspondents, that the deliberations of the commission appointed by the Emperor of Russia to examine the position of the Catholics in that kingdom, and the complaints of the Holy See, had ended favourably for the Court of Rome. The Emperor, however, informed of the death of Gregory XVI., had deferred publishing the conclusions of the commission till after the election of the new Pope, as likely to have some influence on the decisions of his Majesty.

FRANCE

The chapel of a community of monks, in the surburbs of St. Germain, has been the witness of two ceremonies, very consoling for all Catholic hearts, but especially for the zealous prelate who not long ago came to implore the prayers of France for his unfortunate country. An English lady made a few days ago her abjuration, with a piety that edified all the assistants. The Abbé Evremond, deputy from the Archbishop, addressed to the Neophyte in her dialect, an allocution that we could appreciate by the tears that flowed from the eyes of all the English that were present. This beautiful example did not remain the only one, on Sunday the 19th instant, in this same chapel, a young English Protestant, abjured the errors of Luther, to embrace that religion that alone can lead us to happiness. The countenance calm, and serene, of this interesting young man, the firm voice with which he pronounced his profession of faith, all denoted his happiness. Both these Neophytes were baptised conditionally, and admitted to the Holy Table.

Geneva.—The General Communion of Men, took place on the 23rd, at the Church of St. Germain. Seven hundred men, whom 300 others had already preceded, were assembled at six o'clock mass, and received the Holy Communion. This general communion, prepared by instruction every day, attended by an immense concourse of men alone, is a marked benediction of God on the parish of Geneva. It would be necessary to go back 300 years to see assembled at Geneva 700 men receiving the Holy Communion. And now at this time in the midst of the rough and intolerant manœuvres of the Protestants, it is an event that expresses the union, the faith, and the firmness of the Catholics, their attachment to their priests and their new Bishop. It is obvious that all Geneva has proved in a palpable manner, the necessity of a larger church for the Catholics. On Easter Sunday, several hundreds of Catholic men heard Mass in the public place, and several hundreds of women were entirely deprived of that happiness. At three o'clock vespers, the women were only admitted, and the Church was quite full, at seven o'clock vespers the Church was open only for men, and they were obliged to give up the choir to the faithful who could not find room in the nave.—*Beacon.*

AMNESTY BY THE POPE.

The long expected amnesty has made its appearance and caused universal joy at Rome. All political offenders are pardoned, provided they sign a written declaration never to abuse this act of clemency. It was scarcely proclaimed when the people proceeded to the Papal palace to express their gratitude; the Pope appeared twice on his balcony to give his blessing. The city was illuminated in the evening. Letters from Rome of the 20th ult. state that the Pope was the idol of the people, and that his carriage has been drawn by young men, of the best families, on Sunday from the Church of the Missions to the Quirinal. Since the publication of the late amnesty no less than 6,000 persons have been enabled to return to their homes. At Rome alone 90 persons were set at liberty.

POPE PIUS IX.

The 'Gazetti du Midi' publishes the following anecdote of the new Pope, Pius IX.:—

When Pius was Archbishop of Spoletto, a revolutionary movement took place, and one of the chiefs having been arrested, there was found at his residence a sealed packet, which he confessed contained a list of all the officers and others who had entered into the conspiracy. The Commissary of Police, triumphant in the discovery, went to inform the Archbishop of it. 'Indeed;' said the latter, 'this is an important discovery—where is the packet?' The Commissary having shown it, the Archbishop said that, considering its importance, he hoped it would be placed in his hands. The Commissary hesitated, and observed that he was going to send it to Rome, but the Archbishop having observed that he would do all that was requisite, he at last consented, at the same time, however, perhaps thinking that the Archbishop wished to assume all the credit of the communication to the government. The Archbishop had no sooner got possession of the packet than he tore it to pieces and threw the fragments into the fire. The Commissary was struck with terror, but the Archbishop said to him, 'Fear nothing, I will take everything upon myself. You have done your duty as a commissary of the government, and I have done mine as a bishop. Are there not a sufficient number of persons compromised, and enough families in grief already?'"—*Hurkaru.*

University of London.—Eleven students from the Catholic colleges were in the first division at the matriculate examination for 1846—E. G. Bagshawe and T. A. Bolton, of St. Mary's, Oscott; J. Berkeley, S. Bond, J. Burnes, J. H. Corry, and H. Thomson, of Stoney-hurst; H. Callaghan, of St. Edmund's College, Ware; G. D. Davis and P. O'Brien, of St. Gregory's College, Downside; and E. Leyne, of Carlow College.

MISCELLANEOUS.

Editorial Pleasures.—A gentleman, called Doo-little, educated at Harvard University, and a native of Connecticut, was transplanted south to edite a violent party paper, in a locality where "revolvers" *ad infinitum* and a whole armoury of bowie knives had a strong influence in preventing the freedom of speech. He held his situation six months; was stabbed twice, shot three times, once well cudgelled, and once thrown into a horse-pond; but he congratulated himself upon never having been kicked. He retaliated upon his tormentors by shooting two of them as dead as door posts, and then he departed for more peaceful latitudes. A New York paper declares that this is a fact.—*Montreal Courier.*

The favourite musicians of three queens fell a sacrifice to suspicion and vengeance within a space of thirty years in this country. Mark Smeaton, in the service of Anne Boleyn, was executed in 1536; Thomas Abel, who taught music and grammar to Queen Catherine, wife of Henry VIII., was hanged and quartered in 1540; and David Rizzio, secretary to Mary Queen of Scots, was murdered in 1565.—*Morning Post.*

QUEEN CHARLOTTE AND THE QUAKERESS.—In the autumn of 1818, her late majesty, Queen Charlotte, visited Bath, accompanied by the princess Elizabeth. The waters soon effected such a respite from pain in the royal patient, that she proposed an excursion to a park of some celebrity in the neighbourhood, then the estate of a rich widow, belonging to the Society of Friends. Notice was given of the Queen's intention, and a message returned that she would be welcome. Our illustrious traveller had perhaps never before beheld any one of the persuasion whose votaries never voluntarily paid taxes to "the man George, called king by the vain ones." The lady and gentleman who were to attend the August visitants had but feeble ideas of the reception to be expected. It was supposed the quaker would at least say, "*thy* majesty," *thy* "highness," or "madam." The royal carriage arrived at the lodge of the Park at the appointed hour. No preparations appeared to have been made; no hostess nor domestics stood ready to greet the guests. The porter's bell was rung; he stepped forth deliberately with his broad-brimmed beaver on, and unbendingly accosted the Lord in waiting with. "What's thy will, friend?" This was almost unanswerable. "Surely," said the nobleman, "your lady is aware that her majesty—go to your mistress, and say the queen is here." "No truly," answered the man, "it needeth not: I have no mistress, nor lady; but friend Rachael Mills expected thine. Walk in!" The Queen and the Princess were handed out and walked up the avenue. At the door of the house stood the plainly attired Rachael, who without even a curtsey, but with a cheerful nod, said, "How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well. Rest and refresh thee and thy people, before I show thee my grounds." What could be said of such a person? Some condescensions were attempted, implying that her majesty came not only to view the park, but to testify her esteem for the society to which Mistress Mills belonged. Cool and unawed, she answered, "Yea, thou art right there. The friends are well thought of by most folks, but they need not the praise of the world; for the rest many strangers gratify their curiosity by going over this place, and it is my custom to conduct them myself; therefore, I shall do the like by thee friend Charlotte. Moreover, I think well of thee, as a dutiful wife and mother. Thou hast had thy trials, and so had thy good partner. I wish thy grandchild well through hers." (She alluded to the Princess Charlotte). It was so evident that the friend meant kindly, nay, respectfully, that no offence could be taken. She escorted her guest through her estate. The Princess Elizabeth noticed, in the hen-house, a breed of poultry hitherto unknown to her, and expressed a wish to possess some of these rare fowls; imagining that Mrs. Mills would regard her wish as a law; but the quakeress merely remarked, with her characteristic evasions. "They are rare, as thou sayest; but if any are to be purchased in this land, or in other countries, I know few women likelier than thyself to procure them with ease." Her royal highness more plainly expressed her desire to purchase some of those she beheld. "I do not buy and sell," answered Rachael Mills. "Perhaps you will *give* me a pair," persevered the princess with a conciliating smile "Nay, verily," replied Rechael, "I have refused many friends: and that which I denied to mine own kins-woman, Martha Ash, it becometh me not to grant to any. We have long had it to say, that these birds, belonged only to our house; and I can make no exceptions in thy favour." This is a fact.—*Sharp's London Magazine.*

LITERARY EXTRACTS.

COLERIDGE'S ELOQUENCE.—"I asked Mr. Coleridge if he would take any claret; he inclined his head in assent. I filled his glass; I filled my own. I emptied mine; he his. But not a word did he speak. I made some observations about the heat or the cold of the weather, but to no effect; he was silent. I filled another glass. He opened his mouth, it is true; but it was only to swallow the claret. Can this, thought I, be the great speaker? Good God, the man's dumb. The thought had scarcely passed through my pericranium, when old friend, acting the part of Balaam's ass, opened his mouth and spake. You all remember the chant of his voice: I had never heard him speak before, and the first word that saluted my ears were, 'When we reflect upon the state of Spain——' 'Sir!' said I; but it was of no use, out flowed the gush of eloquence. 'When we reflect upon the state of Spain, the mind naturally reverts—(your health Mr. Hook!) subjugation of the Peninsula in the days of the Visigoths, when the Mahometan hosts, introduced by the treachery of native grandees, having succeeded in defeating the legitimate prince, broke down the force of the Spanish nation for a moment, and made themselves masters of tower, and town, and tented plain—(thank you, Mr. Hook; the glass is full enough)—until the Goths were driven into the eternal fastnesses of the everlasting mountains, thence to rebound, under the conduct of the gallant Pelayo, destined to drive gradually by successive shocks, into the sea, the infidel invaders; and planting at last the banners of Ferdinand and Isabella over the towers of Granada, deserted by Bobadil, to regain for Christendom the land of Spain. (Thank you; the claret is very good indeed.) So, when a more godless army than that introduced by the treachery of Count Julian crossed the Pyrenees under Napoleon Buonaparte—more godless, I say, because the infidelity of Jacobinism is worse and more unchristian in feeling than that of the Moslem—they too, won tower, and town, and tented plain; but the hills that lift up their heads into heaven, those they won not. And from them came rebounding the might of Spain, supported by the gallant army of the Duke of Wellington: and as the towers of Granada saw the last of the Islam, so did Vittoria chase from Ibernian land the relics of the Frenchman (Your health, Mr. Hook—thank you.) Now you may inquire why I have thought it necessary to institute this comparison between the Mahometan and Jacobinical invaders of Spain ('I declare to

heaven,' here interjected Hook, 'I did not see the necessity; but as Coleridge did, he proceeded.') It was occasioned thus;—I arose this morning saddened and depressed by influences which I could not account for, and I went to dissipate my chagrin in one of those green lanes abounding about Highgate, and which are every where the characteristic and the main ornament of the scenery of England. And as I there roved along, on lowly fancies bent, I saw seated across a stile two of those gallant fellows whose dress denoted them to be of the guards of Britain, and from whose bosoms depended the medal which proved that they had shared in the glorious day of Waterloo. And I thought upon that day, and then upon him who won it—and then upon his military career—and then upon his deeds in freeing the Peninsula from the insolent foe; and while thus musing, there came into my head the parallel which I have been endeavouring to make for the information of the company. (Your health, Mr. Hook.') "Such," continued Theodore, "were the first words I heard from Coleridge. I thought myself exceedingly lucky that he had seen only two guardsmen lounging over a hedge; for if he had seen a troop, the oration would not have been over until the present moment."—*Fraser's Magazine.*

The Deadly Foe of the Snake.—Attack and defence call forth, perhaps, some of the most beautiful combinations of effect and passion which can be conceived, as for instance, in the secretary's bird and the snake. In an instant the former circumvents its intended prey; its escape is hopeless; it instinctively feels itself in the presence of its deadly enemy, and for the preservation of life prepares itself for the fearful encounter. Half-erected, with gleaming eye and its body coiled or straightened to meet the exigency of the moment, it faces its ever-active foe; it writhes and sweeps the ground with the convulsive movements of its tail, and like the skilful fencer, acts on the defensive till the opening for the fatal lunge presents itself; but the wary bird allows no such advantage; for dropping its wing shield-like before it, it repels every attack by prostrating the serpent by the powerful action of its pinion, and leaping rapidly behind it, secures the victory and its prey by a well-directed blow on the skull. This is a beautiful picture; the issue of life is in the struggle, of which nature is the prompter, and in which the energies and passions of both creatures are worked up to the highest pitch. Dreaded by every other living creature, the snake here encounters its mortal enemy, ordained by the hand of Providence to keep its race within due limits.—*E. P. Thompson's Note Book of a Naturalist.*

The Birthday of Tycho Brahe.—The three hundredth anniversary of the birth of the illustrious astronomer, Tycho Brahe, was celebrated with great pomp on the 21st ult., at the island of Ilveen, near Copenhagen. A great number of steamers filled with passengers arrived from the capital on the occasion. The total number of visitors was estimated at 8,000, viz., 5,000 Danes, 1,000 Norwegians, and 2,000 Swedes. In the evening there was a banquet, at which 2,000 persons were seated.

The Great Seal.—At the commencement of a new reign, or on a change of the style of the royal arms an order is made by the sovereign in council, for using a new Great Seal: the old one is publicly broken, and the fragments become the fee of the Chancellor. This being the general rule, an amicable contest arose upon the subject some years since. Lord Lyndhurst was Chancellor, on the accession of William IV., when by an order in council a new Great Seal was ordered to be prepared by his Majesty's chief engraver; but when it was finished, and an order was made for using it, Lord Brougham was Chancellor. Lyndhurst claimed the old Great Seal, on the ground that the transaction must be referred back to the date of the first order, and that the fruit must therefore be considered to have fallen in his time; while Brougham insisted that the point of time to be regarded was the moment when the old Great Seal ceased to be the "*clavis regni,*" and that there was no exception to the general rule. The matter being submitted to the King, it was adjudged that the old Great Seal should be divided between the two litigants; and as it consisted of two parts for making an impression on both sides of the wax appended to letters patent—one representing the Sovereign on the throne, and the other on horseback—the destiny of the two parts respectively should be determined by lot. The King graciously ordered each part to be set in a splendid salver, with appropriate devices and ornaments, and then presented them to the parties concerned The ceremony of breaking, or "damasking," the old Great Seal consists in the Sovereign giving it a gentle blow with a hammer; after which it is supposed to be broken, and has lost all its virtue.

A carrier-pigeon race from Hull to Antwerp took place on Saturday last. Eighty-seven birds, the property of competitors for prizes at Antwerp, were brought to Hull by the Monarch steamer: at seven o'clock in the morning they were set at liberty on the deck of the steamer; and after the usual circuits of observation in the air, they set off for Belgium. Thirteen arrived at Antwerp at two o'clock on the same day, voyaging from 280 to 300 miles in seven hours; twenty-seven got home by seven on Sunday morning; the remainder arrived in the afternoon: "The extreme heat of the weather," says the *Hull Packet*, "is supposed to have caused the stragglers to alight on reaching terra firma; or the probability is, that all would have reached their respective cotes on Saturday."—*The Star.*

On the afternoon of 1st August, London and the neighbourhood was visited by a violent storm of thunder, hail, and rain. The damage from the flood, and the destruction of glass by hail, amounts probably to over 100,000*l.* There is not glass enough manufactured in the country to repair the damage in London alone. The water was 10 feet deep in the Reform Club. The storm was felt at Nottingham, East Wilden, Liverpool, and Leicester. There were floods on the two days previous, occasioned by heavy falls of rain in different parts of the country, especially in Wales, where Dr. Rogers, of Abermeirig, and his servant, who had been riding on horseback from Talsarn to Aberystwith, were swept off the highway and perished.

THE

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"One body and one spirit—one Lord, one Faith, one Baptism."

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THE HISTORY AND THEORY OF PROTESTANTISM BOTH PROVE THAT PROTESTANTISM CONDUCTS ITS UPHOLDERS TO INFIDELITY.

In a work which has recently appeared in Germany, and is attributed to the pen of an eminent Protestant, we find a passage, where the history of German Protestantism, from the commencement of the Reformation, down to the middle of the eighteenth century, is traced in a few brief, vigorous, and masterly strokes. This passage I prefer to cite, rather than attempt on my part any delineation of the same subject. "The first fifty years," says this writer, "that followed on the outbreak of the Reformation, witnessed incessant wranglings, disputes, and mutual anathematizings, between the several Protestant parties; first between Luther and Zwinglius, next between the rigid Lutherans and the Crypto-Calvinists, and so on. When, after long intrigues, and tedious negotiations, the Chancellor of Tübingen, James Andrea, succeeded, about the year 1586, in obtaining acceptance for the so-called *Formulary of Concord*, the theological strife receded from the arena of public life into the school; and for the whole century that followed, the Protestant Church was distinguished for a narrow-minded polemical scholasticism, and a self-willed, contentious theology. The Lutheran orthodoxy, in particular, degenerated more and more into a dry, spiritless, mechanical formalism, without religious feeling, warmth, and unction. The same authors of the new faith, that had with so much violence contested the Church's prerogative of infallibility and her tradition, desired now to claim for their own symbolical books a divine origin, and an exemption from error. They, whose religious community was founded in the principle of recognizing Scripture as the sole standard of faith, now disputed its right to be the exclusive depository of the Divine Word. They, who had refused to the Catholic Church infallibility, now pretended to an absolute and immutable possession of revealed truth.

In opposition to this Protestant orthodoxy, that had fallen away from the fundamental principle of the Reformation, and therefore clung with the greater obstinacy to the letter of its symbolical books, Spener insisted upon a living faith rooted in the regenerate will, and undertook to revivify religion, that had perished in the stiff forms of a mechanical orthodoxy. But from his very confined views on philosophy and speculative theology, from his aversion to all settled and defined religious notions, from his indifference about dogmas in general, from his deficiency in a solid groundwork of learning, and an undue propensity to a false mysticism (whereby he bears a remote affinity to the Quakers, and other sects); from all these defects, Spener was unable to bring about the completion of the Reformation, which he had promised, although on several leading points he entertained convictions, which fitted him for reforming the Lutheran doctrines.

The Protestant orthodoxy having succeeded, by anathemas and persecution, in reducing to temporary silence the first commotions of the yet impotent Rationalism, sank into soft repose on its pillow. But, in the midst of German Protestantism, an alliance had been formed, which at first appeared to be of little danger, nay, to be even advantageous, but which soon overthrew the whole scaffolding of doctrine, that the old Protestant orthodoxy had raised up, and precipitated Protestant theology into that course, which has in the present day led it entirely to subvert all the dogmas of Christianity, and totally to change the original views of the Reformers."*

* Der Protestantismus in seiner Selbst-Auflosung, von einem Protestanten. (Protestantism in its Self-dissolution, by a Protestant.) Schaffhausen, 1843, pp. 291-3, vol. ii. This work, which now excites no inconsiderable sensation in Germany, was at first attributed to the pen of the illustrious Hurter; but it is written by another eminent Protestant, who, it is confidently stated, is on the eve of embracing the Catholic faith.

The principle of rationalism is inherent in the very nature of Protestantism; it manifested itself in the very origin of the Reformation, and has since, to a greater or a less extent, and in every variety of form, revealed its existence in almost every Protestant community. In the less vigorous constitution of Lutheranism, it had fewer obstacles to encounter than in the Calvinistic Churches, and more particularly in the Anglican establishment. It entered too, undoubtedly, into the designs of Providence, that the people, which had been the first to welcome the so-called Reformation, should be also the first to pay the bitter penalty for apostacy; that the land, which had first witnessed the rise of the Protestant heresy, should be likewise the first to behold its lingering, painful, and humiliating dissolution.

But the several causes, which, towards the middle of the eighteenth century, brought about this great moral distemper in the Protestant Churches of Germany, as well as the forms, which the malady successively assumed, I will now endeavour to describe.

It was in the department of biblical exegesis, that this movement of rationalism first displayed itself. The school of Michaelis, with its false, over-fastidious, worldly-minded criticism, treated the Scriptures with levity and even disrespect, denied the inspiration of some portions of the Bible, and debased and vulgarized its doctrines. The same views were carried out with much greater boldness and consistency by Semler, who, abusing the right principle that in the interpretation of Scripture regard should be had to the language wherein it is written, and to the history of the times at which it was composed, degraded the dignity of the Bible, by circumscribing its teaching within mere local and temporary bounds, diluted its doctrines, and attached importance to those parts only, where a moral tendency was clearly visible. From this period the Lutheran divines became divided into three classes. There were, first, those who remained true to the symbolical books; secondly, those who, like Nösselt and Morus, insisted more particularly on the ethics of Christianity, and without positively rejecting all its peculiar dogmas, declared them to be of no essential importance; and thirdly, those who, like Reimarus and the elder Eichhorn, systematically pursuing the work commenced by Semler, not only assailed the inspiration of the Bible, but rejected its prophecies, denied most of the miracles it records, and refused to acknowledge in Christianity aught else than a mere local and temporary phenomenon. Nay, two celebrated theologians of Berlin, Teller and Spalding, did not hesitate to enter into a secret confederacy with professed infidels, like Nicolai, Engel, Sulzer, and the rest, for the purpose of purifying, as they professed, the doctrines of the Christian religion. This confederacy was entitled, "Association for the diffusion of light and truth." And this is the place to say a few words respecting "the popular philosophers," as they were called, who openly and recklessly attacked that revelation, which the theologians I have described were insidiously and covertly undermining.

The writings of the English Deists, in the early part of the eighteenth century, exercised a very pernicious influence in Protestant Germany; and later, the contemporaneous literature of the French infidels, so much encouraged by Frederic II, excited there a spirit of disastrous emulation. A society was formed so early as the year 1735, by Knatzen and Edelman, for the diffusion of irreligious pamphlets and writings, in which not only all Christianity was decried, but the most daring atheism unblushingly avowed. Nicolai, whose name has already occurred, established, about the year 1765, at Berlin, a literary review, with the object of propagating the pernicious doctrines of a shallow illuminism; and in that infancy of German literature, when this periodical had scarcely a rival to encounter, the influence it exerted was more extensive, than can at present be even conceived. Bahrdt and Basedow, at the same time, in cheap and popular tracts, scattered among the lower classes the poison of infidelity; and they, as well as Nicolai, were in close communication with Weisshaupt, who, in Bavaria, had founded the order of the Illuminati, for the purpose of undermining the foundations of the throne and the altar. I may here observe, that in Catholic countries infidelity assumes a very different aspect, and is forced to pursue a very different policy, than among Protestant nations. In the former countries, unbelief, reprobated by the Church, driven from her communion, finding her on every point a vigilant, unassailable, unrelaxing, unrelenting adversary, is compelled to hide its head in secret societies, or if it brave the daylight, it then wages fierce, immitigable warfare with Catholicity. But in Protestant states, such a mode of warfare, on the part of infidelity, is neither necessary nor expedient for its purpose. As it springs out of the very root of Protestantism; as it is but a natural and necessary development of its doctrines; as it differs from the latter not in essence, but in degree only, it is its policy (and we see it practise it invariably), to flatter the Protestant Church, to court its alliance, to mingle with its teaching, to soften down its own principles in order the better to diffuse them, and, when threatened

with exclusion, to appeal to Protestant principles, and defy condemnation.—*Moehler's Symbolism.—Memoirs of* DR. MOEHLER, *from page* 29 *to* 37.

(*To be continued.*)

NATURE OF FAITH.

(*Continued from page* 187.)

It is important to observe the nature of the faith which disposed Abraham for justice. The words cited by the Apostle, in his epistle to the Romans, were written on occasion of the promise made to Abraham of a numerous posterity. When he had complained of the want of an heir, in consequence of which, his property was likely to pass to the son of his steward, God gave him the assurance, that he himself should have a son; and added: "look up to heaven, and number the stars if thou canst. And he said to him: Even so shall thy seed be,"* "Abraham believed God, and it was reputed to him unto justice." His belief regarded the revelation made by God, the promise of an heir and a numberless race. It was grounded on the divine veracity. It did not directly regard his own justification, though he in whom he believed is the source of all justice, and the apostle observes of Abraham that he believed "in him that justifieth the ungodly."† Abraham was not an impious man at the time, for already he had yielded to God the obedience of faith, and left his country and kindred at his bidding; but the justice which he possessed, and which was confirmed and increased on this occasion, was the gift of God, and bestowed by his mercy. The observation of the apostle is intended to show that even Abraham had thus been justified, but the direct object of his faith was the revelation then made to him of his posterity.

The difficulties which his own advanced age and the sterility of Sara presented to the fulfilment of the promise, did not cause him to hesitate, as he knew that the power of God is as infinite, as his truth is unerring: "Before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are. Who against hope, believed in hope; that he might be made the father of many nations according to that which was said to him: '*So shall thy seed be.*' And he was not weak in faith: neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: most fully knowing that whatsoever he has promised, he is able also to perform. And therefore it was reputed to him unto justice."‡ His faith, then, was an unlimited, unshaken belief in all that God revealed, grounded on divine truth and power. The Apostle elsewhere shows its universal character, and ascribes to it all the glorious actions of the patriarch. By faith he went forth from his country, in obedience to the divine mandate, and abode a pilgrim in a strange land, "for he looked for a city that hath foundations: whose builder and maker is God."† "By faith Abraham, when he was tried, offered Isaac; and he that had received the promises offered up his only begotten son: (To whom it was said: *In Isaac shall thy seed be called.*) Accounting that God is able to raise up even from the dead."‡ The divine Omnipotence was the support of his faith.

The faith by which we are justified is in principle the same as that which sanctified the patriarchs, although the objects of the Christian revelation are more numerous. We believe the fulfilment of the promises made to Abraham, and embrace them as developed in Jesus Christ. Abraham joyfully looked forward to the day of Christ in whom all the nations of the earth should be blessed; and we count ourselves happy in seeing this prophecy fulfilled, by the wide diffusion of the Church, wherein these blessings are realized. We believe in the Father, the Son, and the Holy Ghost, whose glory has been revealed by the only begotten Son, who is in the bosom of the Father. In the name of this adorable Trinity, the gospel is preached, and baptism administered. The commendation of Abraham's faith serves for our consolation: "It is not written only for him, that it was reputed to him unto justice: but also for us, to whom it shall be reputed, if we believe in him that raised up Jesus Christ our Lord from the dead, who was delivered up for our sins, and rose again for our justification."§ Justifying faith is, then, the unreserved belief in God, sovereignly true and powerful; and it regards particularly the resurrection of Christ from the dead, as well as his immolation on the cross for our sins. "This is the word of faith which we preach," says the apostle, (applying to the Christian revelation the testimony of Moses, "the word is nigh thee, even in thy mouth and in thy heart.") "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart we believe unto justice; but with the mouth confession is made unto salvation."‖ The resurrection of Christ is the splendid evidence of his divinity, and is par-

* Gen. xv. 5. † Rom. iv. 5.

* Rom. iv. 17. † Heb. xi. 10. ‡ Heb. xi. 17.
§ Rom. iv. 23. ‖ Rom. x. 8.

ticularly embraced by faith, since if Christ be not risen again, our faith is vain.* But on his authority we embrace all things whatsoever he has revealed, captivating our understanding in obedience to him, and levelling every height of human intellect that rises up against the knowledge of God.†

By faith, however, we do not mean, as Bishop McIlvaine, after Chemnitz, alleges, "a mere historical knowledge and naked assent, by which in general we acknowledge that those things are true which are revealed concerning God and his Word, not only in Scripture, but also in those things which are proposed under the title of tradition."‡ Faith is the firm assent of the human understanding to the revelation of God, made known by his Church, the pillar and ground of truth; an assent proceeding from the divine influence of the Holy Ghost. It is necessarily limited to things revealed by God, and it embraces all things, by whatsoever channel it has pleased God to communicate them. All things contained in the divine Scriptures are to be firmly believed; but we do not indiscriminately embrace every thing that may be proposed under the title of tradition. Divine and apostolic tradition is carefully distinguished from human traditions; and those things only appertain to faith, which, by the solemn judgment of the Church, or other clear manifestation of her belief, are known to have been divinely revealed. This tradition is necessary for ascertaining the authority of the sacred Scriptures themselves, as without it we could not know with certainty which books are divinely inspired, so that all Christian faith necessarily reposes on tradition.§

When it is said that implicit faith of many articles is sufficient, the meaning is, that persons not instructed in all the details of revelation, must, nevertheless, give to God the unreserved homage of their understanding, by submitting their reason in all things to his truth, and being ready to acquiesce in every thing that bears the seal of his authority. Explicit faith is, however, required in the great mysteries of the Trinity, Incarnation, and Redemption, and other articles according to each one's station, duties, and opportunities. Bishop McIlvaine represents the Oxford divines as holding that explicit faith in the atonement is not necessary for justification;‖ but in this he appears to do them injustice: at least such is not a Catholic principle.¶

The idea which we present of faith is that which is naturally suggested by innumerable passages of Scripture. The Lutheran view of it is no where to be found. No-where do we find Christ exacting the firm belief of the remission of one's own sins as a condition for obtaining pardon. When he forgave the sins of the man afflicted with palsy, he cheered him by the assurance that his sins were forgiven him: "Be of good heart, son, thy sins are forgiven thee;"* but he did not demand of him the previous conviction of forgiveness as a condition for receiving it. He gave the same assurance to the sinful woman, who washed his feet with her tears; and although he added, "thy faith hath made thee safe, go in peace:"† he said nothing to indicate that her faith was her own persuasion that her sins were forgiven. He meant rather to relieve her anxious and overburthened heart, lest her grief should know no bounds; and he bore testimony to her faith, that had led her to the feet of her physician, and opened the fountains of tears to wash away her stains. He gave Zacheus the assurance of pardon, after this penitent publican had declared his determination to distribute half of his property in alms to the poor, and to make fourfold restitution for the injustices which he had committed.‡ The dying thief received the same assurance, when he humbly implored a favourable sentence.§ On the other hand, the assent of the mind to divine truth is constantly indicated by faith. In reproaching the Jews for unbelief, Christ referred them to the writings of Moses, which bore testimony of him; and he declared that if they believed what Moses had written, they would receive with full faith the doctrine which fell from the lips of Him whom Moses pointed out: "If you do not believe his writings; how will you believe my words?"‖ He threatened them with death in their sins, unless they believe that he was the light of the world, the promised Saviour: "If you believe not that I am he, you shall die in your sins:"¶ from the blind man whose sight he had restored, he demanded the belief of his divinity: "Dost thou believe in the Son of God?" and on his declaration of his divine character, the man professed his faith, and manifested it in humble worship: "He said; I believe, Lord. And falling down, he adored him."** He required belief in his works, which bore testimony of his divine origin, and many, convinced by them, and by the testimony of John, "believed in him."†† When he declared himself the principle of resurrection and life; when he

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* I. Cor. xv. 14. † II. Cor. x. 5.
‡ Oxford Divinity, p. 180.
§ For a fuller exposition of this principle I refer to Mochler, Symbolik, l. 1. c. v. † 38, also to my Theologia Dogmatica, vol. I. p. 341.
‖ Oxford Divinity, p. 85 and p. 513.
¶ Vide Prop. 64. condemned by Innocent XI. anno. 1679;

* Mat. ix. 2. Θαρσει † Luke vii. 50 ‡ Luke xix. 8.
§ Ibidem, xxiii. 43. ‖ John v. 50. ¶ Ibidem, viii, 24.
** John, ix, 38. †† Ibidem x, 42.

promised life to every believer, and questioned Martha on her faith, she meekly answered: "Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world."*

(*To be Continued.*)

THE CHRISTIAN ADVOCATE.

To the Editor of the Bengal Catholic Herald.

DEAR SIR.—I beg to enclose an extract from the *Christian Intelligencer*, a Protestant, monthly periodical, on the inconsistency and uncharitableness of the Calcutta *Christian Advocate!* which I hope you will re-print in the next issue of the Herald.

Your's faithfully,

September, 1846. EROP-MA-R ES.

From the Christian Intelligencer, of September, 1846. Vol. XVII, Part IX.

NOTICE TO CORRESPONDENTS.

THE CHRISTIAN ADVOCATE,—"We have received several communications in reply to some unwarranted attacks against the Church of England in the above publication, and one of considerable length from a Rev. Chaplain, in reference to an attack inserted in the No. of July 11th. We decline the insertion of any one of them, because we deem the articles unworthy of notice. We long since gave up the paper for its inconsistency and uncharitable spirit, and we wonder that any real evangelical Churchman can permit it to be seen on his table. But it is not only its inconsistency with its avowed principles and its uncharitableness, but its mis-representation of facts;—its blundering errors (to put the best construction upon its statements.) In the very article which our clerical correspondent refers to, viz. that the expenditure of the Church Establishment had so much increased in the last few years, and which our correspondent fully shews would have been a blessing, if it had been so, &c. cause for gratitude, it is entirely a mis-statement. He tells his readers, accord-to our correspondent's letter, that the Church Establishment cost the company in 1827—not quite four lacs of Rupees, but has now been raised to fifteen lacs. Now what will our readers think of this CHRISTIAN ADVOCATE when they learn that instead of being increased so much, it is actually less NOW than it was at THAT TIME! If they do not think shame of such mis-statements, we cannot understand their feelings.

"Of this we are quite sure, that a writer who one day can advocate the evengelical alliance and another day attack with such bitterness his brethren:—who can one day tell us that truth is his only object and the next shew so little regard to it in his statements, is no proper guide to public opinion. We are sure too, that the course he is pursuing, must tend to drive all sincere churchmen from those Catholic and Evangelical Societies, which they have hitherto been accustomed to regard with affection."

* John, xi, 27.

LOODIANAH.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I have the pleasure to forward you a draft of 30 rupees. Ten for my Subscription, ten for that of Sergeant Edmond Burke, whose address you have in my last letter to you, and ten for the subscription of Sergeant Lanham, 4th Company 4th Battalion, Artillery, Lahore, to whom you will be pleased to send your good paper, as well as to Sergeant Edmond of the same troop. You see that by and by, I will be able to increase the number of your readers, not only for the sake of your valuable journal, but more specially for the spiritual interest of our Catholics, convinced as I am of the veracity of this French Maxim, "*Chaque Homme est Homme de Son Journal.*"

That is to say, every man in Religion, as well as in politics, is lead on by the paper that he usually peruses, so that if the journal is good, the man becomes good also, and if, on the contrary, the paper is a perverse one, the reader shall be perverted. This maxim admits of very few exceptions.

The reason of this is, that, in spite of the boasting of the 19th century, there are few individuals even in Europe, truly capable of instructing themselves in philosophy, history, politics, religion, &c. and of course are obliged to derive their ideas, not from their own mind, but from what they daily read.

When, through the medium of Protestantism, the for ever cursed philosophy of the 18th century, had made dreadful progress in France, and the books of Voltaire and company, were in the hands of all the Nobles, and the gentry, then happened those horrors, which are the shame of modern times.

The common people, who had not at all read the writings of Cahin and his successors, nor those of the Free Thinkers of the time spoken of, kept inwardly the Apostolic Faith and were the instrument used by Napoleon, to re-establish in France, the exterior worship of Christ.

These and others facts of the same kind speak loudly in support of the aforesaid maxim, but enough upon this topic.

It is with pleasure and gratitude that in closing this letter, I announce to you, that the Catholic European Artillery of Lahore, have shown themselves the most generous of all the congregations in those upper provinces; in last June, they subscribed more than 100 rupees, for the purpose of erecting Chapels, and by their kind letters of those last days, I learn that they are raising a new one, for the same end.

How certainly and rapidly our holy Religion would progress in the Punjab, if all the Catholics in these places now, and those who are to succeed them, would imitate so good an example!

I have, also, to notice the good behaviour, in this same respect, of the first troop of horse Artillery, now at Loodianah.

You will also learn with consolation, that the Catholics of Lahore, are organising among themselves the Association for the Propagation of the Faith.

I have the honor to be, Dear Sir,
Your's affectionately,
L'Abbe Josh. Caffarell,
Apostolic Missionary.

BHAGULPORE.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—I received your letter dated September 8th, and was glad to learn, that you have no objection to give insertion to the Subscriptions received for the Patna Mission confided to my care.

Apprehending that you may not have the original list, I have made out a new one—which I think will answer much better than the first, and trust you will have the goodness to give this article insertion in the next No. of the *Catholic Herald.*

The object of this Subscription not being detailed in the No. alluded to, we avail ourselves through your kind indulgence of this opportunity.

I beg also, to know if the Orphan Press Prints with Nagri characters,

I have the honor to remain,
Dear Mr. Editor,
Your's most faithfully,
✠ A. Hartmann,
Vicar Apostolic.

Bhagulpore,
October 1, 1846.

P. S.—To any Subscription received, please to insert under the heading, "for a Convent School for the Patna Vicariate."

PATNA MISSION.

The Right Rev. Doctor A. Hartmann, Vicar Apostolic of Patna, respectfully begs the indulgence of the Civil and Military gentry, for submitting this Address and he solicits their patronage to it.

His Lordship is well aware, how necessary, philanthropic and Christian like it is, to promote the Education of the lower classes, and how deplorable it is, not to have in his entire Vicariate, even one establishment for a School for the Christian youth; soon after his nomination, he began to make arrangements for a boys' School, which he hopes to open after a short time, in which Institution particularly poor boys will be received, and instructed in useful knowledge, and trades, under able masters, according to their capacity and disposition. But his Lordship is no less anxious to provide also for the female youth a good education. The present subscriptions are only intended to enable him to purchase ground, and build a Convent School House. The support of the School itself will be provided by other means. The public will easily comprehend that his Lordship under heavy expences for the organization of his new and desolate Vicariate, destitute of any funds, is not able to build a Convent School House, if not assisted by the generous charity of the public.

Every one also knows, how pitiful and heart rending it must be, to perceive the poor Christian girls of the whole Vicariate buried in total ignorance, whilst in other places several establishments for Education are raised and abundantly provided for, by means of generous contributions. Therefore his Lordship compelled by circumstances, and encouraged by the kind liberality of the public for similar projects, solicits the assistance of the Civil and Military gentry of every persuasion, to be enabled through their charitable contribution to carry this important, philanthropic and urgent project into effect.

The smallest contribution will be thankfully received, and the names of subscribers published in due form and time.

Subscriptions will be gratefully received by his Lordship, Bishop Hartmann, by the clergy of the Patna Vicariate, in the Bengal Vicariate, by Count John Lackersteen & Brothers, and at the Office of the *Bengal Catholic Herald,* in the Agra Vicariate, by Mr. R. P. Stowell.

ST. XAVIER'S CHAPEL BOW-BAZAR.

Through Rev. Thos. Zubiburu.

Mr. James Rideout's, subscription for the month of September, 1846, ... Rs. 5 0

SUBSCRIBERS,
FOR A CONVENT SCHOOL FOR THE PATNA VICARIATE.

CALCUTTA.

Archbishop Carew,...	Rs. 20	0
P. S. D'Rozario, ...	19	0

BHAGULPORE.

Rev. Father John Baptist, ...	20	0
F. S. Lopes,...	50	0
J. G. D'Abreo, ...	30	0
J. Peron,...	25	0
F. G.	10	0
T. E. A. Napleton, ...	10	0
W. H. B.	5	0
P. T. Onreat, ...	10	0

Selections.

THE BARBER'S CHAIR.

(*From the London Mail, August* 24.)

"*Slowgoe* (*with Newspaper*. Well, this is a pretty bus'ness; this Religious Pinions Bill. Going to make friends with the Pope! Going to let him send his bulls into the country, as many as he likes. Well I don't know; but I should think that the British lion—if he's got a roar left in him—wan't stand that."

"*Tickle*. That's nothin. They say, we're goin' to send a 'Bassador to Rome, and Sir Randrew Agnew's to be 'pointed to the post. Oh, isn't the Pope, a gammonin'us! He's a goin' to lay down railroads right and left. Now what do you think the rails are for?"

"*Slowgoe*. Why for steam-ingines."

"*Tickle*. Not a bit on it. I know somebody as knows Col. Sibthorpe's footman as knows all about it. The Pope intends to get up a fancy fair in Rome, for the conwersion of the Jews. Well, this will fill Rome with English dowagers, taking all their pincushion ready made with them. And when they get there—the rails (they're made o' purpose) will be taken up and turned into gridirons, and won't the papishes roast us agin, as they did in Smithfield!"

"*Slowgoe*. No doubt on it. This comes of giving up good old names. I always thought what would come of it, when we left off calling the Pope the Scarlet.—"

"*Nutts*. Mr. Slowgoe; allow me to say that my wife—Mrs Nutts—is only in the next room."

"*Slowgoe*. When we left off calling the Pope an improper person in a scarlet garment. It's the growing, evil of the times, Mr. Tickle, that we don't respect old names."

"*Tickle*. We don't. And yet, Colonel Sibthorpe says, the Pope—that is His Scarletness—is as scarlet as ever he was."

"*Slowgoe*. It's a great comfort to see that the Colonel spoke against the bill; but it passed the second reading for all that."

UTILITY,—Eschewing evil is but one half of the work; we must also *do* good.—*Shirley*.

I REMEMBER, I REMEMBER—BY THOMAS HOOD.

I remember, I remember,
The house where I was born:
The little window where the sun
Came peeping in at morning.
He never came a wink too soon,
Nor brought too long a day:
But now, I often wish the night
Had borne my breath away

I remember, I remember,
The roses, red and white,
The violets, and the lily-cups,
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on hisbirth-day:
The tree is living yet!

I remember, I remember,
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing.
My spirit flew in feathers then,
That is so heavy now;
And summer-howls could hardly cool
The fever on my brow!

I remember, I remember,
The fir-trees dark and high:
I used to think their slender tops
Were close against the sky.
It was a childish ignorance;
But now, 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy.

LIBRARIES.

(*Continued from page* 190.)

The first *public library* in Italy, says Tiraboschi, was founded by a person of no considerable fortune: his credit, his frugality, and fortitude, were indeed equal to a treasury. This extraordinary man was Nicholas Niccoli, the son of a merchant, and in his youth himself a merchant; but after the death of his father he relinquished the beaten roads of gain, and devoted his soul to study, and his fortune to assist students. At his death he left his library to the public, but his debts being greater than his effects, the princely generosity of Cosmo de Medici realized the intention of its former possessor, and afterwards enriched it, by the addition of an apartment, in which he placed the Greek, Hebrew, Arabic, Chaldaic, and Indian Mss. The intrepid resolution of Nicholas V. laid the foundations of the Vatican; the affection of Cardinal Bessarion for his country first give Venice the rudiments of a public library; and to Sir T. Bodley we owe the invaluable one of Oxford. Sir Robert Cotton, Sir Hans Sloane, Dr. Birch, Mr. Cracherode, and others of this race of lovers of books, have all contributed to form these literary treasures, which our nation owe to the enthusiasm of individuals, who have found such pleasure in consecrating their fortunes and their days to this great public object; or, which in the result produces the same public good, the collections of such men have been frequently purchased on their deaths, by government, and thus have entered whole and entire into the great national collections

Literature, like virtue, is its own reward, and the enthusiasm some experience in the permanent enjoyments of a vast library, have far outweighed the neglect of the world, which some of its votaries have received. From the time that Cicero poured forth his oration for the poet Archias, innumerable are the testimonies of men of letters of the pleasurable delirium of their researches; that delicious beverage which they have swallowed, so thirstily, from the magical cup of literature. Richard de Budy, Bishop of Durham, chancellor and high treasurer of England so early as 1341, perhaps raised the first private library in our country. He purchased thirty or forty volumes of the Abbot of St. Albans for fifty pounds weight of silver. He was so enamoured of his large collection, that he expressly composed a treatise on his love of books, under the title of *Philobiblion*, an honourable tribute paid to literature, in an age not literary.

To pass much of our time amid such vast resources, that man must indeed be not more animated than a leaden Mercury, who does not aspire to make some small addition to his library, were it only by a critical catalogue! He must be as indolent as that animal called the sloth, who perishes on the tree he climbs, after he has eaten all its leaves.

Henry Rantzau, a Danish gentleman the founder of the great library at Copenhagen, whose days were dissolved in the pleasures of reading, discovers his taste and ardour in the following elegant effusion :

Salvete aurcoli mei libelli,
Meæ deliciæ' mei lepores!
Quam vos sæpe oculis juvat videre'
Et nitos manibus tenere nostris!
Tot vos eximii tot eruditi'
Prisci lumina et recentis'
Confecere viri, suasque vobis
Ausi credere lucubrationes :
Et sperare decus perenne scriptis ;
Neque hæc irrita spes fefellit illos.

IMITATED

Golden volumes! richest treasures!
Objects of delicious pleasures!
You my eyes rejoicing please,
You my hands in rapture seize!
Brilliant wits and musing sages,
Lights who beam' d through many ages?
Left to your conscious leaves their story,
And dared to trust you with their glory ;
And now their hope of fame achiev'd,
Dear volumes—you have not deceived!

This passion for the acquisition and enjoyment of *books*, has been the occasion of their lovers embellishing their outsides with costly ornaments, a rage which ostentation may have abused; but when these volumes belong to the real man of letters, the most fanciful bindings are often the emblems of his taste and feelings. The great Thuanus was eager to purchase the finest copies for his library, and his volumes are still eagerly purchased, bearing his autograph on the last page. A celebrated amateur was Grollier, whose library was opulent in these luxuries ; the Muses themselves could not more ingeniously have ornamented their favourite works. I have seen several in the libraries of our own curious collectors. They embellished their outside with taste and ingenuity. They are gilded and stamped with peculiar neatness, the compartments on the binding are drawn, and painted, with different inventions of subjects, analogous to the works themselves ; and they are further adorned by that amiable inscription, *Jo. Grollierii et amicorum!* purporting that these literary treasures were collected for himself and for his friends!

The family of the Fuggers had long left an hereditary passion for the accumulation of literary treasures: and their portraits with other in their picture gallery, form a curious quarto volume of 127 portraits, excessively rare even in Germany, entitled 'Fuggerorum Pinacotheca.' Wolfius, who daily haunted their celebrated library, pours out his gratitude in some Greek verses, and describes this Bibliotheque as a literary heaven, furnished with as many books as their were stars in the firmament; or as a literary garden, in which he passes entire days in gathering fruit and flowers, delighting and instructing himself by perpetual occupation.

In 1364 the royal library of France did not exceed twenty volumes. Shortly after Charles *V.* increased it to nine hundred, which by the fate of war, as much at least as that of money, the Duke of Bedford afterwards purchased and transported to London, where libraries were smaller than on the continent, about 1440. It is a circumstance worthy observation, that the French sovereign, Charles V, surnamed the Wise, ordered that thirty portable lights, with a silver lamp suspended from the centre, should be illuminated at night, that students might not find their pursuits interrupted at any hour. Many among us, at this moment, whose professional avocations admit not of morning studies, find that the resources of a public library are not accessible to them from the omission of the regulation of the zealous Charles V. of France. An alarming objection to night-studies in public libraries is danger of fire, and in our own British Museum not a light is permitted to be carried about on any pretence whatever. The history of the 'Bibliotheque du Roi' is a curious incident in literature ; and the progress of the human mind and public opinion might be traced by its gradual accession, noting the changeable qualities of its literary stores chiefly from theology, law and medicine, to philosophy and elegant literature. In 1789 Necker reckoned the literary treasures to amount to 225, 000 printed books, 70, 000 manuscripts, and 15,000 collections of prints. By a curious little volume published by M. Le Prince in 1782, it appears that it was first under Louis XIV, that the productions of the art of engraving were collected and arranged; the great minister Colbert, purchased the extensive collections of the Abbè de Marolles, who may be ranked among the fathers of our print-collectors. Two hundred and sixty-four ample port- folios laid the foundations, and the catalogues of his collections, printed by Marolles himself, are rare, curious, and high-priced. Our own national print gallery is yet an infant establishment.

Mr. Hallam has observed, that in 1440 England had made comparatively but little progress in learning—and Germany was probably still less advanced. However there was in Germany a celebrated collector of books in the person of

Trithemius, the celebrated abbot of Spanheim, who died in 1516; he had amassed about two thousand manuscripts, a literary treasure, which excited such general attention, that princes and eminent men of that day travelled to visit Trithemius and his library. About this time, six or eight hundred volumes formed a royal collection, and their high value in price could only be furnished by a prince. This was indeed a great advancement in libraries, when at the beginning of the fourteenth century the library of Louis IX contained only four classical authors, and that of Oxford, in 1300, consisted of 'a few tracts kept in chests.

(*To be Continued.*)

THE MALTESE CARNIVAL.

It is some time since we copied from the Malta papers, an account of the interference of the Governor with the usual observance of the Carnival, and we now find that the subject was brought to the notice of the House of Commons on the 3d of August, by Mr. Hume. He stated that the Governor had refused to permit the ceremony to take place on Sunday, and also had prohibited the wearing of masks. The Carnival has time out of mind been used as a satirical representation of any and every thing unpopular, and has been tolerated even in the most despotic of the continental States, though no doubt sometimes sufficiently annoying to the government. The Maltese had dressed some of their maskers as English Clergymen, and given them wooden bibles to carry about. This is supposed to have led to the prohibition. Lord Grey, it seems, according to Mr. Hume's statement, has declared that he concurs with his predecessors in the foreign office, and therefore sanctions the proceedings of Sir Patrick Stewart. The Under Secretary, Mr. Hawes says, that the Catholic Clergy were consulted before interference took place, on which it was very justly observed, that it is a pity the opinion given by the Vicar General and the Clergy had not been divulged among the people, as that would at once have reconciled them to the change. It is a very difficult thing to determine the time at which government interference with religious festivals ought to begin. Noisy processions and crowds are not at any time agreeable to those of a different faith; we should be very glad to get rid of the nuisance which is so often carried on in Calcutta, but it is one of those questions which must be decided by the feelings of the majority. As long as no injury is done to others, no breach of the peace committed, the masses cannot be rightly deprived of their enjoyments, because they happen to be disagreeable to others. So in Malta, the Carnival is a scene of riotous, but very good natured festivity. Even the very latest of travellers, Mr. Dickens, adds his testimony to that of hundreds of others, as to the good humour with which all sorts of horse-play are borne in Rome. In England, there would infallibly be half a dozen fights in every street, but though the populace of Italy are ready enough to use their knives when provoked, they never seem to lose their temper during these festivals. The Chancellor of the Exchequer says, that the Government is acting in concurrence with the Catholic Clergy in its interference, but it would be much better to let the Catholic Clergy take the matter into their own hands. They do not want the assistance of the police in suppressing the festival, if they have made up their minds that it is injurious. Making a government affair of it, induces the inhabitants of Malta to think that it is an attack upon their religion, which in their minds is inseparably connected with holidays and processions. The Government has therefore placed itself in a false position. If it is aiding the Priests as asserted, it is taking the unpopularity from them for no purpose that we can see, for it is not pretended that any harm was done to the public by the masking. If, on the other hand, the Governor is instigated by persons who think they ought to compel every body to observe the Sabbath according to their own notions of what is right and proper, they are commencing a persecution which, though it cannot be carried to any great excess, is enough to rouse a people who are already irritated by efforts for their conversion. The only rational course in these matters is certainly that of non-interference, especially where ninety-nine hundredths of the people happen to be of a different religion from that of their rulers.—*Englishman.*

IRELAND.

Mr. O'Connell, in answer to the Lord Chancellor's offer to restore him to the Commission of the Peace for Kerry, from which he had been removed because of his Repeal agitation, said, 'I accept that offer with respectful gratitude, principally because my doing so gives me the opportunity of expressing my respectful gratitude to that eminent judge, the Lord Chancellor, for terminating the injustice done me by his predecessor in office, Sir E. Sugden. I have also another and most powerful reason for accepting the commission—it is because I feel that the Lord Chancellor has in this, his conduct to me, vindicated the constitutional principle that no man should be made to suffer any penalty or punishment for seeking for the Repeal of an act of Parliament by peaceable and legal means, and none other.'

The Lord Chancellor, in reply to Mr. O'Connell, says, that 'he would willingly avoid embarrassing his communication by any particular reference to past transactions, but while he gives his entire assent to the constitutional principle which Mr. O'Connell considers to be vindicated in the step he has taken, he thinks there are some expressions in Mr. O'Connell's letter which makes it incumbent on him to state, that he hopes, at the same time, to be understood as disclaiming any intention of casting censure on the official acts of learned predecessor.'

The *Evening Post* publishes the following catalogue of 'Martyrs' restored to their usual position by the magic wand of Chancellor Brady:—Lord Ffrench county of Galway; Daniel O'Connell, M. P. county of Kerry; Sir Michael Dillon Bellew, Bart, county of Galway; H. Bridgeman, M. P., county of Clare; Pierse S. Butler, M. P., county of Kilkenny; Cornelius O'Brien,

M. P., county of Clare; Q. A. Fitzerald, M P., county of Tipperary; Caleb, Powell, M. P., county of Limerick; Daniel Clanchy, county of Cork; Nicholas Boylan, counties of Meath and Dublin; Francis Comyn, county of Galway; Christopher Nugent, county of Longford; J. M'Donnell, M. P., county of Mayo; R. D. Vernon, county of Louth; Sir W. Verner, M. P., county of Tyrone: Of these 15, 14 had been superseded by the late Government, for being Repealers, or attending Repeal meetings. The 15th is a remarkable name. At present, we shall only say that we are delighted on various accounts at the restoration of Sir William Verner. Besides the foregoing, Sir Richard Musgrave, Bart., of the county of Waterford, and Mr. J. O'Neill, of the county of Galway, who resigned, have been reinstated.—*The Star.*

RESTORATION OF MR. O'CONNEL TO THE OFFICE OF MAGISTRATE.

The following correspondence has taken place between Mr. O'Connell and the Irish Lord Chancellor's Secretary:—

(Copy.)

"Secretary's Office, Four Courts, Dublin,
Aug. 15, 1846.

"Sir: I am directed by the Lord Chancellor to acquaint you, that the attention of the Lord Lieutenant having been given to the circumstance of the removal of a number of Magistrates at various times from the Commission of the Peace, on account of their conduct, in relation to political meetings and demonstrations, his Excellency has been pleased to convey to him the opinion that these cases might be severally re-considered, with a view of deciding upon the propriety of restoring to the Commission such of those gentlemen as he might think properly qualified for the office. And the Lord Chancellor has felt it to be his duty, to act upon this opinion.

"In referring to the lists of Magistrates who have been so removed, it appears that, pursuant to an order bearing date the 25th day of May, 1843, your name was removed from the Commismission of Peace for the county of Kerry.

"Mr. Sugden's letter of the 23d May, 1843, addressed to you, and that to Lord Ffrench of the same date, a copy of which was enclosed in Mr. Sugden's letter, exhibit the grounds of this order.

"On the best consideration he has given to the subject, and to the circumstances under which your removal took place, the Lord Chancellor is of opinion, that these letters contain nothing which ought now to preclude your being restored to the Commission of the Peace.

"He desires me, in consequence, to say, that if it should be your wish to resume the office of a Magistrate, he is prepared to give the necessary directions for your being replaced in the Commission.

"I have the honour to be, sir, your very humble and obedient servant,

FRANCIS WILLIAM BRADY, Sec.

"To DANIEL O'CONNELL, Esq. M. P., &c."

(Copy.)

"30, Merrion-sqare, Dublin, Aug. 15, 1846.

"Sir: I have the honour to acknowledge your letter of this date, written to me by the direction of the Lord Chancellor of Ireland, and containing an offer by his Lordship to reinstate me in the Commission of the Peace for the country of Kerry.

"I accept that offer with respectful gratitude.

"Residing as I do for a great part of the year in Dublin, I accept the Commission of the Peace for Kerry, principally because my doing so gives me the opportunity of expressing my respectful gratitude to that eminent judge, the Lord Chancellor, for terminating the injustice done me by his predecessor in office, Sir Edward Sugden.

"I have also another and most powerful reason for accepting the Commission. It is because I feel that the Lord Chancellor has, in this his conduct to me, vindicated the constitutional principle, that no man should be made to suffer any penalty or punishment for seeking for the Repeal of an act of Parliament by peaceable and legal means, and none other.

"The Lord Chancellor has, therefore, not only done justice to an individual, but has overthrown a bad precedent, and vindicated the constitutional right of every British subject to seek for an alteration in the laws by the exclusive use of legal and peaceable means.

"I have had the happiness of being acquainted with the professional and judicial carreer of his Lordship, and I beg leave, very respectfully, to express my conviction, that as on this, so on every other occasion, he will do equal and impartial justice to all, and vindicate, in his exalted station, the constitutional rights and privileges of his fellow subjects of every class and denomination.

"I have the honour to be, sir, your faithful and obedient servant,

"DANIEL O'CONNELL.

"To Francis William Brady, Esq., Secretary to the Lord Chancellor."

Bell's Life in London, August 23

THE INFIDEL MOVEMENT IN GERMANY.

It appears from a letter in the *Morning Herald*, dated Berlin, July 27th, that the "congregational Synod" of Ger many is beginning to develope. even to the disgust of some of its own members, the workings of the beacon of infidelity with which the heads of the church in its earliest origin saw it to be tainted. The main truths of the Christian religion—the doctrine of the Trinity—the divinity of the Redeemer, and the personality of the Holy Ghost—have been each in turn denied by divers of the schismatics—the President of the Synod setting the example. Some of the deputies have withdrawn in disgust.

The following is the letter in the *Herald.*—

"BERLIN, JULY 27.—We have news of the result of the Synod of the congregations professing the apostolical faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the gospel, manifested at this meeting, that Dr. Jettmar and his lay coadjutor withdrew in disgust be-

fore its sittings terminated They represented the apostolical flock in this city, and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three ecumenical creeds but treated even the Apostles Creed with slight. The God-head of the Saviour having became the subject of discussion, the Rev. Mr. Port, of Posen who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed it, and was as fully, convinced as he was of his own existence, the president treated the asseveration with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to re-reject the Apostles' Creed, and to abstain from abbreviating it, the same individual observed that it contains 'arrant nonsence.' One of the deputies called upon Czerski to discountenance so unscriptural and unbefitting a remark, and to support the opposition raised by them in behalf of the apostolical symboll. He answered that he saw nothing objectionable in the remark; and, for himself, was averse to all confessions (symbolicism), and should vote for doing away with all creeds, and the adoption of the Bible as the only standard.

"Dr. Thirnen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it.

"Czerski, I am told, has been invited to attend a meeting of the Evangelical Alliance in London; but how can he show his face in so Christian an assembly after consenting to the unchristian proceedings transacted at Schneidemuhl?"

Ronge has been sentenced to four months imprisonment.

PROTESTANT LIBERALITY.

We perceive that the National Club is making a great splutter at home, and has put forth an address, which is made up of high sounding words intended to disguise the bigotry and intolerance, religious and political, which it is the real object of this precious Association to invoke. Here is what they are pleased to call the threefold basis of united action, which they offer to the people:—

"1st. To maintain our Protestant Church free from Romish corruption.

2d. To refuse power or money to the Priesthood of the Church of Rome.

3d. To resist a godless, to preserve a Christian education in our Schools."

The second proposition is in reality nothing more than an interpretation of the first, and the whole three may be summed up in the words bigotry, exclusion, and opposition to all reform. The *Britannia* is, of course, enraptured with the address we have quoted, and calls it "manly, intelligent, and singularly suitable to the time," as well as "able," and, indeed, we only wonder that our Tory contemporary does not say it is sublime. In one respect the epithet would have been nearer the truth than what he has said, because from the sublime to the ridiculous there is but a step; and most assuredly there is enough of the latter in the very turgid appeal to the people, which we are alluding to. We have been much amused with a passage in the Editor's remarks introductory of this bombastic production. He tells us, "still England contains *all* that is solidly virtuous and sacredly wise in the world." We have ventured to Italise the word, "all," for it serves to illustrate, not merely the modesty of the writer as an Englishman, but his consistency as a politician. It implies that England has a monopoly of virtue and wisdom, and therefore, the journalist is most consistently an advocate of monopoly for her in all other things. Lest he should be thought, however, to reflect upon other nations, he adds:—"This language is used in no idle contempt of other nations, but simply in knowledge of the fact, that in no other country of the globe are the great questions of religion a subject of any actual national interest whatever." In other words, he does not mean to boast, but merely to assert in a quiet way the *fact*, that England must have a monopoly of virtue and wisdom, since the people of no other country care any thing about religion!! Now brother Jonathan might after the same fashion proclaim America the smartest nation in all creation, and disclaim any intention to disparage other countries, assuring us that he merely spoke "in knowledge of the *fact*," that no other nation was going a-head so fast. The explanation in both cases would be of equal value as an excuse for that vain glorious boasting of national superiority, which some of our journalists are so ready to indulge in themselves, and so apt to decry when it is resorted to by the journalists of other countries. *Au reste*—recent events in Germany are not very well calculated to support the doctrine, that the great questions of religion are not cared for any where but in England. We have an idea, too, that modern history in general tells a different tale.—*Bengal Hurkaru.*

ENGLISH MORALITY!!!

PROTECTION OF WOMEN.—On Tuesday a general meeting of the friends and supporters of the Associate Institution for improving and enforcing the laws for the Protection of Women, took place at the Hanover-square Rooms, Lord R. Grosvenor in the chair. The Bishop of Norwich, Lord Ingestre, the Chairman, the Secretary Mr. Buckingham, Mr. Hansard, Mr. Spooner and Mr. West addressed the meeting. The resolutions were agreed to after the following frightful statement by Mr. Biggs, a magistrate of Leicester. There were, he said, in London 100,000 prostitutes, who lived in that state of life from five to seven years, and never survived. Thus 29,000 lives were awfully wasted every year. There was a regular staff employed to seduce and betray these young women, who were brought over even from Germany and France to parade the streets, and who, in the majority of instances, terminated short lives in wretchedness and misery. He knew from his own experience,

as a magistrate, that men were sent down into the country to hire servants, who were sent up to brothels in London. One fellow actually received a salary as a commercial traveller to go about the kingdom and supply brothels at the west end. When he (Mr. Biggs) was mayor of Leicester, he order an inquiry to be made, and in a town containing about 50,000 inhabitants there were sixty brothels. He had a list of mothers who prostituted their own daughters, and of men who prostituted their own wives. Such was his picture of moral England in 1846! The object of the society was to strengthen the law against seduction.—*Cork Examiner.*

ITALY.

A letter from Rimini announces the arrival there of M. Renzi, the chief of the Insurrection, which broke out in that town, in Sept. 1845, who had just been liberated from the Castle of San Angelo. The account M. Renzi gave of his interview with the Pope was truly affecting. On entering the audience hall he made a movement indicative of his intention, to kiss the feet of his Holiness, but the Pope prevented him, and presented him his ring to kiss. M. Renzi then proceeded to thank the Holy Father, who disclaimed all merit for the Amnesty, and changing the conversation, spoke to him in the most affectionate manner of his son, who had been introduced to him by the Bishop of Rimini, on his recent passage through that town. They then conversed on the social condition of the people, and the Pope, taking out of his desk the manifesto, Mr. Renz had published at Rimini, on the 23rd of September, 1845, observed, that it contained many useful suggestions, of which he would avail himself. "But," added he, "there is one article I do not consider just. You recommend the secularization of the Government, as if it mattered what garments your rulers wear, if they govern according to the laws of justice. For my part, and in spite of all the obstacles I may encounter, my constant endeavour will be to render my subjects happy and contented." Nothing, it appears, can equal the popularity enjoyed by the Pope, throughout his dominions, and, with the exception of a few firebrands and republicans, the entire population place the utmost confidence in his benevolent and liberal disposition. He had permitted the *docti* of Rome to repair to the scientific Congress which is to be held at Genoa next September.—*The Englishman and Military Chronicle, October 5.*

We (*Dublin Evening Post*) have been favored with the following interesting letter from Rome, received by a distinguished Clergyman of this Country:—

"ROME, JULY 4, 1846.—At a crisis like the present I am sure your readers will be glad to hear something of what is going on here. For, although nothing is settled definitively, and although the general policy of the new Administration is hardly arranged, and, of course, is not made public, yet every coterie, whether of gossips or of diplomatists, is busy with speculation and conjecture.

"Your English and Irish journals, I perceive, have been transcribing a paragraph from one of the French journals, to the effect that his late Holiness bequeathed an enormous sum (which lay to his credit at the Banco del Santo Spirito) to his new nephew at Belluno. This statement, if it be not a malicious fabrication, is, at least, a gross and silly blunder, into which no person at all conversant with Rome could have been betrayed. The late Pope possessed little or no personal property; and the disposition which he made of that little is, like every other act of his public and private life, most honourable to his piety and to his heart.

"He bequeathed to the College of Propaganda Fidi (of which he had been Cardinal Prefect) 15,000 crowns.

"2. To the Rione Borgo (the ward in which the Vatican Palace is situated), 300 crowns; to be distributed in dowries of fifty crowns each to the daughters of the poor. This, I should observe, is a favourite work of mercy in Rome and in Italy generally.

"3. To the nuns of the Convent of St. Antonia (for charitable uses), 3,000 crowns. He left to several other Convents similar legacies, which I shall not specify.

"4. To signor Gaetano Morone, his principal domestic (an old and trusty follower, and a man of great merit and considerable reputation in the literary world), 40,00 crowns, with a small life annuity.

"5. His books, a large and valuable collection, he divided between the Vatican Library and that of his own old Convent, San Gregorio. And his *sole* bequest to his family was his own *private* collection of medals, pictures, and other objects of *vertu*. This statement you may rely on as perfectly accurate.

"I have seen it also stated, in the quarters already referred to, that the news of his death was heard with indifference in Rome. This is utterly untrue. Those who have resided longest in Rome assure me that, on no similar occasion, have they ever witnessed as much public and private sorrow. From my own observation I would say that the Pope is universally and deeply regretted. No Irish or English visitor who was ever presented to him could believe that it was otherwise. He was the most amiable of men.

"As usual, however, the new Pope has begun to be the object of interest and of curiosity. The accounts you have heard of him are correct in the main, except that which represents him as the creature of France, and the enemy of the Jesuits. This is a daring fabrication of the Piazza SS. Apostolic (the French Embassy). The fact is, that he was elected *before any of the Ambassadors had received their instructions from home.* His election is a mystery to the whole city—even (as I know from personal information) to the electors themselves. Those who know Pius IX. know that *he cannot* be the creature or the tool of any individual, or of any court.

"Before I close these disjointed memorandums, I may mention that the Irish ecclesiastics in Rome were very agreeably surprised a few evenings since, at a meeting of the well-known literary society, entitled *Accademia della Religion Catholica,* by a very able and most interesting

paper on the early connexion of Ireland with the Roman See. It was read by the author, the Reverend Doctor Cullen, Rector of the Irish College. The paper was universally admired and loudly applauded by the audience, which composed the elite of the Roman Clergy, including several Cardinals.

"The heat is intense here. We have not had a drop of rain for two months. The harvest, which is very fine, was all safe in the beginning of June. The overpowering heat drove nearly all the visitors away unusually early, and those whom curiosity detained till the close of the festivities consequent on the new election are now gradually disappearing."

CLERICAL AND RELIGIOUS INTELLIGENCE.

The Rev. Mr. Simpson, Vicar of Mitcham, after having previously resigned his living, has been received into the Roman Catholic Church.

Mr. Newman is about to pay a long visit to Rome with the view of completing his preparation for the priesthood.

Dr. Duke, of Hastings, with his lady and all the members of his family, have conformed to the Roman Catholic Church.

Taking the Veil.—On the 11th inst. Miss Purcell, daughter of Dr. Purcell, of Carrick-on Suir, physician in ordinary to his Excellency the Earl of Besborough, received the white veil from the hands of the Right Rev. Dr. Foran, and in the presence of a great number of the clergy of the diocese. Several of Dr. Purcell's personal friends, Catholic and Protestant, were present to witness the imposing ceremony.—*Waterford Freeman.*

A branch of the Sisters of Mercy was opened at Sligo last week.

The new chapel at Tipperary is now about to be commenced, which will afford employment to the people. Mr. Keane, the Architect from Dublin, has been there and laid out the building on the very fine site given for it by J. Smith Barry, Esq. We understand it will be a very fine structure in the Norman style of architecture.—*Tipperary Vindicator.*

A New Kind of Potato.—John Digby, a cottager of Buxton, in Norfolk, and the grower of four crops of potatoes in one year, in a letter to the *Norfolk Chronicle* says—"I have discovered a berry, which I will gather from the banks or hedges, and which will produce the finest potatoes in quality that ever were grown. One quart of these berries will produce as much as one bushel of our common potato. These berries of a small substance and are to be planted whole. They must go through a regular process in the course of the winter, which is scarcely any trouble, and of no expense. I now have in my possession a quantity of potatoes raised from these berries last year; and it is my intention to grow crop after crop this year, until the fourth crop. The size of the potato raised from the berries the first year is about the size of a duck's legg. The berries are so numerous that all England can be supplied."—*The Cork Examiner.*

THE REPEAL MAGISTRATES.

Lord Chancellor Brady will reinstate the gentlemen who have been superseded in the commission of the peace, because they held the opinion that Ireland required self-government. We are rejoiced for the sake of the poor people whose cases are to be adjudicated on by these magistrates, and for the sake of the due administration of justice in general; but we cannot see how the new government or the Lord Chancellor, in particular, could have acted otherwise, than doing an act of simple and common justice. If they perpetuated the rule, the Whig dynasty was done for in Ireland. We are glad of the act, but we do not feel compelled to afford them much laudation for what they could not avoid doing.—*Cork Examiner.*

COLONIAL.

SWAN RIVER.

The Lord Bishop of Western Australia, the Right Reverend Dr. Murphy, has divided the Colony into four divisions or missions. 1. Perth, were the Bishop himself will reside. 2. Moor's River (Victoria Plains), ninety miles from Perth, whither have been despatched two Benedictine Priests and two Student-Catechists. 3. King George's Sound, 300 miles from Perth, where are two French Priests of the Order of the Sacred Heart of Mary, two Religious Brothers of the same Order, and one Student-Catechist. The Rev. Mr. Bouche, the third French Priest, who left England for the Co ony, died on the 27th of Jan., 1846, under the Line, in consequence of a sun stroke, received while walking the deck bareheaded, under a burning sun. His body was interred with great solemnity at Perth, on the 25th of February. He was only twenty-four years of age, and a perfect model of a Christian. His loss was deeply regretted as a very severe visitation, and to the mission to which, with his countrymen, he was to have been appointed, his loss will be irretrievable. 4. Port Essington. This fourth division is 2,000 miles from Perth, as the crow flies, but as the overland route has never been attempted, the missioners must go to Sydney by sea, and thence to Port Essington, which will make their journey one of 7,000 miles. Here the Vicar General, the Very Reverend Angelus Confalonieri, a Tyrolese, formerly Professor in the College of the Propaganda at Rome, and afterwards Parish Priest in Germany, a most perfect missioner in all respects, will reside, Messrs. Fagan and Hogan accompanying the Vicar-General, who speaks little English at present. Miss Catherine O'Reilly took the Postulant's Veil about the second week in February; Miss Delahoy, named in Religion, sister Mary Aloysia, was professed on the 25th of January. Mother Mary Catherine was in a delicate state of health about the 19th of the same month, but no fears were entertained of her recovery. At that period, three converts, a Calvinist, and two Anglicans, had become Catholics one of the latter was a female. The little chapel at Perth was frequented by groups of Protestants and Dissenters. It is easy to foresee the future importance of the Bishopric of Western Australia.—*Tablet.*

VARIETIES.

HUMANITY,—Like Tapestry, has a right and a wrong side.—*Humboldt* [A hint to Lord Ashley.]

EDUCATION.—Vice we can learn of ourselves; but wisdom and virtue require a tutor.—*Gibbon.* [Sir James Makintosh said of Gibbon that he might have been cut out of a corner of Burke's mind, without Burke missing it.]

It is calculated that the amount of annual salaries which are transferred into other hands on a change of administration, is not less than £130,000 per annum.

THE SOCIALIST SYSTEM.—Harmony Hall, near Stock-bridge, in Hampshire, has followed the fate of all its predecessors of the "Communists," or "Owenite System." Last week a general congrees of the members of the "Rational Society," from all parts of the country, was held at Rose Hill in the vicinity, where the accumulated property was transferred to three trustees, for the benefit of the creditors.

The following lines are on a tomb-stone in Germany:—

O quid tua te
be! bis? bia abit
ra ra ra
is et in
ram ram ram
Mox eris quod ego nunc.

Explanation,—"O superbe! quid superbis? tua superbia te superabit. Terra es, et in terram ibis. Mox eris quod ego nunc."

ANECDOTE OF LOUIS PHILIPPE.—On Friday, while the King was stopping to change horses at Essonne, on his way back from Fontainebleau, an elderly woman, rushing through the escort at the risk of being trodden to death by the horses, reached the door of the royal carriage, and, being seen by his Majesty, presented to him a small piece of paper, which he received. The carriage immediately afterwards drove on, but a very short time had elapsed before an orderly officer returned, and delivered to M. Cullion, sub-prefect of Corbeil, who had been in waiting for the King, the poor woman's petition, in which were several pieces of gold, which were immediately delivered over to her. The petition stated that she was a travelling pedlar, who had fallen sick at a public-house, and incurred a dept of 8fr., which she could not pay, and as a guarantee for which the publican had detained her dog, who was her only companion and friend. The fact was, she owed the publican 18fr., but she had 10fr. in her purse, and she could not, she said, deceive the King by asking for more than she actually wanted to pay her debt. It is gratifying to add that the sub-prefect of Corbeil ascertained that the woman bore an excellent character.—*Galignani.*

THE MOON IN LORD ROSSE'S TELESCOPE.—In a lecture on astronomy Dr. Scoresby describes the earth's satellite as seen through Lord Rosse's monster telescope:—"With respect to the moon, every object on its surface of the height of one hundred feet was distinctly to be seen; and, no doubt, that under very favourable circumstances it would be so with objects sixty feet in height. On its surface were erèaters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt whatever that, if such a building as he was then in, were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architectural remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearances which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or a river, or even the measure of a reservoir for supplying town or factory; all seemed desolate. Hence would arise the reflection in the mind of the Christian philosopher—Why had this devastation been? It might be further inquired—Was it a lost world? Had it suffered for its transgression? Analogy might suggest the question—Had it met the fate which Scripture told us was reserved for our world? It was obvious that all this was mysterious conjecture."—*Britannia.*

A NAVAL RELIGIOUS SERVICE.—On Saturday a public meeting was held at the Sabloniere Hotel, Leicester-square, the Right Rev. the Bishop of Ivry presiding, to establish the "Society of Oceania" in aid of missions to the Southern Pacific Ocean. Abbè de Fonvielle stated that the purposed society would be ancillary to the *œuvre* of the propagation of the faith in France, the object of which was to forward Roman Catholic missionaries to the Pacific and elsewhere, and to keep up a connection between those missionaries, their bishops, and their own countries; he also stated that France had during the past year dedicated three ships to those purposes, and that, ere another twelve month elapsed, England would build one for the same mission. The Bishop of Sydney, F. Jerningham, Esq., Messrs. Scott, Murray, Barnewell, Pagliano, and Lucas addressed the meeting, after which resolutions were passed establishing an English branch of the "Oceania Society."—*Ibid.*

THE NORMAN CONQUEST.—It is a popular error, as all inquirers know, to characterise the Norman conquest as a French conquest. The Normans were not French; but a colony settled in that part of France which, as the colonists were north people, originating in Scandinavia, was called by them Normandy, having previously being designated Neustria. In fact, the Normans were cognate in their derivation to the Anglo-Saxons, and, under Rollo, a piratical Dane, over-ran a portion of France, and forced the French monarch, Charles the Third, to cede Neustra to them. This took place only 150 years previous to the invasion of England by William; so that when the Normans came here they were not without some affinity to the Saxons whom they attacked.—*Mackinnon's History of Civilisation.*

LATEST INTELLIGENCE.—AUGUST 24.—There is some idea that the Marquis of Normanby will succeed Lord Hardinge as Governor General of India. Elphinstone is spoken of as the successor to the Marquis of Tweeddale at Madras, Sir H. Pottinger to replace Sir G. Arthur, at Bombay.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 16.] CALCUTTA: SATURDAY, OCTOBER 17, 1846. [VOL. XI.

THE HISTORY AND THEORY OF PROTESTANTISM BOTH PROVE THAT PROTESTANTISM CONDUCTS ITS UPHOLDERS TO INFIDELITY.

(*Continued from page* 199.)

It is objected, that infidelity abounds as much in Catholic as in Protestant countries, and that therefore it cannot be said, that Protestantism is more favourable to its growth than the rival Church. But a few remarks will suffice to show the futility of such an objection. In the first place, it is true that Voltaire, like Luther, went out of the Catholic Church; But while the Coryphæus of French infidelity extolled the Reformation, eulogized the Reformers, and boasted that he himself came to consummate the work they had left incomplete, he waged the fiercest hostility against the Catholic Church and her ministers. And the Deists of England and Protestant Germany, though they came into less immediate collision with that Church, than Voltaire and his disciples, well knew where their most powerful and formidable antagonist was to be found. Secondly, if Protestantism were not more favourable than Catholicity to the growth of unbelief, how doth it happen that in those ages, when the Catholic Church exerted the greatest influence over mind and manners, over public and private life—ages, too, be it remembered, often distinguished for a boldness, an acuteness, and a depth of metaphysical inquiry, that have never been surpassed—how doth it happen, I say, that in those ages, infidelity was a thing so rare, so obscure, so insignificant? How doth it happen, that it followed so closely in the wake of the Reformation; that history makes mention of a sect of Deists in Switzerland, at the close of the sixteenth century; that in Protestant England, during the seventeenth and eighteenth centuries, Deism assumed an attitude of such boldness, and attained to such fearful vigour and expansion; that at the commencement of the eighteenth century, the Protestant Bayle first introduced it into Catholic France; that Voltaire and the Encyclopedists confessed they borrowed the weapons for their anti-Christian warfare from the armoury of the English Deists; and that Rousseau, the most dangerous of the French infidels, was a Protestant by birth, and only developed the principles of Protestantism, and more than once declared, that if the divinity of the Christian religion could be demonstrated to him, he would not hesitate to embrace the Catholic faith?

Thirdly, it will not be denied, that Socinianism leads by easy gradations to unbelief; that some classes of Unitarians are distinguished from Deists only by their belief in the general credibility of the Bible;* and that therefore any Church, which will show itself indulgent towards Socinianism—any Church which openly or covertly, in a greater or less degree, will foster its tenets, proves itself thereby favourable to the propagation of Deism. Now Socinianism, like a poisonous plant, cast off from the Catholic soil of Italy, took root and flourished in the Protestant communities of Poland, attained during the eighteenth century to a most rank luxuriance in the Church of Geneva,† and at the same time cast a blighting shade over the Episcopal Establishment of England.

Fourthly, if any doubt remained as to the intimate connexion between Protestantism and infidelity, it would be dispelled by the history of the German Protestant Churches during the last hundred years. There we see men holding important offices in the Church—

* A learned prelate of the Established Church, the late Bishop Heber, characterized Unitarianism as "a system which leans on the utmost verge of Christianity, and which has been in so many instances a stepping-stone to simple Deism."—See *Travels of an Irish Gentleman*, c. xliv.

† Rousseau, in his *Lettres de la Montagne*, says of the Genevese of his time, "When asked if Jesus Christ is God, they do not dare to answer. When asked what mysteries they admit, they still do not dare to answer. A philosopher casts a rapid glance at them, and penetrates them at once: he sees they are Arians or Socinians." A similar account of the Genevese is given by the Protestant writer, Grenus.

pastors of congregations, superintendents of consistories, professors of theology—not only reject the authority of the symbolical books, and disavow almost all those Catholic dogmas which the Lutherans and Calvinists had hitherto retained, but openly assail the Divine inspiration of the Scriptures, deny the integrity and authenticity of large portions of the Old and the New Testament, allegorize the prophecies, and disbelieve, and some times even ridicule the miracles recorded in the Bible. These opinions, professed more or less openly, carried out to a greater or a less extent, were once held by an immense majority of Protestant theologians, and even in despite of a partial reaction, are still held by the greater part. Yet they nevertheless retain their functions and dignities in the Protestant Church; they are thus enabled to propagate their doctrines with impunity; those Protestants, who protest against their opinions, still communicate with them *in sacris:* and when any attempt has been made to deprive them of their offices, it has been invariably unsuccessful. Against their orthodox opponents, they invariably appeal to the right of free inquiry, which is the fundamental principle of the Reformation; and on Protestant grounds, the position they take up is perfectly impregnable. For if the interpretation of the Bible belong to private intelligent, the previous questions as to its judgible authority, integrity, and inspiration, without the settlement whereof the right of interout the sequel becomes nugatory, must be submitpretation by decision of individual reason. Thus ted to the most insidious and dangerous form of has the monster grown *naturally, immediately, and* infidelity, out of the very root of Protestant*irresistibly*, the vampire of rationalism, while it ism. The sucks the bosom, and sucks the life-blood cleaves to German Protestant Church, mocks, of the fiend-like sneer, her impotent efforts to with a throw off the monster—efforts which will be attended with success, till the aid of new old Mother Church be called in.—*Memoirs of* DR. MOEHLER, *from Page* 29 *to* 37.

LIFE OF CALVIN.

WE should not deceive ourselves respecting the character of the Reformation of the sixteenth century. At Wittenberg, it was a revolt of the cloister; at Geneva, a political movement. Under this double form, it deluded the souls whom it bore along upon its tide. In Saxony, its destiny was to terminate in anarchy; in Switzerland, to end in despotism. Carlstadt was the first to suffer the penalty of his faith in the Protestant principle. In magnificent terms, the superiority of reason over authority, had been proclaimed by the Monk of Eisleben. Carlstadt was exiled, and forced to beg his bread from village to village, because he had interpreted a demonstrative pronoun, differently from Doctor Martin. Schwenkfeld, Œcolampadius, and other grave minds, experienced the wrath of the reformer, for not having believed in his infallibility. There were heresies in a Church which had erected free examination into a dogma. But, besides this intellectual disorder, God reserved other chastisements for Germany; she was punished in blood. The preachings of Luther aroused the peasants of Thuringia and Suabia, who were desirous to fish in the pools, and hunt in the forests of their masters, in virtue of the right which Luther had given to the electors, to pasture their horses on the meadows of the monks, to drink out of the cups of the convents, and to sew the precious stones of the Bishops upon their vesture.

"Father," said they, "we have read the Bible. It is written in the holy book, that God makes his sun shine for all men. Our princes, therefore, revolt against the Lord! for we hardly ever behold this great luminary;—we miners,—shut up, as we are, in the bowels of the earth, and compelled daily to forge lances for our masters, iron for their horses, and collars for their dogs. They cause us to pay for the air we breathe, and for the light of which we are deprived; the tythes of our flocks and of our fields belong to them. Father, to these electors, already so rich, thou hast given croziers, mitres, ostensers of gold, the wine from the convent cellars, the carpets of the Cathedrals, sacred vessels quite covered with precious stones; abbeys, monasteries prebends:* We ask simply to be allowed to cut in the forests, and only in winter, a little wood, with which to warm ourselves; in summer, to take a little grain from the fields of our Seigniors; in autumn, some grapes for our newly born babes, and, once a week to gather a little grass on the meadows for our sheep. If, like them, we are children of God, sons of Adam, created from the same slime, why should our conditions be so different? This is not in the order of Providence. The book, which you have recommended us to read, has told us so. We send you our grievances; put them under the eyes of our princes. If they will not do us justice, God has given us arms, an anvil, a hammer, pikes; we will use them; and, as it is written in the Bible, we will combat for the Lord. God will send us his angel, who shall overturn the mighty and raise up the feeble. We will strike,

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* Luther gab den fürsten die Stifter, Klöster end Abtein. den Priestern gab er die Weiber; dem gemeinen Manne die Freiheit, und das that viel zur Sache.—Pred. Gasp; Brochmand, in examine politico, Conf. Aug, p. 163.

pink! pank! upon the anvil of Nimrod, and the turrets shall tumble under our blows, dran! dran! dran!"*

This is the substance of the long prayer of the peasants, which you may read in *Sartorius*,† or in our own Father Catrou.‡ an historian too much neglected.

The Princes, alarmed, asked Luther if, in the Scriptures, there were not some texts which could be opposed to those with which the miners had swelled their memorial. The monk was not long searching for them: he found some at almost every page, which he collected and drew up, in the form of a notice or *warning* § to the revolted labourers. Munzer, their leader, replied by new quotations from the Bible, and in the name of the Lord, summoned his brethren to arms. Luther, on his side, shouted the same cry, to which the princes responded. He maintained, as may be seen in his works, that a little straw or fodder is sufficient for a peasant, as well as for an ass: that if he shake his head, the stick must be used; should he become restive or kick, a bullet must whistle.‖ The princes made use of these arguments in the order indicated by the reformer, and the peasants yielded. The number of dead is said to have reached one hundred and twenty thousand. A new seed of sectarians sprang from the blood of the miners. The Anabaptists appeared, announcing,—what Eck, Miltitz, Prierias, and other Catholics had taught,—that Luther was marching amid darkness; and they added, that they only had the light and understanding of the holy word. Fortunately for Catholicism, Luther's gospel had given birth to a crowd of sects, such as those of the Sacramantarians, of the Œcolampadians, of the Antinomists, which, in their turn, protested, in the name of the Holy Ghost, against the pretensions to infallibility claimed for itself by Anabaptism. So that, as in the days of Paganism, every thing was God, except God himself, and every pulpit infallible except the Chair of Truth.

At Geneva, they had scarcely become acquainted with a single line of the Lutheran Symbol, when Froment and Farel appeared there, to preach their novelties. An unjust hatred for the house of Savoy, drove into the ranks of the revolution, a crowd of Patriots, who foolishly imagined that Catholicism, in the moment of danger, would refuse its aid and assistance. As if, in the person of its bishops, it had not already nobly allied itself with the people, against the pretensions of the Emperors! as if the city had not been indebted for its franchises to Adhemar Fabri, one of the ornaments of the Genevan Episcopacy! We shall invoke some of those holy prelates in the present work, and you will then see what was their worth, and whether they were wanting in courage, devotedness, charity and science! Geneva has been able to forget them, but it is our duty to recall them to its remembrance. Catholicism has not left, upon the path of its progress, even one human glory, with which it has not essayed to ornament its crown. That bridge of Arve, [illegible] which Froment sounded his summons to the people to revolt against the spiritual sovereign, was erected by a bishop at the expence of his own purse. Was is not Catholicism that, in the middle ages, resuscitated the arts, reanimated the cultivation of the muses, revived industry, and gave fecundity to the spirit of association? It could no more leave people in darkness than in servitude! Behold it, at the epoch of its greatest development! Does it not sustain the cities and the Italian republics, in their struggles with the Germanic empire? In the thirteenth century, does it not infuse itself into that political movement which agitates all nations? At Grutli, does it not come forward to sanction the oath, of the three liberators, against the oppression of the house of Austria? Was it not a Catholic hand, which planted, at Fribourg, the Lindentree of Morat? And did not Byron see, groping through the chambers of the little tower of Stanztadt, the shade of Nicholas de Flue, as good a patriot as William Tell? A glance at the German nation would suffice to convince an impartial observer, that, of all the forms of religion, Protestantism is the most inimical to the liberties of the people. And let no one appeal to England, in disproof of this fact, for there Catholicism had so deeply laid the foundations of liberty, that Protestantism had no alternative but to adopt them as laws of the state.*

At the period of Calvin's arrival at Geneva, the Reformation had been accomplished. The line of its march could be followed, like the soldiers of Vitellius, by the traces of disorder which it had left in its passage. Its triumph was recorded upon the ruins of our churches, upon the palaces of our bishops, upon the tombs of our canons, upon our cemeteries, and even upon the walls of certain dwellings still stained with blood. A poor maiden, a nun of St. Clara, has described these scenes of mourning, spoliation, and murder! We shall be

* Menzel, (Ad.) Neure Geschichte der Deutschen.

† Sartorius, Versuch einer Geschichte des Deutschen Bauernkriegs, Berlin, 1795.

‡ Histoire du fanatisme dans la religion Protestante, depuis son origine. 2 vols. in 12mo. Paris, 1733.

§ Vermahnung an de Fürsten und an de Bauern,

‖ Ans Joh. Rühel.—Luther's Briefe, de Wette. p. 669, t. 11.

* Revue du Nord, p. 251.

thanked, without doubt, for having preserved some pages of her simple but dramatic narrative.

Certain modern historians, anxious about the destinies of the reformation, have speculated about its probable fate, had not Calvin appeared to seize upon it as an instrument of domination. Some think that it would have been absorbed by Lutheranism. Perhaps, fatigued by doubts, Geneva would have obeyed its natural inclinations, and returned to the bosom of the Catholic Church. We must acknowledge that Calvin was the most powerful obstacle to this measure. Still, it would have been difficult to effect a reconciliation. The victors, would not, without many pangs, have restored to the vanquished the spoils which they had taken. We will tell you the means resorted to by the reformation in Switzerland, to prevent all return to order; upon the walls of the city were affixed notices for the sale of the goods of the churches and monasteries; the purchasers were numerous, for the magistrates had orders to sell at any price. Thus, the priory of Divosne, in the country of Lausanne, was sold to the Lord of the place; for 1,000 ecus: that of Perroy, was sold to M. de Senarchans for 1,125 francs; and the lands of Villars-le-Moine and Clavelayre, near Morat, were sold to the advocate John James de Watteville for 1,300 francs.*

"The Electors," said Melancthon, "keep the treasures of the churches and convents, and every thing else for themselves, and will not even give something for the support of the schools!"† They consented to break off the marriages of the priests, but they would not hear of a restitution of the spoils of the clergy, upon which they had seized, and which Luther had abandoned to them. For them, the goods of others became a family patrimony.‡

Luther, at his appearance, only found the germs of revolution. It was his mission to make them prolific, and, to the misfortune of humanity, God permitted him to succeed. But when Calvin came, the rupture of Geneva with authority was a fact accomplished. Luther embodies a spiritual idea: he is the apostle of reason—but of fallen reason—opposed to faith and authority. His life is that of a theologian, who has marked his progress with sufficient noise, style, poesy, wrath, ruins and blood, to give interest to the drama in which he played the principal part. In the last act, the curtain falls, and the actor, still a theologian, appears in another scene, where, in a miserable bar-room, he exhausts the last dregs of a disordered imagination. Let him die, and still Protestant Germany will continue each day to lose some other rag of its nationality, some trait of its primitive imagination, some tie which bound it to its historical and intellectual past; for by the hand of power it is chained to the work of the reformer.

Informed Protestants, refuse to Calvin the title of demagogue, which they bestow upon Christ and Luther. Tzschirner calls Jesus, Luther the first, and regards Calvin as a mere usurper, who used the people to place the crown upon his brow.*—*Count Audin's Life of Calvin.*

(*To be Continued.*)

* Haller. Histoire de la reforme protestante dans la Suisse Occidentale, in 12mo. p. 329.

† Die Fürsten reiszen die Einkünfte der Klöster und die Kirchengüter an sich, und geben kaum was weniges zu den Bedürfnissen der Kirchen und Schulen.

‡ Die Groszen lieszen sich guten Theils durch die Kirchengüter bewegen—Arnold.

DR. PUSEY'S SERMON ON ABSOLUTION.

We gladly avail ourselves of some striking observations by a recent writer in the *Dublin Review*, in his notice of Dr. Pusey's Sermon on Absolution. That amiable and learned writer had said, in speaking of the lamentable falls of the younger members of his community, that, "humanly speaking, in most cases, *early confession would, by the blessing of Almighty God, have saved them from their sin and misery;*" upon which the Reviewer forcibly observes:—

Who (we would ask of any fair and candid judge) that should stumble on this Sermon some three centuries hence, could easily be persuaded, that, in the country, and even in the town, where it was preached, there existed the Church in which this very practise of auricular confession—the *panacea*, according to its author, of our worst national evils—was actually in full and vigorous operation? Who, that did not know the sad, blinding, cramping effects of party restraints and obligations even upon minds naturally the most high and generous, could bring himself to believe that, at this very time, when, as Dr. Pusey knows and acknowledges, the youth of the universities and public schools in connection with the Established Church are deeply sunk in the vices of their time of life, for want of those particular checks to which he is desirous of calling public attention; in the Catholic Colleges of the United Kingdom, these securities of virtue are so carefully provided and so faithfully administered, that while mortal sin is in each case promptly detected, and met with its appropriate remedies, the instances are far from uncommon, as any one conversant with those institutions can testify, in which its inroads are effectually and once for all anticipated? Now, certainly we do not pretend that an Anglican clergyman is

* Und den (Christus) wir, nach Hrn. Dr. Tzschirner's Ansicht eigentlich Luther den Ersten nennen müszten—Bermerkungen eines Protestanten in Preussen über die Tzschirner'schen Anfeindungen ect. 1824, p. 52.

See; Honinghaus, Das Resultat meiner Wanderungen, Aschaffenburg, 1835. 8. p. 349.

bound to take account of the Catholic Church in every Sermon he preaches; neither should we have noticed such a slight upon her in a divine less cognisant of facts, and of a less Catholic profession, than Dr. Pusey. But when a preacher goes out of his way to recommend a practice which, in this country at least, has its *sole witness* and its only complete illustration among ourselves, and yet pointedly omits all reference to any Communion but his own; and this not from iguorance, for Dr. Pusey has on several occasions manifested a deep interest in our institutions, nor yet from enmity, for he has recently spoken in public of Mr. Newman's conversion, in a way utterly inconsistent with the belief that the Catholics of England are in schism; we do think that there is no want of charity in ascribing the fact to the continued operation of those baneful influences, to the power of which we had hoped that Dr. Pusey was at length rising superior.—No. xxxix., p. 248.

Oh! death where is thy sting!
Oh! Grave where is thy victory!—St. Paul.

Sweet is the scene when Christians die
When holy souls retire to rest:
How mildly beams the closing eye!
How gently heaves the expiring breast!

So fades a summer cloud away;
So sinks the gale when storms are o'er:
So gently shuts the eye of day;
So dies a wave along the shore.

Triumphant smiles the victor's brow
Fanned by some guardian Angel's wing
Oh grave! where is thy victory now
And where, oh death! where is they sting!

HALLAM ON THE COUNCIL OF TRENT.

A strange notion has been started of late years in England, that the Council of Trent made important innovations in the previously established doctrine of the Western Church; an hypothesis so paradoxical in respect to public opinion, and it must be added, so prodigiously at variance with the known facts of ecclesiastical history, that we cannot but admire the facility with which it has been taken up. It will appear by reading the accounts of the sessions of the Council, either in Father Paul, or in any more favorable historian, that even in certain points, such as Justification, which had not been clearly laid down before, the Tridentine decrees were most conformable with the sense of the majority of those Doctors who had obtained the highest reputation; and that upon what are more usually reckoned the distinctive characteristics of the Church of Rome, viz., Transubstantiation, Purgatory and invocation of the Saints and the Virgin, they assert nothing but what has been so engrafted with the faith of this part of Europe, as to have been rejected by no one without suspicion on imputation of heresy. Perhaps Erasmus would not have acquiesced with good will in *all* the decrees of the Council, but was Erasmus deemed orthodox?

* * * * * No Council ever contained so many persons of eminent learning and ability as that of Trent; nor is there ground for believing that any other even investigated the questions before it with so much patience, acuteness, temper and desire of truth. The early Councils, unless they are greatly belied, would not bear comparison in these characteristics. Impartiality and freedom from prejudice *no Protestant* will attribute to the Fathers of Trent; but where will he produce these qualities in an ecclesiastical Synod? but it may be said that they had only one leading prejudice(!) *that of determining Theological faith according to the tradition of the Catholic Church as handed down to their own age.* This one point of authority conceded, I am not aware that they can be proved to have decided wrong, or at least against all reasonable evidence, let those who have imbibed a different opinion ask themselves whether they have read Sarpi through with any attention, especially as to those Sessions of the Tridentine Council which preceded its suspension in 1547.—*Hallam's Literature of Europe.*

THE CHRISTIAN ADVOCATE.

To the Editor of the Bengal Catholic Herald.

SIR,—As your correspondent EROP-MA-RES, alias SERAMPORE, thought proper to furnish you with an extract, from the *Christian Intelligencer*, in which the *Christian Advocate*, is charged with inconsistency and uncharitableness, he ought, in common fairness to the latter, to have accompanied the accusation with a copy of its defence. But since your correspondent, who, I presume, is a Roman Catholic,* has not done so, I take the liberty to supply his omission, by furnishing you with extracts from the *Christian Advocate*, which entirely clears it from the charge of inconsistency and uncharitableness; and also explains the grounds, on which it had made the statement, that the Episcopal Church establishment in the three Presidencies of Bengal, Madras, and Bombay, annually costs the Indian Government no less a sum, than fifteen lacs of rupees. I trust to your impartiality to insert the extracts from the *Advocate* in your next issue, since you so readily

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* We are not aware to what Denomination of Christians the person who signs himself EROP-MA-RES is attached, but we strongly suspect that he is a member of the Church of England.

published the one from the *Christian Intelligencer;* let the antidote follow the poison.

AT-TUC-LAC.

October 10, 1846.

Extracts from the Christian Advocate of the 12th Ultimo.

"In his last number, our contemporary, (the *Christian Intelligencer,*) in a notice to correspondents, refers to some of our articles, as "unworthy of notice;" he states that he has given up the *Advocate* "for its inconsistency and uncharitable spirit," and wonders "that any real evangelical churchman can permit it to be seen on his table."'

'We have a few brief but emphatic comments to make on this railing accusation. We shall not notice its general charges. We must satisfy our conscience and not seek the favor of the *Intelligencer*, or any other person, when he assails the Puseyites, *they* call *him* uncharitable and bitter; and sometimes we can shew that he appears so, in his attacks on dissenters. But what he calls a want of charity and bitterness, we might not think to be so, and *vice versa.* It is therefore useless to discuss such matters. All that is necessary for us to state is, that we carefully endeavour to guard against the evils which the *Intelligencer* denounces, even when we are (as we have been, by him among others,) wrongfully assailed. Our object is to speak plain truths in sound speech which cannot justly be condemned.

'But as to the *Intelligencer's* specific charge, we meet him at once, and call on him for something like proof that the Church establishment in India costs the Company now, *less* than it did in 1827. It is charitable to suppose that he had *some* proof before he charged us with mis-statements and a want of regard to truth, and "blundering."

'For our part, we are ready, if it be required, to mention the calculations, and which show us, that the Church establishment in India costs, as we said, nearly 15 lacs a year. There are three Bishops, three Archdeacons, about 106 chaplains and six Scotch chaplains to be supported, besides Church clerks; and the repairs of Churches, and the lighting of Churches have to be paid for, in the numerous stations where no seat rents are collected. And something also, must be charged for the expense of visitations and pensions. But the main point in dispute is, whether the expense of the Church establishment has *increased or decreased* since 1827. We say it has increased," the *Intelligencer,* says "decreased," and he declares this so positively as to found on it, a heavy charge against us, shewing at us at the some time, as a *Christian Advocate,* and imputing to us, as the *best* construction he can put on our statements, "blundering."

'Now let us look at the plain facts of the case. In the charge of the Bishop of Calcutta for 1842, (page 6,) he states the whole body of his chaplains to be 53, and says that when Bishop Middleton was Bishop, from 1814 to 1822, the whole number of the clergy was 15; and we believe that there has been a proportionate increase in the Dioceses of Madras and Bombay. The *Intelligencer* must know the extact details which would cause our brethren to err or be angry. All we ask is a fair field, and no favour; with this, we neither fear for the truth, nor our advocacy of it. If we err in the mode it is not from intention, but for the want of more of that for which we daily supplicate the head of the Church, both for ourselves and others, the teaching of the spirit, by which we may be enabled to know all things. Our motto is "Perish Churchism and perish dissent, perish all societies—perish all and every thing that stand between a fallen "and guilty world and the once crucified, but now risen, and only Saviour."

PROPAGATION OF THE FAITH.

A Protestant Lady was received into the bosom of the Catholic Church, on Sunday the 4th of October, by the Rev. Fr. Damasus, Missionary Apostolic of Dinapore.

BENGAL CATHOLIC ORPHANAGE.

Ewen Macdonell, Esq. Mootecharee,	Rs.	75 0
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Selections.

THE BETTER LAND.

I HAVE heard thee speak of the better land,
Thou callest its children a happy band;
Mother, oh, where is that radiant shore?
Shall we not seek, it, and weep no more?
Is it where the flower of the orange blows,
Or the fire flies dance through the myrtle boughs?
"Not there, not there, my child."

Is it *far away* in some region old,
Where the rivers wander o'er sands of gold;
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand;
Is it there, sweet Mother, that better land?
"Not there, not there, my child."

Is it where the feathery palm trees rise,
Or the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeeze,
And strange bright birds on their starry wings
Bear the rich hues of all earthly things?
"Not there, not there, my child."

"*Eye* hath not seen it, my gentle boy;
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair;
Sorrow and *Death* may not enter there;
Time cannot breathe on its fadeless bloom;
Far above the skies, and beyond the tomb,
It is there, it is there, my child."

THE PRINCE "IN HIS BEAUTY," AND THE PARSON.

(*One of the Exeter Hall Parsons.*)

It has recently been laid down by a learned Judge, that Sermons are not matters for public criticism. Nevertheless, and in no way heeding the *dictum*, we shall proceed to consider a discourse of the Rev. Hugh M'Neil: a discourse just issued from the press, for the peculiar profit and delectation of those who, on the 2nd of August, were not among the delighted congregation of St. Jude's, Liverpool. The Sermon is thus entitled:

"'Every Eye shall see him; or Prince Albert's Visit to Liverpool, used *in illustration of the Second Coming of Christ!*"'

The visit of a Field-Marshal to Liverpool illustrating the Second Advent of the Redeemer! Saxe-Gotha and Our Saviour!

Some time ago Mr. Bruce passing down Holywell-street, indignantly shattered the window of a book-seller. The tradesman had exhibited a print, in the opinion of Mr. Bruce, offensive to the moral sense of a Christian; and for the fault, the tradesman's property was destroyed, and himself, seeking a remedy at Bow-street—sternly rebuked by the magistrate. Recollecting this, we are fain to ask, are the windows of Messrs. Hatchard, Piccadilly—windows in which is exhibited Mr. M'Neile's sermon—quite safe from the vengeance of Mr. Bruce, should he approach them! Is indecency less indecent as it proceeds westward?

But Mr. M'Neile may mean all this in good faith. Indeed, we would not like to question his sincerity. Nevertheless, there is a courseness of soul, very popular in its development, that we cannot think pure enthusiasm; there is a familiarity with things sacred, which, confounded by the many with Christian ardour, shocks us by its ignorant rudeness.

Mr. M'Neile thus begins his discourse. His phraseology is worthy of the spirit that informs it. There is an air of business about the following that does somehow direct the thoughts from the pulpit to the rostrum—from Hugh M'Neil to George Robins.

"We have just witnessed a stirring scene; and to all who will take the trouble of reflecting seriously, a very instructive one. A promise was held out to our great town that our eyes should behold the Prince; and what were the consequences? Preparations of every description eager, animated costly; scaffoldings and stands erected; balconies strengthened; the ordinary occupations of life suspended; countless multitudes congregated; trades, professions, associations with their appropriate emblems; civic authorities bearing the badges of state; generals and admirals exhibiting the insignia of war; consecrated ambassadors of the Gospel of Peace; *the bridegroom from his chamber; the bride out of her closet;* old men and maidens, young men and children—all *on tiptoe, with outstretched necks* and eager eyes to see the Prince in his beauty; the Prince, the assessor, and, on this occasion, the manifester of royalty. It was a scene well calculated to illustrate and impress *the great revealed truth*, that the kingly office upon earth *is at once an ordinance and an image of the authority and majesty of God!*"

"The great revealed truth" that kings upon earth are ordinances and images of the authority and majesty of God in heaven! And so, "right divine," that cast away, tarnished thing, is reproduced and burnished up by the incumbent of St. Jude, and set before his congregation, that they may bow down to it, and worship it; and remembering the comely face of Prince Albert, may acknowledge in it the shadow of the majesty of God, revealed in the flesh for the adoration of all meaner clay! In the year 1846, the Rev. Hugh M'Neile believes that he does good Christian service to his fellow-men, when he assures them that the second son of the house of Gotha has about him a divine aureola—a halo—for men to worship, set around his sacred head by the hand of God. We do not doubt the zeal—the sincerity of the preacher; certainly not, no more than we should doubt the diseased condition of a leper, with all his scales made manifest to us. But we cannot forbear to ask Mr. M'Neile how it is that this 'right,' made 'divine' from the first, has, in the course of revolution been so changed and shifted? Granting the divinity of the right, has the Rev. Mr. M'Neile no sympathy for the despoiled Stuarts? Where are Prince Albert's celestial title deeds to that divinity in England which drew Liverpool bridegrooms from their chambers, and Liverpool brides from their closets, to gaze upon and worship? Certainly, this, 'divine right,' like its earthly symbol, the crown, has, in the course of time, been much altered, very often re-set, to fit the head that wears it; it is difficult for us to think that the same 'divine right' that encircled the head of the

royal ogre, Henry the Eight, sheds its lambent glories around the brows of Victoria. We thought time had made some alteration. However, give ear to the preacher:—

"When I saw the universal movement; when I heard on every side the bustle of expectation; when I overheard on the right hand and on the left the bursting apostrophe, 'He is coming!' 'He is here!' *I felt deeply what it seems to have been the Apostle's great object to impress upon the Christian Church*, with reference to the second coming of Christ. *Behold He cometh, go ye out to meet Him. Every eye shall see Him.*"

Christ and Prince Albert! The Saviour of the world and a colonel of hussars! And after this fashion the youth of England are to be educated from the pulpit. In this way are they to be taught to associate the Son of God coming in glory to redeem mankind, with the starred and gartered husband of a queen—a sinful, erring thing of pampered clay? On one hand the incarnation of God himself; on the other, a poor human sophistication, Divine love coupled with the earthiest conventionality. The Godhead from heaven and a mere piece of human ceremony—a bit of biped pomp—from Buckingham-palace!

And the Rev. Hugh M'Neile, with his parson's heart beating in his Apostolic bosom, when the word was given that Prince Albert had arrived, upon the thundering wheels of steam, "felt deeply," by anticipation, what he will feel in "the second coming of Christ; the heavens opening, with the unspeakable terrors and sublimities of that tremendous hour, were all foreshadowed in his soul—all brought thither by the words, "he is coming—he is here." Prince Albert with his equerries!

And the Rev. Hugh M'Neile, a Christian pastor and teacher, with face unmoved as the brazen cheeks of graven cherubim, confessed this to his customary flock; and there were no indignant and denouncing looks flashed back upon him from his hearers: there was no sudden and irrepressible hiss rebuking the speaker. No far otherwise. We learn from the title-page of this most melancholy, most wretched, and most degarded composition, that it has been "published by desire, for the Liverpool Sailor's Home." Year after year a Society sends out Missionaries to teach the foreign heathen a knowledge of the true Christ. Surely the congregation of St. Jude needs some spiritual teachers, least, too deeply impressed and darkened by the eloquence of Mr. M'Neile, they should continually confound the holy attributes of the Saviour of the world with the graceful qualities of Prince Albert—the Court Circular with the New Testament.

Such Sermons as these are so much dry-rot in the rafters of the Established Church. As that Church *is* Established, we know it is impossible to keep from discoursing in its pulpits the rash and the foolish. This is a pity. King Solomon, we learn, had apes brought from Ophir; but we are not told that the animals were suffered to run riot about the Temple.—*Douglas Jerrold's Weekly Newspaper.*

The Rev. John Healy, R. C. C., Killarney, has been promoted to the Rectorship of Cahirciveen, vice the Rev. Edward Walsh, P. P., removed to Liselton.—*Kerry Examiner.*

REPORT OF A VISITATION HELD AT THE COLLEGE OF MAYNOOTH.

ON THE 20TH DAY OF APRIL, 1846.

Laid before her Majesty, pursuant to the 19th sec. of the Act 8 and 9 Vict. c. 25, and presented to both Houses of Parliament by her Majesty's command.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY.—We, the undersigned visitors of the College of Maynooth, in pursuance of the provisions of the act passed in the sessions held in the eighth and ninth years of your Majesty's reign, entitled "an act to amend two acts passed in Ireland, for the better education of persons professing the Roman Catholic religion, &c.," and also an act passed in the parliament of the United Kingdom, for amending the said two bills, held on Monday, the 20th of April, 1846, a visitation of the said college.

We repaired to the College at eleven o'clock in the forenoon, and soon after commenced the proceedings of the visitation in the great hall of the College, where the Superiors, Professors, and Students were assembled. The names being called over, 19 superiors and professors, and 522 students were in attendance. One professor was absent on leave; 11 students were absent on account of sickness; of the students 19 were Dunboyne students; 24 were of the first division of the first senior class; 68 of the second division of said class; 65 of the second senior class; 97 of the third senior class; 70 of the class of natural philosophy; 81 of the logic class; 52 of the class of rhetoric; and 46 of the class of humanity.

We then interrogated the President whether he had any complaints to make against the superiors, professors, or students of the college, to which he replied in the negative, declaring that he had the greatest reason to be satisfied with the conduct of all.

We made a similar inquiry of the other superiors, and of the professors, and finally of the students; no complaints was made.

We then inquired respecting the number and names of the superiors and professors of the college, and their respective duties and salaries; and at our request the senior dean furnished us with the following order:—

The Very Rev. J. T. Renehan, D.D., President, charged with the general superintendence of the College in all its departments, the enforcement of the statutes and by-laws, the correspondence relating to the college and its students. His salary exclusive of 90l. allowed to meet certain contingent public expenses of the college, 500l.

The Rev. Robert Whitehead, Vice-President, whose duty is to assist the president in the execution of the duties of his charge, and to perform these duties himself when the president is sick or absent from the college. Salary per annum, 322l.

The Rev. M. Gaffney, D.D., Senior Dean; salary, 260l.

Rev. W. Lee, D.D, junior dean; salary, 237l.

Rev. John Gunn, second junior dean; salary, 237l.

The common duty of the three deans is to train up the students to virtue and piety, to visit

their rooms and study-halls, and to assist at their several exercises of religion.

Rev. J. O. Hanlon, D.D, librarian, and prefect of the Dunboyne students; having with two assistants the charge of the library, and, as prefect, of attending to the conduct and presiding at the conference of the 20 Dunboyne students. His salary is 304l.

Rev. Thomas Farelly, bursar, attends to the accounts, superintends the servants, and manages the expenditure, and in general the temporalities of the college. His salary is 260l.

Rev. Edward O'Reilly, D D, professor of the first division of the first senior class; Rev. P. A. Murray, D.D, professor of the second division of the first senior class; Reverend George Crolly, professor of second senior class. The above named three professors give eight lectures per week in theology, each lecture for an hour's continuance, to one of the three divisions of the two senior classes, varying in number of students from 30 to 70. The salary of each is 260l.

Rev. Thomas Furlong, senior professor of the third senior class, gives nine lectures in theology per week, of an hour each, to the students of the third senior class, 97 in number; salary, 260l.

Rev. Joseph Dixon, Professor of Scriptures and Hebrew, gives two lectures on the Scriptures per week to a class of 160 students; one lecture of an hour and the other of an hour and a half, and one lecture in Hebrew of about an hour and a-half. His salary per annum, 260l.

Rev. Charles W. Russell, D.D, Professor of Ecclesiastical History, gives one lecture of an hour and a half, and two others of an hour each per week, to 160 students. His salary is, per annum, 260l.

Rev. N. Callan, D.D, Professor of Mathematics and Natural Philosophy, gives nine lectures of at least an hour each to 70 students; his course of lectures embraces Wood's Algebra, Darrel's Geometry (thus far, by way of revision, for a class that had previously read both), Darre's Plain and Spherical Trigonometry, and the Cambridge course, by Wood and Vince, of Mathematics, Conic Sections, Astronomy, Hydrostatics, Pneumatics, and the more important part of Optics, together with Electricity, Galvanism, and Electric Magnetism. All the Philosophical Sciences are illustrated or proved by experiments; his salary is, per annum, 237l.

Rev. Joseph Beahan, Professor of Logic, Metaphysica, and Ethics, gives nine lectures per week to about 80 pupils; the course embraces those questions relating to the Being or Attributes of the Deity, which reason can fairly decide, without the aid of Revelation, together with all the Sciences usually introduced in extensive courses of Logic, Metaphysics, and Ethics. The text books are the Lyons Logic and a work, in two volumes, written by the late Rev. Dr. Anglade, formerly professor of the College; all the lectures in this and the succeeding departments are each of an hour's duration, and the salary of each professor is per annum 237l.

Rev. Dr. M'Carthy, Professor of Rhetoric, and of 1st class of Greek and Latin, teaches 52 students in nine lectures per week, a course of Rhetoric from the Greek work of Longinus, illustrated by the speeches of Demosthenes and from the Latin of Quintilian's Institutes, Horace's Art of Poetry, Cicero de Oratore, and the anonymous dialogue on oratory. He teaches all the science of Geometry, including surfaces, solids, and their relation, to which two of the nine lectures are devoted. The text book is the geometry published by the Rev. Dr. Darrel, a former professor of the college.

Rev. Dr. Gargan, Professor of Humanity, or second class of Greek and Latin, gives nine lectures per week, viz.:—Two in Algebra, from the text book of Wood's Algebra, and seven lectures in Greek and Latin: the classic authors, chiefly Homer, Xenophon, and sometime Epictetus, in Greek; Cicero, Livy, and Horace, in Latin.

Rev. Mr. Kelly, Professor of English, Rhetoric, and French, gives four lectures per week in English Grammar, Composition, and Oratory, and two lectures per week in the French language and Grammar.

Rev. James Tully, Professor of Irish Language, gives four lectures per week on the Grammar, and the translation and structure of the Irish language.

We then inquired into the accommodations provided for lodgings for the students, and at our request the president prepared and furnished to us the following return of the number of sleeping rooms appropriated to the students, specifying the number of beds in each sleeping-room.

RETURN of the Rooms occupied by the Students in the College, &c.

255 Rooms, containing 1 student each.
43 Rooms, containing 2 students each.
29 Rooms, containing 3 students each.
13 Rooms, containing 4 students each.
1 Room containing 5 students.
5 Rooms, containing 6 students each.

Total 346 Rooms for 512 students.

We next inquired whether the oath of allegiance had been taken by the students, as required by the statute, and the president stated that all the students had taken the oath, with the exception of two, who were sick during the last quarter sessions at Maynooth, and seven others who had entered the College since those sessions, and they would take the oaths at the next quarter sessions.

Having made those inquiries we stated to the assembled superiors, professors, and students, that if any case of complaint should arise hereafter in the College, whether affecting the superiors, professors, or students, the visitors would receive and attend to any complaint authenticated by the signature of the complainant. We then proceeded to inspect the rooms of the students, the refectory, where we saw the students at dinner, and the lecture halls.

Having made this inspection, we assembled in the parlour at the Professor's house, and entered into a further and detailed examination of the results to the College of the recent alteration of the law, and the addition thereby provided to the funds for the maintenance of the college. We requested the president to furnish us with a detailed statement of the advantages which have already accrued to the college from the recent augmentation of its funds, especially in reference to the extension of the course of study in general,

and particularly in the branch of natural science.

In compliance with this request the president furnished us with the following statement:—

1. *The Entrance Course*, which could not, in most instances, be insisted on, is hereafter proposed to be rigidly enforced, as competition will be naturally increased by the increase of free students; *e. g.* of the applicants this current year, 137 were received, 131 totally excluded, and 61 admitted only to classes lower than those for which they applied.

1st. For entrance in the lowest class in the College, the class of Humanity, the candidate must answer, satisfactorily, in 1st and 2nd Books de Bello Gallico of Cæsar's Commentaries; Sallust; Virgil's Eclogues; 1st, 2nd, 3rd, 4th Books of Euclid; Horace's Epistles; Cicero's Four Orations against Cataline: Greek—Greek Grammar; Gospel of St. John; Lucian's Dialogues; 1st, 2nd, 3rd Books of Xenophon's Cyclopædia; Murray's Abridgment of English Grammar; a short system of Geography: Algebra, as far as Quadratic Equations included, and 6 Books of Euclid.

2. For entrance into rhetoric, besides the foregoing authors, with the portion of mathematical knowledge specified: Latin—Cicero's Orations on the Manilian Law for Archias, Milo, Marcellus, and Ligarius; 1st, 2d, 3d Books of Livy; Odes and Satires of Horace: 5th, 6th, 7th, and 8th Books of the Æneid; 1st, 3d, 4th, and 10th Satires of Juvenal: Greek—Enchiridion of Epictetus; Zenophon's Anabasis, 1st and 2d Books; Homer's Iliad, 1st, 2d, 3d, and 4th Books.

For admission into the Logic class, besides the foregoing authors and amount of mathematical knowledge specified: Latin—1st, 2d, 3d, 4th, and 5th Books of Livy; Cicero's Offices: Virgil's Georgics; four last Books of the Æneid; Horace's Art of Poetry: Greek—5th, 6th, 7th, and 8th Books of Homer's Iliad; Demosthenes' Philippics and de Corona; Longinus de Sublimitate.

Statement of the Number of Students in Maynooth College, 20th of April, 1845, and the Number in each particular Class on that particular day as compared with the Number on 20th of April, 1846.

	April, 1845.		April, 1846.	
	Reading.	Sick.	Reading.	Sick.
Students on Dunboyne Establishment,	11	..	19	..
1st Division of 1st Senior Class, ...	7	..	21	..
2d Division of 1st do.	62	..	68	..
2d Senior Class, ...	68	..	61	..
3d Senior Class, ...	68	..	96	..
Class of Mathematics and Natural Philosophy, ..	72	4	69	3
Class of Logic, Metaphysic, and Ethics, ...	27	2	71	6
Class of Retoric, studying, also Geometry, ...	39	3	52	2
Class of Greek and Latin Classics, reading, also Algebra, ...	26	..	46	..
	428	9	512	10

"II. College Course—First year of the course the student attend all the lectures of the professor of humanity, in Algebra, and in Greek and Latin Classics, all the lectures of the professors of English, and also two lectures per week, given usually by the vice-president, on the catechism and the historical books of the Bible.

"The second year the student reads, under the professor of rhetoric, a course of geometry, and those Greek and Latin treatises upon, or illustrated by, rhetoric which has been already specified as the subject matter of the lectures of the professor of rhetoric: he also attends the lectures of the vice-president and of the professor of English, as on the preceeding year.

"The third year the student attends the lectures of the professor of logic, metaphysics, ethics, and also the lectures of the professor of French, and in some instances the lectures of the professor of English.

"The fourth year, is devoted to the study of mathematics and natural philosophy under the professor of that department, who teaches the course already specified.

"The student attends also at some of the lectures of history. Thus far for the four junior classes or four first years of study in the College; the four following years the students attend the lectures of the four professors of theology for one year each, the lectures of the professors of Scriptures during three years, of the professors of history during the entire time, and of the professors of Hebrew and Irish during one or two years at discretion. Every student is required to spend seven hours (in April and May eight hours) per day at private study, besides the hours spent at public lectures, which are, during four days of the week, four hours, besides two lectures on Saturdays, three hours, and one lecture on Wednesdays, and three hours on Sundays. They usually devote a good many hours per week to lighter study, over and above the time here specified as required in preparation for their public lectures

"All the students of every class attend also, at three terms of the year occupying on the whole eight weeks, daily lectures on recitation and elocution and delivery.

"*Statement of some of the improvements in the system of the College, resultory from the recent Act of Parliament.*"

"The number of students receiving the enlarged education on the Dunboyne establishment has been increased from 14 to 20, though in consequence of the late retirement of one of them to the missions, the number at present is only 19. Greater facilities are afforded for their remaining in college to complete that enlarged course; their comforts have been increased, and their annual allowances raised from £20 to £62. The number of students educated in the establishment has been increased from 250 to 500, while nearly 200 of these heretofore educated in the college at their own private expense have been thus relieved from that burden; 250 students belonging to the three senior classes receive £20 per annum. to meet the contingent expenses to which they are liable. The increased number of students has enabled the trustees to prolong the course of

studies to eight years, as an ordinary rule and it has enabled the bishop to allow the candidates to read every part of the appointed course, while hitherto the want of priests for the Mission often obliged them to curtail the course by omitting the study of rhetoric, or mathematics and philosophy, or both, as acquirements not altogether indispensible, and sometimes even portions of their strictly professional education. It has also enabled the college examiners to insist more rigorously on the full qualification required in candidates for matriculation, by thus securing in the students a good knowledge of algebra and geometry before they enter the class of the higher mathematics and natural philosophy. The attention to physical sciences has been rendered much more universal and the knowledge of these much more extensive.

"The trustees, moreover, have it under consideration how they can best enlarge the cause of physical science, without prolonging too much the entire period of study, but have not as yet resolved on the precise plan to be adopted.

"The trustees have, however already enlarged the course of education by the establishment of a professorship of history, hitherto so much wanted in the college by engaging a lecturer on elocution and delivery for three terms of the year, and by creating a professorship of theology, whereby also the *loca theologica*, or sources auxiliary to and corroborative of the doctrines of the Revelation, may be regularly taught.

"The salaries of the resident superiors and professors have been enlarged to more than double their former amount in almost every instance, and every facility supplied for their perfecting themselves in their several departments, and remaining attached to the college.

"The dietary of the students has been improved, their comforts increased, the college put in repair, the lighting, cleanliness, furniture, attendance, &c., in the College have been greatly improved, and everything conducted in better style and on a more suitable scale.

"L. F. RENEHAN, President."

After we made these inquiries we closed the visitation at five o'clock in the afternoon.

As other accommodations are soon to be provided for the College by the bounty of the State, we do not deem it necessary to lay before your Majesty the result of our personal inspection, to which we have already briefly referred. But we feel bound humbly to represent to your Majesty, that the state of the lecture rooms, and more especially of the rooms and accommodations for the lodging and keeping of the students, is such as to render it in our judgement most desirable that the new arrangements shall be completed with the least possible delay.

All which we humbly certify to your Majesty;

LEINSTER,
† W. CROLLY, D. D., &c.
† D. MURRAY, D. D., &c.
ROSSE.
LINCOLN.
D. E. PIGOT.

Thursday last was the birth-day of Daniel O'Connell, Esq. M. P. when he entered his 72d year.—*Cork Examiner, August* 17, 1846.

VENICE.

A Tour to and from Venice by the Vaudois and the Tyrol. By Louisa Stuart Costello, Author of "A Summer amongst the Boccages and the Vines:" "The Rose Garden of Persia," &c. London: John Ollivier. 1846.

Everybody—for everybody has read her Tours—knows what a pleasant traveller Miss Costello is. How willing to be pleased in the contemplation of outward nature, how sure to gratify in depicting it. The deeper-seated qualities of the critical and the philosophical we have no right to expect; but while apparently chatting carelessly, Miss Costello hints her observance of matters that lie beneath the surface. The following censure of a practice too common abroad, and repulsive to the mind of a Catholic, proves that her Protestant mind is imbued with a feeling of reverence which may be shocked by the sordid indifference of that worst species of hangers-on, the exhibitors about churches. She is at Milan, and has been elevated in her heart and soul by her visits to several of the holy places. She is now at the Basilica of St. Ambrosio, and remarks:

"Beautiful is the chapel of St. Satiro, where, beneath a cupola of gold and mosaic, and surrounded by full length figures of saints, wrought in the same precious materials, are said to repose the ashes of St. Ambrogio's brother, whose name of Satiro is so startling to a Christian ear.

St. Ambrogio's marble chair stands in the centre of the Byzantine choir, where gold and mosaic glitter in beautiful profusion. All the other marble seats, which formerly were ranged in order here, have disappeared, and are replaced by fine carved stalls of extreme delicacy. I was shown some very exquisite manuscripts by the youthful sacristan, whose pleasing intelligent countenance spoke, I thought, more of delight than devotion as he exhibited the treasures of the Church and pointed out the beauties of the charming miniatures glowing with gold and fresh colours, which he seemed as much gratified to display as I to gaze upon.

It was not a little amusing to remark the pleasure evidently shared by the assistants who shewed us the Pallio, as they removed plank after plank which defended the sacred treasure, and exclaimed in admiration of its glories, which, one after the other, shone brightly forth: singular does it seem to behold men leaping on the holy altars at these exhibitions, *turning their backs to sacred objects*, and irreverently dragging off covering for the edification of heretics who pay five francs to the church funds for the treat which their curiosity obtains.

At Verona we have a Shakesperian relic.

A sulky German woman shewed me the sarcophagus, called Juliet's tomb, which still stands in a dirty shed at the bottom of a slovenly but luxuriant garden, evidently once belonging to a convent, *no doubt* that of Friar Lawrence. The coffin was half full of water; the edges of red marble were much mutilated, having been chipped to make relics; there is a circular depression in the stone to receive the head of the corpse, and it is of very large size, and clumsily constructed. It is certainly, although earlier than

the date assigned as the period when the lovers lived, not Roman, as has been asserted, and that is all that can probably be known about it.

A shabby old house, now a common inn, is shown as the palace of the Capulets; the antique vaulted passage, under which I passed to the yard behind, is curious, and there is much in the building which proves it to belong to the thirteenth century: a row of pretty ancient pointed windows, may have faced the garden, and to one of them Juliet's balcony might have been attached; though this is one of the few houses in Verona which has no balcony. I never saw so many in any place before, and a few are extremely ancient, some of carved wood, and some of ponderous ornamented stone. The narrow streets, adorned with these projections to every story, with coloured awnings above them, have a picturesque appearance, even more striking than at Milan, where every thing is more refined and modern than in this old town.

I felt quite content, as I looked up at one of these windows of the Capelleti palace, to believe that it was from thence Guilietta leaned, &c.

But whatsoever would know more of Miss Costello's tour must read her book; and it is very light and pleasant reading, adorned with several very pretty sketches both of the pen and pencil, and may at this travelling season be recommended as a compensation for a tour abroad to those who are compelled to stay at home.—*The Tablet.*

LITERARY EXTRACTS.

(*From the Britania, August* 15.)

THE POWER OF KINDNESS.

Self-abandonment is the misery nearest to self-murder. Our nature must be selfish until taught by sympathy, the loveliness and delights of generous affections, and these we must witness in others before we can feel to the full in ourselves. Why then should we wonder to see children of the shrewdest intellect and most susceptible forms, beautiful even in depravity, the readiest and deepest in guilt when left only to the sympathies of incarnate demons? Men and women, fathers and mothers, brothers and sisters, your hearts are demanded by the outcast and the abandoned! And if you feel as you ought the necessities of sensitive childhood and youth, not merely in your homes and among yourselves, but in vile places where the messengers of heaven should visit, much of the now prevalent depravity of the social system would be cured, more would be prevented, and many a determined, manly heart, many a sweetly feminine bosom, would be opened, and governed by the inspiring truths which Jesus taught. If you would be mighty, be kind. Why is kindness full of power? Because it is happy, and makes happy. It assures us that we are not alone; it takes possession of the body with all its springs of nervous energy, heals the wounds of the spirit, and thereby imparts new vigour and warmth to the current of life. It re-animates innocent dead hopes, and draws us from selfish to a proud and high kind of self-abandonment, by causing us to prefer the disposition we see in others to what we experience in ourselves, and puts us in felt bodily relationship with those who are governed by a fine faith in the goodness of Omnipotence. The beautiful old word, kindness, means something like family feeling, kin, kind, kindred, kindness; the home spirit is in it, and brings back to our memory the mother's heart and the infant's trustfulness. Let all the angels of heaven go out to reclaim a degraded man, they will avail nothing unless they can approach him in the human form of kindness, visibly embodied in like nature to his own. They must draw him from solitude by manifest sympathy, not that of sorrow only, but of fellow feeling, even to the evidence of having also been tempted like himself. He can respond only to one who knows experimentally the urgent demands of the body, and in it has felt the struggle and the strife with Satan, sin, and earth, and in it conquered them. He must learn by looking on an example, that it is God and not man that triumphs over evil. He must know how the Father pities the prodigal, weary of his lusts; and God Himself must meet man as man, before He reveals His divinity by bidding men believe in love, and sin no more. Therefore, be kind.—*Dr. Moores Use of the Body in relation to the Mind.*

COURTESEY OF JAMES II.

Notwithstanding his popery, James was at that period, one of the finest gentleman in Europe The following anecdote is worthy of the grandson of Henry of Navarre. When Lochiel, a brave highland cavalier, who had formerly rendered signal services to the loyal cause, was presented to James at Holyrood, he received him with marks of great distinction, and in full court honoured him with his conversation, and put many pleasant questions to him, touching the adventures of his youth; finally he asked him for his sword. Lochial having delivered it, his royal highness attempted to draw it, but in vain, for it was somewhat rusty, being a walking or dress sword, which the highlanders never make use of in their own country. The duke, after a second attempt, gave it back to Lochiel, with this compliment, 'that his sword never used to be so uneasy to draw when the crown wanted its service.' Lochiel, who, modest, even to excess, was so confounded, that he could make no return to so high a compliment; and, knowing nothing of the duke's intention, he drew the sword, and returned to his royal highness, who addressing himself to those about him, 'You see my lords,' said he, smiling, 'Lochiel's sword gives obedience to no hand but his own!' and thereupon was pleased to knight him.—*Miss Strickland's Life of Mary Beatrice of Modena.*

SUBMARINE NAVIGATION.

(*From the Britannia, August* 8.)

Submarine Navigation appears to be attracting the attention of vigorous minds, with the view of perfecting the principle, and applying it to some practical purpose. The "Patent Journal; reports some experiments proceeding in France: —'A boat constructed of iron after the plan of Dr. Payerne, and called by him *bateau clocke* (bell-ship), is to be seen near the Pont Royal at

Paris, where it is now moored. On its last experimental trip, eleven persons were on board, and the craft passed under the water through the space between the Pont Royal and that of La Concorde. None of the passengers felt the least inconvenience, although there was a sort of telegraph established for communicating with those above water." An American journal describes a somewhat similar boat to be used for the destruction of hostile vessels :—" One of our enterprising young men has invented a machine which is called 'The Leviathan,' for the purpose of destroying vessels of an enemy in the time of war. It moves from ten to fifteen miles per hour far below the surface of the ocean. Not a living ripple is seen on the water as it approaches the vessel doomed to destruction. No warning is given. No moving thing may be seen within the bounds of the horizon. In a moment—'in the twinkling of an eye'—the work of destruction is accomplished, and the strongest vessel on the ocean is shattered into ten thousand fragments. All on board must inevitably perish. In a moment 'the Leviathan,' insatiable as the 'Giant King of Terrors,' is on its way to another object of its destruction. It is cheaply constructed, and can be navigated with very few men, and those as perfectly safe as if they were a thousand miles from the scene of action. Each machine is capable of destroying five vessels per hour, of any magnitude." The practice of wars must soon be put an end to if inventions like these can be perfected.

The *Anti-Slavery Reporter* of the last of August contains some illustrations of the horrors of Slavery and the Slave Trade, which exhibit atrocities as revolting as any to be met with in then annals of crime. We republish two of the articles we are referring to, one headed "Illustrations of Slavery—Brazil;" the other "Horrors of the Slave Trade." In the first, we have an account of Colonel Antonio Francisco de Rego Barros, justly described as "one of the most ferocious monsters that ever disgraced the name of man." This, be it observed, is not the language of the *Anti-Slavery Reporter*, but of a British Consular Agent in Brazil, reporting to Lord Aberdeen on the state of Slavery in that country. It is some consolation to know that the scoundrel whose atrocities the Consul relates, has been overtaken "by an act of wild retributive justice," and we regret that the particulars of it are not given. He was an awful villian, who set the laws of God and man, of common humanity and common decency alike at defiance; and it is some comfort to know that the wretch has perished by some of the race on which his brutal crimes were perpetrated.

In the second article we have a specimen of the savage cruelty to which the Slave Trade gives rise. A revolt takes place on board a Slaver, and being quelled, forty-six of the slaves are hung and shot and thrown over-board, including one woman; and as an expeditious mode of getting their irons off, in order to execute them, their legs are chopped off and falling on the deck, the crew pick them up and throw them at each other in sport! ! . The scene is described by an eye witness, who was compelled to serve on board the vessel.—*Hurkaru.*

MADRAS.—We are concerned to announce the decease of John Macleod, Esq. Surgeon General, which occurred at the Mauritius.

We are indebted to a Medical friend for the following communication relative to the lamented deceased:—

"Poor Mr. McLeod of the Medical Board is a great loss to the scientific world. I do not know if you heard of his having by an ingenious mechanical contrivance adapted Electro Magnetic power to work machinery, and had contrived by a most ingenious mechanical arrangement, to set a model of a water mill in operation by means of this power, which may be increased to almost any extent. The scientific men at home had all failed in their endeavours to turn Electro Magnetism to a practical account, and had Mr. McLeod lived, there is no doubt but he would have brought the art to perfection. As it is, having completed one set of his apparatus, which I think has been sent home, it is to be hoped this discovery may not be lost altogether."—*Madras U. S. Gazette, September* 22.

THE POTATO DISEASE.

The following is the copy of a letter addressed by his Grace the Most Rev. Dr. Murray, to each of his clergy of the Archdiocese of Dublin :—

"Marlborough-street, Dublin, Aug. 10, 1846.

"REV. DEAR SIR,—I am directed by his Grace the Archbishop, to request you will continue each day at mass the collect *Pro quacunque tribulatione*, and that you will beg the prayers of your congregation that God, in his mercy, would avert the threatened evils of famine and pestilence that seem pending over us.

I remain, your obedient servant,

JOHN HAMILTON.

ARMENIAN COLLEGE.—An ordnance of the King, issued on the reports of the Minister of Public Instruction, approves of the foundation, at Paris, of a Catholic Armenian College, under the denomination of the Armenian College of Samuel Moorat, by the care and at the expense of the Armenian College of Mekitarists of Venice. This College is placed under the special protection of the French Government. It is constituted as an establishment of foreign public utility, and remains entirely free as regards the studies and discipline, as well as its administration. None but pupils who are of the Armenian nation, and who have been named by the Superior of the Mekitarists of Venice, or by his delegate, can be admitted. The administrative authority, the direction, and the superintendence of the whole establishment belong to a delegate of the Superior of the Mekitarists at Venice. This delegate takes the title of Director of the Armenian College of Samuel Moorat.—*Moniteur.*

VEGETABLE PAPER—At the paper works of Messrs. Kuenemann Brothers, established about three years ago at Aspach le Point (Haut Rhin), vegetable substances of all kinds, particularly burned hay, dried potato stems &c., are advantageously employed in place of rags in the manufacture of paper. The papers of this firm are remarkable for their tenacity, and well adapted for packing purposes.

CONSECRATION OF THE CHAPEL SAINT VINCENT OF PAUL, SISTERS OF CHARITY, MAGDALEN ASYLUM.—CORK.

The consecration of the above chapel took place on Thursday at eleven o'clock. The ceremony of consecration, according to the Roman ritual, is always a solemn and imposing sight, but on the present occasion it was more than usually interesting from the associations and recollections called up by the event. It was the dedication of the Chapel of the Sisters of Charity—the pious daughters of St. Vincent de Paul—those amiable ladies who, inspired with an ardent love of their Redeemer, separated themselves from all the ties and endearing relations that bound them to the world and its pleasures, to devote themselves to His service alone. That chapel was to be devoted for the future to the use of that gentle sisterhood, whose practical benevolence and unbounded charity had rescued many a wretched being from the horrors of starvation and disease; whose soothing tones had often poured the welcome consolation of religion into the ears of the dying sinner, filling him with true repentance for past crimes and hopes of future forgiveness, and strengthening and preparing his trembling soul to appear before the throne of a deeply offended and merciful God; and who now, to crown their good works in the service of the Lord, had consented to take under their charge that most useful institution, the Cork Magdalen Asylum, to shelter and solace the unhappy victims of their own frailty and the vile passions of others, and lead them to that great end for which alone they were created. Such were the thoughts called up in our minds by the touching ceremony of Thursday last. On passing through the gateway we were struck with wonder and delight at the scene that was presented to our view. Where, a short year since, lay a wretched waste, dotted with a few miserable, roofless houses, we now beheld a stately building surrounded by a rich parterre, exquisitely laid out in plots that bloomed with the choicest flowers of the season. The change was almost incredible—a very waking dream! The chapel, which is adjoining to, and communicates with the Convent, is built in the most agreeable style of Grecian architecture, and its airiness and chaste and simple beauty reflect the highest credit on the architect, Mr. E. Murphy. At eleven o'clock the ceremony was commenced by the Bishop of the diocese, assisted by the Very Rev. M. B. O'Shea, Very Rev. Theobald Mathew, Rev. Messrs. Browne, Coffy, and several other clergymen. At the conclusion of the first Gospel, the Very Rev. Theobald Mathew ascended the altar steps and proceeded to address the congregation. He took his text from the 17th chapter of the Gospel of St. Mathew, which recounts the glorious mystery of the Transfiguration; and on that and the events of the day, the Sisterhoood and the Magdalen Asylum, now under their charge, he preached a most eloquent sermon.—*Cork Southern Reporter.*

FRENCH LITURGY AND CHURCH MUSIC.—The Bishop of Strasbourg has abolished in his Liturgy the peculiarities which make it differ from the Roman Rite, and has restored the plain chaunt in his Cathedral.

LONDON.

THE BISHOP OF HYDERABAD.—The Right Rev. Daniel Murphy, Vicar-Apostolic of Hyderabad, arrived here a few days since from Madras, on his way to Ireland. His Lordship has been engaged, and with every prospect of success, in making arrangements with the Hon. East India Company for increasing the number of clergy in his Vicariate, and allowing them a larger grant than the wretched pittance which they at present receive. A step has been already made in advance by the Company in this respect, and it is hoped they will see the advantage of being more liberal to a body of men who have on all occasions deserved so well of them. The extraordinary success of this youthful prelate on his missionary career in the East, long since attracted the attention of the Holy See, and he is already reaping the fruits of his zealous labours in the elevation and honours of the Episcopacy.—*Correspondent.*

KINSALE.

THE Chapel of Kinsale was on last Sunday the theatre of a very affecting and interesting scene, namely, the re-admission into the church of a young man who had been betrayed, in a moment of weakness, by false promises, into the denial of his Holy Faith. Mr. Hugh M'Clelland had scarcely fallen, when conscience-stricken he retracted his steps. The description he gives of the snares that were laid for him by the Protestant Society in Dublin to seduce him—of the very discreditable efforts made to retain him in his apostacy—shews that the abettors of heresy have recourse to the same means to perpetuate their errors, which they used in their first introduction. When it was evident he was about to abandon in disgust the unhappy crew of proselitysers, they published a statement in a Dublin paper, which was copied into the *Cork Constitution*, that he had embraced the Protestant faith—that he had been educated for the church, and was a *protegè*, of the late lamented Very Rev. J. F. M'Namara. It is true that he abandoned, the faith for the moment, but he was not a *protegè* of Mr. M'Namara, neither was he intended for the ecclesiastical profession. The statement was published for the purpose of ruining his character with his fellow Catholics, and thereby deterring him from ever returning to their body. But the grace of God prevailed over the machinations of the devil and his agents. The young man appeared in the front of the altar, by the orders of the Very Rev. Dr. Murphy, then made a retractation of his errors, and professed his firm belief in all the articles of the Holy Roman Catholic Church. His truly penitential appearance, for the steps of the altar were moistened with his tears of compunction, and the whole ceremony of his re-union with the faithful, was very imposing, deeply affected the congregation; and all, at the request of the respected pastor, who, by the grace of God, brought back the wandering sheep, prayed fervently that he may persevere to the end in the good and holy resolutions then formed, and of which he had given such unequivocal evidence.

The potato rot has appeared in the Canary Islands, and it is feared that the crop will entirely fail.—*Cork Examiner.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 17.] CALCUTTA: SATURDAY, OCTOBER 24, 1846. [VOL. XI.

CATHOLICITY OF THE CHURCH.

Instead of creating dissatisfaction or alarm, it is a subject for rejoicing and self-congratulation among the members of the *Catholic* church, that their distinctive title is so much envied and so zealously claimed by several of the dissenting denominations of Christians. We are perfectly assured that we shall be always and exclusively possessed in future, as we have been during the past, of the glorious appellation of *Catholics*, because it is impossible to designate objects otherwise than by their proper names; and it is certain, on the other hand, that the greater the effort of any other denomination to appropriate this appellation to themselves, the more will its eminent worth and intrinsic connection with truth become manifest; the more will a tendency towards real Catholicism be encouraged and diffused. At all events, the circumstance affords a very opportune occasion, of which we shall gladly avail ourselves, to vindicate the exclusive claims of the Roman church to the title of Catholic. The subject is certainly one of the deepest interest, as it implies nothing less than the decision of the important question, "where is the true church of Christ exclusively to be found?" and for this reason it forcibly suggests itself to the serious consideration, not only of our Episcopalian brethren, but of all Protestant societies.

I. The better to proceed in this momentous inquiry, we shall begin by ascertaining the real import of the word *Catholic*, and the ground on which we affirm that *Catholicity* is an essential characteristic of the true church. *Catholic* is derived from the Greek word Καθολικος, which means *universal*. Now, universality, as applied to a religious society, may be threefold; viz., universality of doctrine, universality of time, and universality of place. That the Christian church must be universal in point of doctrine and of time, that is to say, must hold and teach all the doctrines delivered by Christ, and continue through the whole series of ages from the time of her foundation to the end of the world, is obvious, and cannot be denied without calling in question the Scripture itself, and particularly St. Mathew xxviii, 19, 20. But it is equally manifest that the same church must be universal in regard to place also, this being the more obvious meaning of the word *Catholic*, and the sense in which we find it invariably used by the ancient fathers and the immediate successors of the apostles.

The epistle written by the church of Smyrna concerning the martyrdom of St. Polycarp, its bishop, and the disciple of St. John, has the following address: "To the church of God which is at Philomelium, and to all the dioceses of the holy and Catholic church throughout all countries;" and in the letter itself, mention is made of the prayer offered to God by St Polycarp in behalf "of the whole Catholic church spread throughout the universe; *totius ecclesiæ Catholicæ per universum terrarum orbem diffusæ mentionem fecerat.*" (*Euseb. Hist. Eccl.*, l. iv, c. 15, *transl. of Valois.*) This shows that even during the period which immediately followed the age of the apostles, the true church was already designated by the name of *Catholic*, and moreover that this appellation was given to her precisely on account of her local diffusion throughout the whole world.

St. Irenæus, bishop of Lyons and disciple of St. Polycarp, uses the same language: "The church," says he, "which has been planted all over the earth, even to the ends thereof, has received from the apostles, and from their disciples, that faith which she carefully preserves throughout the whole world, in the unity of the same dwelling."—(*Adversùs Hær.* l. i, c. 3.

According to St. Cyprian, "the church by its exuberant fertility, extends its branches

over every portion of the earth, and replenished with the divine light, scatters its rays over the whole world. However, it is but one and the same light, which is thus every where diffused, and the unity of the body always subsists." (*Lib. de Unitate Ecclesiæ*)

"The church," says St. Cyril of Jerusalem, "is called Catholic or universal, because it extends throughout the whole world, and from one extremity of the earth to the other" (*Catechesi* xviii); whence it appears that this explanation of the word *Catholic* is not a mere matter of opinion, but a part of the Christian doctrine delivered as such, by St. Cyril to his catechumens.

Shortly before the period of Cyril, who wrote his catechetical instructions about the middle of the fourth century, Arius and Euzoius presented to the council of Jerusalem, in 335, their profession of faith, which contains, among other things the following declaration: "We believe in the church of God, one and Catholic, which is extended from the remotest boundaries to the utmost ends of the earth. This faith we have received from the holy Gospel, where Christ says to his disciples: *Go and teach all nations.*" (*Apud Socratem, Hist. Eccl.* l. i, c. 26.) Thus in the primitive times, Arians as well as Catholics, admitted as a revealed truth that the church received from Christ the prerogative of universal diffusion.

Towards the close of the same, and the beginning of the next century, St. Optatus and St. Augustine, two brilliant luminaries of the church in Africa, refuted the errors of the Donatists, and proved that the society established by Christ could not possibly exist among them, because they could not exhibit the mark of Catholicity of universal extension. The former, after enumerating very many countries in which no Donatists were to be found, pressed his adversaries by the following close method of reasoning. "If your church is *the true church of Christ*, what becomes of the proper signification of the word *Catholic*, which is employed to express its universal diffusion? If you are led by some strange fancy to confine that church to a corner of Africa, how can she be said to embrace that universality of nations which God the Father has readily granted to his Son, according to the words of the second psalm: "*I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession?* Why do you frustrate this magnificent prediction, and by your narrow views imprison, as it were, all the kingdoms of the earth? Why do you question so liberal a promise? Why do you impeach the merits of the Saviour? Allow the Son to enjoy his inheritance; allow the Father to fulfil his word. Why do you place boundaries and assign limits? The whole earth, with the nations that people it, has been given to Christ. The whole world is the possession of Christ; because God the Father has said: *I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession;* and in the seventy-first psalm it is also written of the Saviour: *He shall rule from sea to sea, and from the river unto the ends of the earth.*" (*S. Optatus Milev. de Schism. Donat.* l. ii, c. 1.)

St. Augustine is not less explicit or less eloquent on this subject. "What," he exclaims, "shall I say of the prophets? How brilliant the evidences and how numerous the declarations which they have put forth in relation to the universal diffusion of the church! This is the only church of Christ; this is the only Catholic church, which is spread over the whole world, and by a continual increase extends to the remotest nations of the earth. If then your church (that of the Donatists) is Catholic, show that its doctrines have reached every quarter of the earth; show that an exuberant growth has spread its branches over the entire world. For this is the reason why the church is called Catholic, from the Greek word Καθολική, which means universal." (*S August. de Unitate Eccl.* c. vii, n. 15; *Epist.* 140, *aliàs* 120, n. 43. Also *Epist.* 52, *aliàs* 170, n. 1; and *Contra Gaudentium*, l. ii, c. ii, n. 2.)

The same argument that is here so ably employed by St. Augustine and St. Optatus against the Donatists, was also victoriously used in the celebrated conference of Carthage, A. D. 411, against the same schismatics; also by St. Jerom against the Luciferians, by St. Athanasius against the heresy of Arius, and by St. Pacianus and St. Cyprian against the Novatian sect; all of them insisting particularly on the want of Catholicity or universal diffusion, as an unequivocal evidence of a spurious church, and on the possession of it as an essential quality and a certain mark of the true church of Christ. The ancient fathers have thus fully instructed us on the true meaning of the word *Catholic*, and on the exact import of those words, "I believe in the Holy Catholic church," contained in the ancient symbols, which, as pastors of the church and successors of the apostles, it was their special office to guard from misinterpretation and to expound in an orthodox sense. Their unanimous testimony, therefore, amounts to an undeniable proof of apostolic tradition, and of the doctrine held by the primitive church itself on this subject; and it should be the more acceptable to all Protestants, as it is perfectly consonant, in every respect, to the

sacred oracles of the Old and New Testament.

Nothing, perhaps, is more striking in the ancient prophets, than the predictions respecting the conversion of the gentiles to the true faith, and the Catholicity of the church. So clear and so explicit are these predictions, that their authors seem rather to record the past, than to foretell the future. In the second chapter of Daniel, verses 34 and 35, the church is represented as "a stone cut out of a mountain, and becoming itself a great mountain, filling the whole earth," and in verse 41, it is described, as a kingdom destined to supersede all the mighty empires of pagan antiquity, and to endure for ever. "In the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed: and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms, and itself stand for ever." What language could be plainer than these two passages of Daniel, which evidently refer to the kingdom of Christ upon earth, declaring, on the one hand, its universal and simultaneous extension, "the stone became a great mountain and filled the whole earth;" on the other, announcing its wonderful stability and everlasting duration, "and itself shall stand for ever."

The same thing was predicted by the prophet Malachy: "From the rising of the sun, even to the going down thereof, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation." These words clearly imply the universal diffusion of the Christian church, and as they express no limit of time, we justly infer that the church will be characterized by this universality of place during the whole period of its existence, from the moment of its foundation by the apostles, to the end of the world.

The book of Isaias is full of similar passages, which bear still more directly upon this point: "Rejoice," he exclaims, "and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the gentiles: and all the ends of the earth shall see the salvation of our God." (lii, 9, 10.) "In the last days, the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it." (ii, 2.) "And they shall bring all your brethren out of all nations for a gift to the Lord." (lxvi, 20.) "And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold I have given thee to be the light of the gentiles, that thou mayest be my salvation even to the farthest part of the earth." (xlix, 6.)

We find also in the Psalms of David, these magnificent promises of God the Father to his Son, regarding the period when the mystery of his incarnation would be accomplished. "Ask of me and I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession." (Ps. ii, 8.) "He shall continue with the sun, and before the moon,...throughout all generations....In his days shall justice spring up, and abundance of peace, till the moon be taken away. And he shall rule from sea to sea, and from the river unto the ends of the earth." (lxxi, 5, 7, 8.) "All the nations thou hast made, shall come and adore before thee, O Lord, and they shall glorify thy name." (lxxxv, 9.) All these texts certainly prove that the society founded by Christ is Catholic in the sense of universal and simultaneous diffusion throughout the world, and that it will remain so perpetually to the end of ages. For how could it be said that the son of God rules from sea to sea, and possesses all the nations of the earth for his inheritance, if his church is to be found only among a few nations at one time, and then in others which attain to the knowledge of truth after the former have receded from it? Or how could the universal empire of Christ be compared, in point of duration, to the sun and moon, if at any period whatever of its existence it were to lose its character of Catholicity?

It is not to be supposed, however, that these sacred oracles and promises of universal diffusion are applicable to the very commencement of the Christian church, when the Gospel had scarcely shed abroad its saving light. They relate only to the time when the faith had been every where established by the apostles. This marvellous work, the conversion of the gentiles, was not to be achieved in one moment; it required a lapse of several years before the light of the Gospel could be carried from Judea to the neighbouring countries, and still more, to distant regions which were less easily accessible. Hence the church, in its very beginning, was justly compared to a "little flock" (Luke xxii, 32,) and to a "grain of mustard-seed" (Matt. xiii, 31;) but this grain of mustard-seed was soon to expand, by the power of Christ and the labors of the apostles, into a stately tree capable of affording a shelter and a habitation to the birds of the air (Matt. xiii, 32,) and that little flock was to increase to such a degree as to comprise all nations (Matt. xxviii, 19,) gathering the children of God, who were formerly dispersed (John xi, 52,) into one fold under

one shepherd. (John x, 16.) It is only from this happy period (about thirty or forty years after the passion of our Lord,) that we are to date the fulfilment of the ancient prophecies concerning the Catholicity of the church, which since that time has never suffered any interruption.

But the verification of the sacred oracles does not require that the church should possess an absolute universality of extent, so as to include all countries and all men without exception; because such expressions as *the universe, the whole world, the utmost boundaries of the earth,* do not convey this meaning, either according to the ordinary rules of language, or to the practice of the Scripture itself; they merely express the idea of a comparatively vast extension. For instance, when we say that the fame of some celebrated man is spread over the whole world, that a traveller has visited every region of the globe, and the like; these expressions are not strictly understood of all the countries of the earth without exception; but of such a portion of them as may be termed, in a wider sense, the whole world. When the Scripture also affirms of Nabuchodonosor that "his greatness had grown, and had reached to heaven, and his power unto the ends of the earth" (Daniel iv. 19); of Alexander the Great, that "he came (under the figure of a he-goat) from the west on the face of the whole earth" (ibid. viii, 5), and that he ruled "over all the world" (ibid. ii, 39); of Cæsar Augustus, that he issued a decree "that the whole world should be enrolled" (Luke ii, 1); these words do not signify the whole universe, physically and absolutely understood, as there were many countries which the victorious arms of Nabuchodonosor, Alexander and the Romans had not subdued, and where their empire, however vast, was not even known. The same may be said of the spiritual kingdom of Christ upon earth: as it possesses a greater extent than any of the above mentioned empires, it may justly be called and really is *Catholic* or *universal,* although it never embraced the whole human family.

This state of things was plainly intimated by our Saviour in the injunction which he gave to his apostles. Whilst he predicted opposition and persecutions which they would suffer (Matt. x. and xxiv; Luke x. and xxi), he sent them into the whole world to "preach the Gospel to *every creature*" (Mark xvi, 15; to "teach *all nations*" (Matt. xxviii, 19; Luke xxii, 47), and to be "his witnesses, not only in Jerusalem, in all Judea and Samaria, but even to the uttermost part of the earth" (Acts i, 8; and he accompanied this commission with the promise of his perpetual assistance to the end of the world (Matt. xvi, 18; xxviii, 20), and with an assurance of wonderful and lasting success.—(John xv, 8, 16.)

(*To be continued.*)

LIFE OF CALVIN.

(*Continued from page* 214.)

The Psychological life of Calvin commences at the time when that of Luther ends; that is, when the Reformation begins to live and move. For Calvin, like Henry VIII., adopted the Protestant idea in order to make himself head of church and state. In him, therefore, there is a twofold individuality.

As sectary, his power is greatly inferior to that of Luther, who resuscitated, under the name of free examination, the principle of fatalism, illumination by the Bible, justification through faith without works, and the *serf-will* of man; old errors indeed, but invested with new interest and colours by his picturesque language. Calvin was forced to receive the Saxon symbol, in part; what belongs to himself in the confession bearing his name, is his hermaphrodite system on the Lord's Supper—half Zwinglian, half Lutheran; but his God, or rather, his Destiny, damning at his own good pleasure, may be found in Œcolampadius.

What providential lessons are given in the existence of these two reformers! Both, if you believe their own testimony, raised up by God, to establish the Kingdom of Christ, the apostles of fatalism, which it is their mission to introduce into Christianity; the steel-gloved knights of brute force, which, under the name of reason they crown king. And in order to be saved, it is necessary to believe blindly in their word! The Impanation of Luther, and the Predestination of Calvin, are two truths of salvation: the one devotes to eternal flames, all who refuse to accept his Eucharistic symbol; and who refuse to believe? Œcolampadius, Zwingle, Bucer, Brenz, Bullinger, Calvin himself, the glorious representatives of religious emancipation: the other has not enough of the fire of the eternal future to punish those who resist him. He expels Bolsec, exiles Gentilis, burns Servetus, decapitates Gruet, because they will not adore him as their God! If the dogmatic life of Luther be more dramatic, because it is passed in the presence of Popes and Emperors, Kings and Electors, in the Patmos of the Wartbourg, and in the anti-chambers of the legates of Leo X.; upon the benches of the taverns of Orlamund, and in the imperial cities of Worms and Augsburg; that of Calvin possesses a different, but far more powerful interest. John of Noyon, contending with all the deserters

"Art thou not, fatal vision, sensible
To feeling, as to sight? Or art thou but
* * * * * *, a false creation,
Proceeding from the heat-oppressed brain?"

But it is not a dream. The thing that shall pass before your startled gaze, are funeral realities; but another than ourselves shall write the recital of them; now it shall be the Secretary of the Archives of the State Council of the Republic, and again, Calvin himself. Did we narrate them ourselves, we should be accused of calumny.

However, our great discussion with Calvin, shall be held upon the political territory. Too long has the reformation made boast of having emancipated the human intellect. It is enough to have enjoyed for thirty years the triumph, which it one day obtained, when the French Institute crowned it, in the work of Charles Villers, for having saved the world from the darkness of the Papacy. At that time, not one of the judges had studied the condition of Saxon society, when it was invaded by Protestantism. In Germany, they have lately translated a writing of M Spazier, inserted, by fragments, in the *Revue du Nord*, in which the author proves that the reformation of Luther was equally fatal to the developement of knowledge, to social progress, to popular liberty, and to Germanic unity. And M. Spazier has taken care, in a note, to intimate, "that he must be the more above all suspicion, as he is a Protestant, and has been educated amid all the prejudices, and even almost in the intolerance of Protestantism; moreover, that he has lived in the north of Germany, and the opinion that he sets forth is the fruit of conscientious meditation, and has, in no wise, been induced by exterior influences."*

(*To be Continued.*)

ROME.

The latest accounts inform us that the excitement caused by the amnesty had subsided, both in the capital and in the provinces, owing chiefly to the recommendation of the Pope, and the measures taken by the local authorities to moderate the universal joy. A strong feeling of gratitude is, however, implanted among the people at large; and, though reforms are anxiously wished for, full time will be allowed to the Pontiff and his popular Minister, Cardinal Gizzi, for carrying them into execution. The Pope lately said—"My people may expect justice and mercy from me, for my only guide is this book," laying his hand on the New Testament; and it must be confessed that all he has hitherto done has been done in the spirit of the Gospel. Cardinal Gizzi labours under an attack of the gout, but he his still at work in arranging the basis of future proceedings. It is said that he means to publish a Ministerial *exposé*, and that the Pope has announced his determination annually to make known the state of the finances, and to solicit plans for their amelioration. The new Government is in the highest degree popular, and Rome is alone prevented, by the absence, of its principal nobles and bankers, from opening a subscription for a monument to commemorate the reign of Pius IX. The Romagna is equally tranquil, and the Pope and Cardinal Gizzi are as popular there, as in the capital. Cardinal Gizzi has issued a circular, stating that the Foreign and Home offices are united in one department, and requesting all despatches to be endorsed Nos. 1 and 2, as they may refer to foreign and home affairs.—*Tablet.*

* Revue du Nord, No. 3. premiere anée, Avril, 1835.

DARJEELING.

Letter of the Rev. J. McGirr, to His Grace, the Most Rev. Archbishop Carew.

My Lord Archbishop,—As I am aware you are most anxious to hear of our safe arrival at this delightful station, I deem it my duty, to relieve your Grace, by as early a communication of that agreeable intelligence, as circumstances permit. In doing so, it may not be uninteresting, to say a few words concerning our journey to the Hills, and how every thing was directed as it were by the finger of Providence, for our happiness and comfort; We might almost say, if it were not profane to do so, with Peter, James, and John, when they accompanied their Divine Master, to the top of Thabor, and when they beheld him transfigured in their presence. "It is well for us to be here, let us erect three tabernacles, &c." Scarcely did a day pass since we left Calcutta, until we disembarked, that we had not the happiness of offering up the adorable sacrifice of the Mass, to implore God in his infinite mercy, to look down with compassion, upon the people through whose country we were passing, who are still sitting in darkness and in the shadow of death, strangers to the light of the Gospel, and destitute of the knowledge of their Creator, yet formed after the image of God and possessing immortal souls. In my former hurried letters to your Grace, I mentioned some few particulars, I mentioned the attention we had experienced from Mr. and Mrs. Richards at Culna, and also, from Rev. Mr. Boccaci, at Berhampore, which was the last place we stopped at, until we reached Dulalgunge, from whence, we proceeded to Kishergunge, in Mr. Mark Lackersteen's Pinnace, which Providence sent us, in a moment of anxiety, as the large

pinnace could not go farther, on account of the shallowness of the river. We stopped two or three days at Kishergunge, at Mr. Perry the Magistrate's place; never did we expect to meet with such unbounded hospitality and attention from any person as we experienced from Mr. Perry, and his excellent lady, and from Mr. Charles Barns, brother-in-law to Mr. Loughnan. The house was almost entirely given up for our accommodation, during our stay; Mr. Perry and Mr. Barns, were unceasingly occupied in arranging our Dawks, seeing our baggage packed, and collecting men and carts to convey it to Punkebarre, the first stage of the hills. After leaving our generous friends Mr. and Mrs. Perry, to whom we can never feel sufficiently grateful, we went to Boorynge, the residence of Mr. Barnes, where every thing had been previously arranged for us; although we had not the pleasure of meeting with the family, who had been from home for some months, yet everything was prepared with the greatest neatness. After leaving Boorynge, we had to put up with the ordinary fare which is to be met with in the Bungalows. On the 5th instant, we reached Punkabarrie, where we found it necessary to remain for a few days, and where Mr. Loughnan, (who, I am very sorry to say, is in rather a delicate state of health at present), had all the necessary arrangements made for our transit to the top of the hills, in that convenient comfortable order which your Grace would expect.

I am sorry, time does not permit me to say something of the rich sublime scenery along the road, from the foot of the hills to Darjeeling, surpassing in natural grandeur, any thing I have ever seen; had I time and money to spare, I would not think it lost, to come from Calcutta to see it, and return again. On the 6th instant we reached Darjeeling, when Mr. Loughnan had a house, &c. beautifully prepared for the Nuns, in a handsome retired quiet situation, and another for me, at a short distance removed from the Convent. There has been so much already said about the salubrity of the climate, that a word on that subject would be quite unnecessary; I was anxious to see the location for the new buildings, to which I was conducted the day after our arrival by Mr. Loughnan; although it is not exactly on the top of the hill, yet I have seen no other location better adapted for the purpose for several reasons. My Lord I have to apologize for trespassing so long on your precious time, requesting you to remember me at the altar.

I remain my Lord your Grace's
Most obedient servant,
JOHN MCGINN.

Darjeeling, October 12, 1846.

BATAVIA.

Letter of the Very Rev. P. Powell, late Vicar General of Perth, and Pro-Vicar of the Vicariate of King George's Sound, Western Australia, to His Grace.—The Most Rev. Dr. Carew, V. A. B.

MY DEAR LORD ARCHBISHOP.—Under the impression that your Grace's Zeal like that of the enlightened Apostle of the Gentiles extends to every portion of the divine Vineyard, I feel happy in being the humble organ of communicating to you, and all who take a lively interest in the welfare of our Holy Religion, her late triumph over tyranny and injustice at Batavia. I sailed from Freemantle, last August, at the request of the Right Rev. Dr. Brady, Bishop of Perth, in order to see the Vicar Apostolic of Batavia on matters connected with the Catholic Mission in Western Australia. Your Grace may anticipate what must have been my surprise on reaching Java, at learning that the Governor General there had expelled from thence, Your Grace's holy, learned and venerable Brother in the sacred Ministry, the Bishop of Canea, because he would not account to him for what he did in the strict and conscientious discharge of his sacred duty. Thus, what would not be required by the King of Holland, was required by his Governor, and because his Lordship would not acknowledge his authority in spiritual as well as temporal things, he removed him from the sphere of his pious Labours; but how transient and inglorious the triumph of injustice? Whilst I was sojourning at Batavia, an order came from the Supreme Court at Holland, that the Catholic Church should be given into the hands of the Catholic Trustees; the unfortunate Priests suspended by the Bishop were reported as about to be removed from Java, and since I heard that the despotic Governor has been recalled to Holland. You of course, my Lord must be surprised at such conduct in the 19th century, but what appears still more strange, that those exist, who, exulted at what they supposed the downfall of this inestimable Prelate, or speaking more correctly, of that of religion in his Person.

He, who for 18 years in the West Indies gave the strongest proofs of the sincerest charity towards his fellow creature, yes my Lord, when the poor Negroes were stricken with the Leprosy, and could get no person to attend them, the Right Rev. Dr. Grooff erected a hut in the wilderness, and attended them, thus becoming instrumental not only to their corporal, but their spiritual welfare, and when he in obedience to the See of Rome accept-

ed of the Vicariate of Batavia, and after much patience and pre-admonition was resolved to remove those who ceased to be what they ought to be; those are alas! found who censure his doing so, but thanks be to God, the love of truth and justice has not altogether disappeared, Holland has come forward and nobly done its duty, for the Protestant as well as the Catholic Papers, have loudly censured the governor and those who approved of his conduct on this singular occasion. We, My Lord actuated by the spirit of Christian Charity, feel disposed to pity those, who ignorant of the spirit by which they should be animated, allow prejudice and passion to supersede reason and religion. Be it known to them, that although our hatred of injustice and religious persecution shall be as lasting as our love of justice, that yet, we Catholics yield to none in appreciating acts of generosity, and feel disposed to do justice, whatever may be their creed, color, or their clime. Thus disposed, I shall conclude by holding up as a model of imitation to those I alluded to, the kindness and generosity of the local governor of Angier, Point Java Head, who on learning from me, that the Catholic Mission of Western Australia was in an impoverished state, gave me £10, and accommodated me with his boat to Batavia, thus acting the part of the charitable Samaritan. Such conduct I am quite sure, is more in accordance with the inspired Apostle's advice, who tells us to weep with those who weep, than to indulge in the uncharitable exercise of usurped power over oppressed merit.

I have the honour to remain, my dear Lord Archbishop, with sentiments of the most profound respect and veneration,

Your Grace's most obedient servant,

P. POWELL,

Late V. G. of Perth,

And Pro-Vicar of the Vicariate of King George's Sound, Western Australia.

St. John's College Intally,
October 19, 1846,

MEERUT.

To his Grace, Dr. P. J. Carew, Vicar Apostolic of Bengal.

MY DEAR LORD,—I have much pleasure in sending your Grace Rs. 227-12 As. by Draft left to your Orphanage, by a Soldier belonging to H. M's. 9th foot, whose name is unknown to me.

I intend to make Mussoorie my station for the benefit of my health, I should feel very happy, if from there, I could be of any service to your Grace.

I am, My Dear Lord,
Your Grace's most humble servt.

✠ F. C. CARLI, Bp.

Meerut, 14th Oct. 1846.

BENGAL CATHOLIC ORPHANAGE.

Legacy left by an Irish Catholic Soldier, and remitted by Right Rev. Bishop Carli, from Meerut, ...	Rs.	227 12
Sergt. Keogh, through Rev. Mr. Kenny, ...		6 0
Bombadier Geegan Dum-Dum, thro. Rev. Mr. Kenny, ...		10 0

THROUGH MR. N. O'BRIEN.

Mr. Downs, ...	Rs.	2 0
Captain Scott, ...		2 0
Do. Boyd, ...		4 0
Do. Cutter, ...		1 0

Selections.

RELIGION A HIGHER THING THAN HERO WORSHIP,—Religion is simple, wholesome food—the bread of spiritual life, always nourishing and palatable; the worship of genius is a stimulating, highly-seasoned dainty, agreeable at times, but incapable, when the soul longs for the highest good, of affording permanent sustenance. The same holds good of communities no less than of individuals. Religion, even in its lowest stages, has a tendency to bind men together (hence the word *religion*,) to unite them into brotherhoods; and its absolute consummation must be all-embracing, satisfying the human mind in every state of progress. Uniting the Deity with humanity, earth with heaven, it is also a fraternal tie between the highest and the lowest, the weakest and most gifted of mankind; even those of different degrees of religious advancement stand, as it were, on an equality in their infinite distance from the Deity. But this worship of genius, for whom is it? Its advocate himself says, "For the cultivated of our age." It is the religion of the cultivated. The uncultivated are thus at once excluded; indeed, those who can scarcely read, who know little of the deeds of great men, would voluntarily withdraw from it. But who are the cultivated? Those who, because they can read, hold themselves as such! Among these again we find numbers who are incapable of appreciating genius, who cannot enter into that enthusiasm which its worship requires. These then, again must be excluded. And lastly, for men of genius what religion remains? We other mortals not possessing genius, yet cultivated and sensible, revere genius, but *men of genius*?—shall they revere themselves, or have they no religion at all?—*Professor Ullman on the Worship of genius.*

FAREWELL.

Farewell! how slowly on the tongue
That word of mournful meaning dies,
No heart so cold that has not rung
Sad echo to the sound in sighs.
No tie so slight that we could break
Nor feel one tear of sorrow swell,
A parting tribute while we speak,
With softened tone a last Farewell.

In vain her aid would reason bring
To bid our tears no longer flow,
Freshly from Nature's fount they spring
Responsive to that call of woe.
Ah life! thy joys would bind us here
With far too deep, too sweet a spell,
If all their brightness did not wear
A shadow from that word Farewell.

The scene we pass with careless eyes
If every day it still is met -
The home that saddened off by sighs
We dream we gladly could forget-
The cold and careless, whom we meet
And past unheeding—by some spell
Are all to memory dear and sweet
If we must bid a last Farewell.

Poor wand'rers on the sea of life
Together from the shore we go,
To brave the angry water's strife
That rage each trembling bark below.
Alas! too soon condemned to part!
The billows wide between us swell,
And we must say with aching heart,
To all we love, a last Farewell—E. L. V.

GERMANY.

To the Editor of the Record.

Sir,—Having very recently visited the north of Germany, where I had occasion to observe the present movement in the Roman Catholic Church, and the particular character of those, who have, of late, separated from its communion, and assumed the name of German Catholics, I beg to address you, in the hope, that you will do me the favour to publish this communication in your journal, as I feel anxious to disabuse the public mind from the erroneous impression which obtains so widely in reference to these points.

It might readily have been expected, from the very peculiarity of the times in which we live, that a movement like now in progress throughout Germany—having for its aim and object an extensive secession from the Church of Rome, a rejection of its errors and corruptions, and an introduction of a purer creed and mode of worship—would not only be regarded by the religious public of this country with feelings of deep interest and anxiety, but call forth also its most lively and devout sympathies and offers of assistance. It is, therefore, not to be wondered at that, on the first rise of Ronge and his party, and when promise appeared to be given of a second Reformation—equal, if not in extent, at least in value to that of Luther—expectation should have risen to such a height in this country, and that efforts were being made to aid in the work. But the wonder now is, that the real character and complexions of the parties having become manifest and clearly established, there should still exist a strong disposition on the part of a great portion of the English public, to look favourably upon the work, and to believe, what is boldly and stoutly maintained by a religious periodical, that "the movement is of God." The fact is, that the whole movement has taken a decidedly Rationalistic and sceptical tendency and direction; and it appears, that in rejecting the errors of the Church of Rome, the German Catholics, as a body, have, at the same time, cast away the fundamental truths of the Church of God. In illustration of this, I would here make mention of a sentence—which, though not very elegant, is yet very expressive and to the point—recently uttered by Gossner, of Berlin, in one of his sermons; and which is to the effect, that "the German Catholics made for themselves a coffin to bury the Pope in, but unhappily they made the coffin too large, and buried therein, at the same time, the Lord Jesus Christ." The meaning is obvious, that, in renouncing the errors of Popery, they renounced simultaneously the truth as it is in Jesus. And looking at the general tenor of their recently published creeds, confessions, sermons, and periodical literature, together with the language held by their acknowledged teachers, it is impossible, however painful it may be, to arrive at any other conclusion. Allowing that the city of Berlin, the capital of the Prussian dominions, and where the movement is most active and important—giving tone, as it were, to the rest of Germany—may be supposed to present as fair specimens of the theological views and opinions held and received by the German Catholics; I beg to furnish you with an extract from a sermon preached in that city, on last Ascension-day, Thursday, 21st May 1846, by Dr. Brauner, a notable teacher of that party. "The festival of the Ascension," Dr. Brauner observed, "commemorated in accordance with the most ancient (uralten) institutions of the Church of Rome, has for us no longer any existence, (ist tur uns nicht mehr vorhanden,)* inasmuch as it was not celebrated in the earliest ages of the Church and that its very origin is doubtful. And, indeed, wherefore should there be at all such festival? It is evident that a man made of flesh and blood cannot elevate himself in in a cloud; and Jesus was in this condition, he was of flesh and blood, for he ate and drank with his disciples to the last. And, moreover, whither was he to have ascended? According to the latest discoveries in astronomy, since the days of Galileo and Keppler, the representations of the heavens (Die Vorstellung vom Himmel) have become completely changed; and the notions introduced from Heathenism, of a local heaven, as the abode of the blessed, must now-a-days be given up.† Salvation does not depend on the belief in obsolete dogmas. (Die Seligkeit hangt nicht ab von dem Glauben an uralten Dogmen)

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* I purposely transcribe portions of the original to be most correct.

[† The childishness of these objections are marvellous, as coming from reasonable men, were it not that Scripture leads us into the secret, as well as every other truth important for us to know. A man, refusing to receive the kingdom of heaven as a little child will not only, our Saviour assures us, never enter therein; but, pursuing such investigations in his own spirit and wisdom, will presently believe his own lie, and wander into any and every description of error, folly, and sin.—Editor.]

such as the ascension of Christ, his resurrection, his descent into hell, and his second coming to judgment. The kingdom of heaven is here upon the earth, and they only are made partakers thereof, who, by the light of reason, walk in the way of a pure brotherly love, and strive for the continual purification of the heart."

"We are reproached for being given to the act of pulling down too much. (Manwirft uns vor, dass wir zu viel niederreissen) but Luther and Calvin also pulled down much; and the former would have overthrown still more, if his mind had not been warped by the doctrine of justification by faith (wen er nicht in seiner Idee von der Rechtfertigung durch den Glauben befangen gewesen ware.) We are now living 300 years in advance; and to us is given to purify religious opinions, and to bring mankind to a state of self knowledge (wirhaben die Aufgabe die Religions begriffe zur lautern and zum Selbst bewustsein zur bringen.)"

Such language is too plain and obvious to stand in need of any explanation or comment. I deem it, however, necessary to add, that I found at Berlin that the person who commands the greatest share of influence among the German Catholics, who enjoys their confidence, and gives impulse and direction to their movements, is Mr. Mauritius Muller; and who candidly and frankly owned to me that the views thus propounded by Dr. Brauner, are those in general circulation and credit among the German Catholics. Of Mr. Mauritius Muller, I desire to speak in terms of sincere respect, as I have to acknowledge his remarkable courtesy and kindness, and, above all, his manly candour and frankness. He never scrupled for a moment, though admonished of my intention to publish our communications, to admit that the position of the German Catholics was decidedly of a Rationalistic character; that with them Christianity was chiefly regarded and honoured as the historical development of the great ideas of the Godhead of immortality, or virtue, and of brotherly love; and, as it regards the doctrines of the Trinity, the Divine Sonship of Christ, of justification by faith, and of the influence of the Holy Ghost, they are received in a limited sense, and only so far as they are capable of being explained and grasped by the human understanding. And when I mention that Mauritius Muller has lately published a new edition of the New Testament Scriptures, now in use among the German Catholics, that he is the author of their catechism, creeds, and confessions, and moreover, that he is the editor of the periodical published at Berlin and entitled, *the Catholic Church Reform*, which is, in fact, the avowed organ of their Divinity, I think I have said enough to show, that some weight and authority may be attached to the expressed opinions that individual with reference to his party.

And before I conclude, I feel it also my duty to state, in reference to Czerski, who seems to occupy at present, a considerable portion of public attention, that I was assured by Mauritius Muller—formerly a fellow-collegian of Czerski's, until lately a member of the Schneidemuhl community, and whose father and brother are still attached to that body, and hold prominent offices in that Church—that Czerski continues to adhere to the Confession of the Council of Leipsic, that he is still identified with the German Catholics in their creeds and confessions; and that in Germany, at least, he had taken no steps to renounce their theology and repudiate their connexions. Moreover I was assured, also, at the very beginning of last June, by Mr. Beyer, of Berlin, well known in this country, that a deputation from that City had lately been sent to Czerski, to seek to prevail on him to renounce the Confessions of the Council of Leipsic, to withdraw from the body of the German Catholics and to unite himself with a purer Church, but that he, after much vacillation, had refused.

Having thus limited myself, in my remarks, as much as possible, to a mere statement of facts, I am led to believe that you will be the more disposed to give insertion to this letter in your paper.

I remain, Sir, your's respectfully,

M. J. Mayer.

Longham Vicariage Holt
Norfolk, August 11, 1846.

DEATH OF THE REV. MR. TISSERAUT.

The Rev. Mr. Libermann, Superior of the Society of the Holy Heart of Mary, communicated to us the following letter, which we should have wished to have sooner laid before our readers. It is the account of an eye witness to the last moments of the Rev. Mr. Tisserant, Prefect-Apostolic of the two Guineas, who perished on the 7th of September, 1845, in the wreck of the steam-sloop *Papin*. This fervent Missionary had devoted himself to the salvation of the blacks; in 1841 he was their apostle at Taheetee, and he was going to evangelise them again on the coast of Africa, when God called him to be in heaven their intercessor,

Letter from Mr. Du Bourdieu, *Naval Commissary, to the* Rev. Mr. Desgenettes, *Parish Priest of Notre Dame des Victories, Paris.*

"Toulon, January 12th, 1846.

"Rev. Sir,—I was present at the last moments and at the deplorable death of the Rev. Mr. Tisserant, my unfortunate fellow-passenger on board the *Papin*. Being the only survivor of all the officers who were on board that vessel, I should wish to acquaint the persons who were attached to that worthy ecclesiastic how fine and noble was his conduct on the occasion of that terrible event which caused the loss of the *Papin* and destroyed one half of her crew. It is to you Sir, that I think it incumbent on me to address myself, in order to beseech you, to make known the following details to his family, by whatever way you shall judge best.

"I shall not go over again the circumstances of the shipwreck; the newspapers have given them with sufficient precision. When the fate of the *Papin* was decided and it was found impossible for her to float again, every one had to summon up all his courage in order to watch the return of day and to know our situation with re-

gard to the coast. A raging sea was beating against the side of the vessel; the billows were breaking over the deck, and rendered it dangerous and painful for any one to stop there. We withdrew into the officer's quarter, in order to seek a shelter from the icy cold of the night. The Reverend Mr. Tisserant was among us, exhorting every one to summon up courage and resignation in order to meet like a Christian the hour of death, which we all looked upon as inevitable. His words, impressed with the character of a pious submission to the decrees of Providence, gave some relief to the pangs of that most painful situation in which we were: "My brethren,' said he to us, 'let us know how to await with firmness and Christian resignation the approach of death. God, I hope, will vouchsafe to take into account the terrible trials which we are undergoing at this moment, and will accept of them in expiation of our faults. In his name I give to you and to all other Christians assembled on board this vessel the absolution in *articulo mortis*.'

"A Jew, whom we had taken on board at Tangier, in order to act as our interpreter, at the consulate of Mogador, had taken refuge among us. The despair of this poor creature was heart-rending. He besought with sobs the Rev. Mr. Tisserant to save his life. 'My friend,' replied the latter to him, 'it is not in my power to save you in this world, and I can do nothing for you in the next, unless you become a Christian.' 'I am content to become a Christian if you save my life.' 'I can do nothing for your life; but accept of the helps of Christianity, and I will call down on you with confidence the Divine mercy.' The Jew, being affected with this simple and moving language, seemed to await with more calmness the terrible danger which threatened us: he asked for baptism as a means of safety for the other world. The Rev. Mr. Tisserant administered to him this sacrament under the invocation of St. Nicholas, whose feast fell on that day.

"At four o'clock in the morning of the 7th of December the water, having filled the whole of the vessel, obliged us to go upon deck, and thence to take refuge in the rigging, in order to avoid the dashing of the billows which were breaking over our vessel and sweeping off from the deck everything that came in their way. The Priest placed himself not far from me on the bulwarks, and endeavoured to keep his position by holding to the shrouds of the main-mast. Previously to taking this position he heard Monsieur De la Porte, Chancellor interpreter of the Consul of Mogador, complaining of the piercing cold which he felt in his head from the loss of his cap. The Rev. Mr. Tisserant took off and forced Monsieur De la Porte to put on his own cap; he himself remaining then exposed bareheaded to the torrents of icy water and hail which the tempest poured down upon us.

"After three hours unheard of sufferings we saw the day break, and the land appeared at five hundred yards from us. A raging sea was tumbling its billows towards the shore. The Rev. Mr. Tisserant wished to try the only means of escape which now seemed to be left us: seizing the mast of a boat, which he pressed with his joined hands upon his breast, he sprung into the waves, hoping that their impulse would carry him towards the land. A fatal current which was formed under the ship brought him alongside, where, being crushed by the force of the billows he sank before our eyes, without our having it in our power to afford him the smallest assistance.

"Such was the end of this worthy Priest; he has carried along with him the esteem and regret of all those who have survived this terrible disaster. The neophyte was also in the number of the victims of the shipwreck.

"Be so good, Sir as to accept the homage of my respectful feelings.

"Du Bourdieu, *Naval Commissary;*

"*One of the shipwrecked on board the Papin.*"

On the 2nd March two Priests and two Catechists of the Society of Piepus, embarked at Havre on board the South-Sea packet. The destination of all these four is the Sandwich Islands. The two Priests are, the Reverend Messieurs Grould and Bouillon, of the diocess of Coutances; and the two Catechists, Bernat, of the diocess of Cahors, and Boyer, of the diocess of Mende.

His Lordship Doctor Perpetuo Guasco, Vicar-Apostolic of Egypt, informs us in the following terms of the arrival of a colony of Nuns in his Mission:—

"On the 24th of last December a ship, freighted by his Excellency the Count de la Margarita, Minister of Foreign Affairs to his Majesty the the King of Sardinia, landed at Alexandria the Sisters of Charity, of *Our Lady of the Good Shepherd*. These nuns repaired immediately to Cairo, where they arrived on the morning of the 28th. They directed their steps towards the Church of the Holy Land, where a very moving spectacle awaited them: it was their future Scholars, whom I had assembled in order to receive them; it was the relatives of all these young girls, who crowded to see the holy strangers; and it was, above all the mothers, who were blessing our Sisters of Charity, while admiring the courage which they had shown in having braved the seas in the most dangerous season, and having come to expose themselves to the burning heat of these regions, in order to direct their children in the path of virtue."—*Annals of the Faith.*

The Evangelical Alliance has held its sittings, which are to be regarded as preliminary to public meetings in the metropolis. Delegates have been sent from the Free Church of Scotland, the Wesleyan Methodist connection, Presbyterians of all descriptions, some from the Established Church of England, from France, Italy, Germany, and Russia, whilst 60 have arrived from America. Amongst the delegates, those from the Wesleyan Methodist body, and the Free Church of Scotland, are the most numerous. Sir C. E. Smith has presided, and various committees have been appointed to carry on the preliminary business for the formation of the "Alliance." Into this alliance only those persons are to be admitted who hold what are generally understood to be Evangelical views; but these are not to be regarded in any strict sense as a creed or profession; nor is the "Alliance" to be considered an alliance of denominations,

but of individual Christians, each acting on his own responsibility, neither is it contemplated that it should assume the character of a new ecclesiastical organisation. The only sect considered inadmissible is that of the Unitarians; for, by denying the doctrine of the Trinity, they transgress the limits of religious belief set down by the Alliance. Conferences are to be held every seventh year, or oftener, at the call of two branches, one on each side of the Atlantic. Upwards of 1,200 persons have become members. A morning contemporary, after a commendation of the objects the Association has in view, strongly condemns them for their expulsion of Johannes Czerski, who seceded from the Roman Catholic Church, soon after John Ronge. The Alliance repudiates Czerski, on account of doctrinal error on his part, considered so heterodox as to preclude brotherhood. "Czerski," says the *Morning Advertiser*, "has been suffered to walk the streets of London without recognition. The Evangelical Alliance had no welcome to offer him. But for the friendly offices of the Rev. Mr. Herschell, a converted Jew, who statedly preaches in the Edgeware-road, this eminent man would have left our land, and returned to his country a broken-hearted man."

THE CATHOLIC CHURCH.

BURNING OF THE PRESENTATION CONVENT, ST. JOHN'S NEWFOUNDLAND.

The following interesting account of the burning of the Presentation Convent at St. John's Newfoundland was written by one of the Community to her relative in this City.

Presentation Convent, St. John's,
June 30.

* * * * * * * *

I suppose you are ere this aware of the dreadful conflagration of the 9th of June. It were vain to describe the horrors of that day; none but an eye-witness could conceive them. Immediately after breakfast, on the 9th, we were alarmed by the sound of the Fire Bell: we ran to the garden, and saw the fire but at a great distance; we had not the slightest fear for ourselves, we being apparently out of the reach of the fire, and, I may say, in the only safe part of the town. Being so circumstanced, we occupied ourselves the entire morning in comforting the poor creatures who ran to us in their affliction, bringing us their money, and all they had most precious to keep for them. Poor widows left their orphan children inside the gates with us, thinking them safe, while they themselves went to try and save some of their little substance. Our convent was open to all on that melancholy morning; poor mothers fainting in our parlours; others crying frantically, who had lost their children in the speed with which they had to fly from the devouring flames, amid terror and confusion. The prospect now looked supernatural, as if the exterminating Angel had come down from Heaven to destroy all. Our spirits were sunk, our hearts were bursting with grief at the desolation before us—we had scarcely any energy left. The sisters were by turns before the Most Holy Sacrament, imploring the mercy of God, and beseeching him to spare his people and stop the flames; even the innocent children who were left in our charge raised their little hands to Heaven, and lisped the words, "*Oh God, stop the flames!*" In the midst of this heart-rending scene we had not a thought of ourselves; little imagining we were so soon to share the same fate as our fellow creatures whom we were bemoaning. It was now 12 o'clock, the terror and confusion becoming greater and greater, while the rapidly spreading fire was sweeping all before it—still it was not near us; but by some cause, which no one can to this day account for, the new school house, which was opposite the Convent, and almost finished, suddenly burst into flames. It was full of shavings, and some say that on taking half-burned things from the town, passing the school some sparks got in amongst the half-dry shavings, but no one can account for it, or know any thing for certain. Some of the sisters were standing outside, when a young man, almost frantic with fright, ran over saying, "*The school is on fire,*" and at the same moment a shower of fire fell upon the Convent, burst in the windows, and broke all the glass. We were in different parts of the house, and quite unconscious of our danger, when we heard the cry of the people rushing in to save us, and calling aloud while they burst in the doors. O God! what a thunderbolt for us! and how sudden, without a moment's warning—without a minute's preparation, without time to save a single article, without even a look, while leaving the spot we were standing on. We had to leave all to the mercy of the flames—our chapel, our beautiful oratories, which we took such pride in decorating, our books, our pictures, our handsome chalices, our convent, *our all*, to escape with our lives! When I got outside the door I met two of the sisters; we were almost in a state of distraction; we missed the Reverend Mother and some of the Novices; we cried out to the people, who were now gathering in crowds, to run, for God's sake, and save the Nuns. One of them was taken out of the window by a soldier, another, as she was running to reach the hall door, found it in flames, and threw herself down a back stair, and escaped by a back way. The Reverend Mother was regulating in the cellar, quite unconscious of what was going on, when she was aroused by the voice of a man who roared to her "to bring whatever she could seize most precious; that the convent was on fire." As she ran out the burning sparks were falling on her veil. We were now all outside, but were soon obliged to quit the inclosure, as the flames were spreading on all sides. To describe our feelings at this awful moment would be impossible, at thus leaving our Convent where we had so lately entered with such joy, and where we were but just comfortably settled after 13 years of expectation, and where we hoped to end our days peacefully and happily. We were hurried away to an adjoining field, where we sat down upon the grass, fainting, crying, and almost dead with grief. The alarm soon reached the town; the terrified multitude, little prepared for this additional shock, now lost all courage and

energy; they threw down whatever they were trying to save for themselves saying, "*The end of the world is coming!*" Every eye was turned towards the Convent; the people forgot their own sufferings; Catholic and Protestant, men, women, and children were all struck motionless at the sight of that beautiful edifice, the pride of Newfoundland, the hope, the comfort of religion, and of the poor, our good Bishop's delight, now slowly consuming. All efforts to save it were vain. The poor Priests were horror-stricken at the news; one of them fainted off; hardly could they approach the awful scene. One, who got into the chapel through a window, in order to remove the Most Holy Sacrament, had his hands burned, for the Altar was in flames. What a sight was now before us. Our Convent, for whose establishment we had sighed so many years, and which was just at the point of flourishing, those schools at which we used to look with such pleasure, in hopes of being soon surrounded with our little flock; and in a moment we were deprived of all. The Sisters of Mercy made their way over to us, and endeavoured to comfort us. Nothing could equal the kindness of the people; Protestants and Catholics came to offer us their houses. The Colonel, who was in the town, rode up in haste, when he saw the Convent on fire, to render what assistance he could, but it was too late; he then most kindly came to us, spoke with our reverend Mother, and offered his apartments in the barrack; and as we would not accept of them, he offered to erect a tent where we were, for our use, and to place a guard over the few things saved. As soon as we were able to walk, we left this scene of desolation, for the Convent of Mercy, where we remained until evening, and then went in the Bishop's carriage to his cottage, a mile out of town, where we are still, sleeping on the floor, four in a room; but we are fortunate to have a roof over us, for on that calamitous night there were 11,000 souls houseless!

If any thing could afford us consolation at such a time it is that we have the hearts of the people with us. Nothing can equal the general feeling and sympathy of all classes at our unexpected affliction; to use their own expression, "*the ruins of our convent were well watered with their tears.*" All classes and persuasions lamented the fate of that beautiful edifice. The tradespeople and the poor in general were in transports of grief, and the poor men wept and sobbed like children, and said they did not care for their own losses if the convent had been spared. As our provisions were gone, they feared we were in want, and came with eagerness to share their mite with us; in fact, if the Bishop can rebuild the Convent, we shall never want; for if these people had but one loaf, they would divide it with us. I believe a more grateful or a more generous people could not be found on earth. We are no longer sisters of Mount Carmel, but the *children of the cross*. May we get grace and strength to make good use of our suffering, and drink of the Chalice sent us, however bitter it be.

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M. X. L.

PRECIS OF MISCELLANEOUS EVENTS.

(*From the London Mail, September* 7.)

Mr. Scott, a gentleman of some literary note and nephew to the well-known commentator upon the Bible has become a Roman Catholic.

At Tiverton, a Mr. Burgess, who announced himself as a prophet, was sent to jail for a breach of the peace. His converts waited round the prison expecting that the doors would fly open to him as they did to St. Peter.

The *Globe* says that a Cheap Bread Company, with a capital of 200,000*l.* will shortly be established, the cost of the 4lb. loaf, made of the best wheaten flour, is to be 4d.

The judges have decided that any party assured, holding his policy in his own hands, and committing suicide, forfeits his policy, and deprives his representatives of any claims upon the Assurance Office.

There is a rumour that a properly accredited ambassador will be sent to represent this country at the Court of Rome.

From Vera Cruz the intelligence is but scanty; Paredes is said to be still in Mexico, with an insignificant force, held together only by their daily pay; whilst the Texan frontier is possessed by American troops, and the coasts blockaded by American fleets. The inland provinces are a prey to the Comanchee Indians.

The free navigation of the Plate River, and pacification of the neighbouring states, are still unaccomplished. It is to be hoped that the mission of Mr. Hood may lead to satisfactory results.

In France all is quiescence. The trial of the regicide Henri passed off with little excitement, and the sentence of "hard labour for life" in the hulks, appears to meet the approval of all, save the party most deeply concerned. Henri has petitioned to be executed, and seems to have calculated upon a grand exhibition for the close of his mortal career. In the Chamber of Deputies formal matters were taking their course; the ministerial party virtually nominating their own friends to the, of old, contested offices of President, Vice-Presidents, Secretaries, and Questers. Great, and apparently well-founded apprehensions exist in France, as to the consequence of failure in the potatoe and grain crops. Meat also is unusually high in Paris. In Algeria tranquillity appears to some extent restored. The formidable Abd-el-Kader is at large, and hovering over the French frontier, but with his slender following creates little alarm. The tribes have felt too severely the power of their European masters, to risk another outbreak.

Spain assumes a more interesting possition now that the marriage of the young Queen is definitely arranged. Her betrothal with Don Francisco D'Assis, eldest son of the Queen's uncle Don Francisco de Paula, has been officially certified, and it is said the great powers are in accord. France hopes to retain her influence in Spanish councils by a marriage of the Duc de Montpensier with the sister of the Queen.

Portugal continues to be disturbed by petty risings, and threatened with a more serious insurrection under the banner of Don Miguel, who is expected in the country by some of his

adherents. Meanwhile Spain has withdrawn her army, and the Lisbon cabinet have chiefly to contend against the effects of half measures and divided councils.

The Pope continues to prove himself an honest reformer, and should he not be taken of by any of the various means said to be known in Italy, we doubt not many abuses will be rectified, and much done towards strengthening and consolidating the Papal States. The report of an intention to accredit a British Minister in Rome, has been revived, when Englishmen will no longer be obliged in every emergency, to apply to a foreign resident for aid and counsel. Leghorn and Pisa have been visited by severe shocks of earthquake, which have occasioned much damage. The celebrated leaning tower is said to have rocked to and fro, but to the delight of the Pisans appears unharmed by the fearful vibration.

CONVERSIONS.

GERMANY.

"CONVERSIONS.—Among the persons who, in Germany, have been recently converted to the Catholic Faith two candidates in Protestant Theology have been chiefly remarkable. The *Sion* newspaper thinks it right to conceal their names, giving only the initials P. and K. Both aspire to Holy Orders, and merit admission as much by the learning they have already acquired, as the zeal they have manifested. A third, Dr. Rudl, son of a pastor of Leipsic, had been at first led away by the torrent of Radicalism, but soon discovering its final tendency, he abandoned this path of perdition, and sought refuge in the arms of our Holy Mother the Church. He had to maintain a constant combat of two years' duration, from which, happily for himself, he came off victorious. Abandoning without regret the certain prospect of a lucrative situation, he devoted himself to the study of orthodox theology, and now aspires to the Catholic Priesthood. According to the same journal many conversions of a similar kind are being silently accomplished in Prussia, and will not be revealed until a future period, more or less proximate.—*L' Univers.*

Four gentlemen have lately left the Establishment and entered into the Catholic Church; they were members of Mr. Scot's congregation of Hexton. There are besides these many other converts (from the Establishment, and other kindred bodies of Protestants) in Islington, who have entered into the one fold of Jesus Christ. [We insert the above although our correspondent is anonymous, which greatly lessens the value of his communication.]

Mr. Newman is about to pay a long visit to Rome, with the view of completing his preparation for the priesthood.—*Morning Post.*

AMERICA.—DEFECTION FROM PROTESTANTISM.—The Rev. Edgar P. Wadhams, Deacon, Missionary at Ticonderoga, N. Y., yesterday read his renunciation of our church in St. Mary's chapel, in this city. I understand that he attached himself to the Roman Communion some time since.—*Banner of the Cross. (Pennsylvania.*

LETTER FROM THE REV. DR. MELIA.

TO THE EDITOR OF THE TABLET

Dear Sir,—I have the pleasure of sending you translated into English, a letter which I received from Rome yesterday.

Rome, July 31, 1846.

"The Pope has named to-day the cardinal Gizzi as Secretary of State with two Prelates Deputes, who are Monsignor Cannella and Monsignor Santucci, the former for the Home Department, the latter for the Foreign Affairs; so that now, and for the future, we will have but one Secretary of State, and the two secretaryships will be united in the Palace of the Pope, at the Quirinal, where the Holy Father seems to wish permanently to reside. With the nomination of the Secretary of State the Commission composed by the Cardinal Gizzi, Amat, Bernetti, Mattei, and Lambruschini, seems likely to be dismissed. But the other Commission, composed by the Monsignori the Treasurer, Governor of Rome, Auditor of the Chamber, and President of the Cence, will continue, and its principal object will be to receive, examine, and then relate to the Secretary of State the various progress respecting railways.

The Holy Father does not cease to allow himself to be publicly seen in Rome, even on foot. The other day, going to St. John Laterano, he alighted from his carriage near the Church of St. Clement, and while continuing his course on foot, distributed with his own hand abundant alms to the poor. Passing by the cottage of a poor sick woman, and hearing her crying from within, for the Benediction, the Pope entered, and gave to her his blessing accompanied by a liberal donation. He also went lately on foot accompanied by one priest and four Swiss guards to the Chiesa dell' Umilta, and is this morning gone to say the Mass at the Church of the Jesuits, where is celebrated the Feast of St. Ignatius, as he did a few days ago at the Church of the Crucifixion, for the Feast of St. Camillus.

He had received, and still receives, great applause from the Roman people, and from the other parties of the Roman State, as you may observe yourself from the pamphlet I forward to you, which I am sure will give you much pleasure.

Believe me, dear Sir,
Your's very truly,
R. MELIA.

Sardinian Chapel, Lincoln's Inn Fields, August, 13, 1846.

The Catholics of Philadelphia are preparing to build a new church in that town on a scale of unparalelled magnificence.

O'CONNELL IN OREGON.—The *New York Freeman's Journal* publishes a translation of a letter from Father de. Smet, the celebrated missionary of Oregon, written from the Rocky Mountains. It concludes with an affectionate testimony to Mr. O'Connell from the Xavier of the New World. "Daniel O'Connell," he says, "never leaves my thoughts. I and my Indians pray for him daily. Pray tell me, how does he come on? I have not heard a word of him since I left Europe."

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 18.] CALCUTTA: SATURDAY, OCTOBER 31, 1846. [VOL. XI.

ALL SAINTS' DAY.

During the course of the year, Religion distributed her festivals from interval to interval amongst our days of labour. Like an Oasis in the desert, they are a sweet repose for the wearied Christian. In the months that have passed, each mystery has had its solemnity—each saint his commemoration.

The Birth of the Saviour, his Presentation in the Temple, his Circumcision, his Epiphany, his Passion, his Death, his Resurrection, his Ascension, have been all celebrated.

The Descent of the Holy Ghost, the Festival of Christ's Body, the Nativity, Conception, and Assumption of the Blessed Virgin, have witnessed their anniversaries in succession, with the months to which they are attached; yet, even all these consecrated and blessed days are not sufficient for Catholicity. It desired other solemnities besides those of mysteries; and, after having searched in its annals—after having passed in review all the merits, all the virtues, all the sufferings of its saints, it has placed every day in the year under the special protection of an inhabitant of heaven; and, as the days of the year are far less numerous than the saints of heaven, it has crowned all its particular anniversaries by one general commemoration.

Thus, like a mother full of tenderness, Religion has re-united all her children, in order to celebrate them together before the throne of God. In her justice, she brings before the great Remunerator, and before the homages of men, all those who have merited reward and glory.

In this solemnity of ALL SAINTS, the church on earth stretches forth her hand to the Church in heaven; and the communion of the saints, who enjoy eternal bliss, as well as of the just who aspire to it, is displayed as a great consolation and a most powerful encouragement.

Those who still dwell in the valley of tears are encouraged when they reflect that it was through weeping and sorrow their predecessors arrived into celestial repose; "*they* were like unto *us*; let *us* be like *them*."

To speak properly of the Feast of All Saints, we should be able to describe their glory, their felicity, their endless transports. But how is this possible? That which the eye has not seen, nor the ear ever heard, nor has it ever entered into the heart of man to conceive, cannot be described in words.

All that we can say, is, that, in order to render the saints happy, God will not make use of his ordinary power. He will do more—he will extend his arm—he will confine himself no longer to the nature of things—he will adopt no other law but that of his power and his love—he will seek, in the very depth of the soul, for the place where it will be most capable of bliss—joy will enter there with abundance, and inebriate it with delights.

The elect will be adorned in such a manner by the gifts of God, that eternity will hardly suffice them to acknowledge it. Is this the body that was heretofore subject to so many infirmities? Is this the soul which had faculties so limited?

In this mortal flesh our soul can find nothing to satisfy it. It is of a difficult humour—it finds fault with everything. What joy must it not be for this soul to meet at length with an infinite good—a perfect beauty; which captivates all its affections for ever, without its enjoyment being ever troubled or interupted by the least desire?

God is the light which enlightens the saints. God is the glory which surrounds them. God is the pleasure which transports them. God is the life which animates them. God is the eternity which establishes them in glorious repose.

In the heavenly Jerusalem there will be no error, because there we will see God; there will be no suffering, because there we will en-

joy God; there will be no uneasiness no fear, because there we will repose in God.

I will not speak of the glory of the Elect, because—I conceive that one of the best means of giving an idea of the delights of heaven is to point out the miseries of the earth. Above, *there is an ocean of bliss! Here below, a few drops of joy.* "On earth (says Ecclesiastes) we tremble while we smile."

We think to rest ourselves here, and, nevertheless, time carries us off, and we are the prey of our own duration. Which of us does not desire rest?

Every man of sense marks out for himself a place of retreat and rest—a place which he looks at from a distance, as a heaven, into which he will throw himself when tossed about by contrary winds But this asylum which you prepare for yourselves against fortune is still in her power; and no matter how far you may extend your foresight, you can never guard against her freaks. You think you are safe on one side—ruin will come on the other. You have made everything secure all around—the edifice will suddenly tumble from the foundation. If the foundation be solid, a thunderbolt will come from above, and leave the whole in ruins. I wish to say simply, and without figure, that misfortunes here below assail us, and penetrate through too many avenues to allow us to be forewarned, and ready to resist them at every side. There is nothing on earth on which we place our dependence—children, friends, dignities, employments—which may not only fail us, but which may be not also turned into infinite bitterness for us; and we shall be too great novices in the history of life, if there be any necessity of proving to us this truth.

In the solemnity of All Saints, the Church desires to make us emulous of heaven. We would, therefore, do well, on this day, to conceive a distaste for the place of our exile. We never love our country so much as when banishment becomes insupportable.

Before she established a festival common to all the Saints, the Church had feasts for the different orders of the heavenly inhabitants.

ALL SOULS' DAY.

Religion, not satisfied with pouring forth prayers and benedictions on each grave, has crowned the things of another life by a general ceremony, in which she includes the memory of the countless inhabitants of the tomb—a vast community of the dead, where the great and the humble lie beside each other—a republic of entire equality, into which no one enters without taking off his helmet and crown, in order to pass through the lowly gate of the tomb.

On this solemn day, when the obsequies of the entire family of Adam are celebrated, the soul mingles her tribulations for the ancient dead with the sufferings which she endures for her recently-departed friends. By this union, sorrow acquires a something that is sovereignly beautiful; just as modern grief assumes an ancient character, when he who expresses it has nurtured his genius with the old traditions of Homer. Religion alone was capable of enlarging the heart of man to such an extent, as to be able to contain sighs and affections equal in number to the multitude which it had to honor.

On the evening of *All Saints*, whilst each family, after its return from the Church, is grouped together in their domestic abode, funeral peals are heard to descend from the belfries, and to mingle with the first silence of the night. It is the voice of the departed, who beseech the living to pray for their repose.

Admire the knowledge of the human heart which religion possesses! She was anxious to make her children pray for the dead, but lest their souls should be too deeply absorbed by grief and sorrow at the sight of so many tombs, she has shown them the rays of heaven alongside the shadows of the grave—resurrection beside death.

On All Saints' Day, she spoke only of the bliss of the elect, of their endless delights, of their glory—in order that on the morrow we might with more fervour and earnestness beseech the God of the living and the dead, to grant our father, mother, our friends, that repose and felicity whose descriptions we have heard.

Imagine, then, an All Soul's Day without a reflection, without a gleam of heaven! O God! how sombre and melancholy would it not appear! The grave—destruction—rottenness—these are what would be present to the spirit, and afflict the heart, when we should assemble to think of our deceased parents and friends. We should retire in consternation because we should behold nothing but worms and corruption. The incense of this cruel festival would be the stench of the tomb; its lights would be funeral torches; its music would be lamentations; and its hymns nothing but groans.

God, who created the heart of man, knew its weakness, and understood its terrors. Thus, when he wishes, for our good, that we should think of death, he permits some gleams of his glory to fall upon it. When he commands us to go to pray beside the tombs, he causes two daughters of heaven, Faith and Hope, to descend into those funeral regions; and these

holy enchantresses speak to us words so sweet, that terror forsakes us; and instead of the fears of death, we experience a consoling tranquillity and peace. In the midst of our tears we behold beauteous angels bearing aloft on their wings the souls of our delivered friends. And in the profound silence which broods over all the tombs, if one word reaches our ear, it is the word RESURRECTION! Never have we been so powerfully taught the efficacy of prayer, and the excellence of our great sacrifice, as before the altars that are clad in mourning. The Church wished to let us see that prayer is stronger than death.

It is over the icy corpse of our mother, over the remains of our old father, over the tender bodies of our children, and the ashes of our friends, that Christianity says to us, *Nolite timere* —"Do not fear."

The tomb is the cradle of immortality. Lift up your head, and behold! your friends, your children, your father, your mother, have left here below only their remains, their worn-out garments; they had their faith in Christ, and CHRIST IS THE RESURRECTION AND THE LIFE. Admirable, infinitely admirable, is the religion which thus consoles! Be thou, therefore, blessed by all men, O Holy Catholic Faith! Thou alone canst cry over the tombs—

"O Grave! where is thy victory?
"O Death! where is thy sting?"

It is thou that gives our affections and our friendships a duration which extends beyond life; it is thou that renewest the chains which years and sickness would break; it is thou who gives power to children to redeem from purgatory the souls of their fathers and their mothers, and enables parents to give life to their children a second time!

When this last hour shall come, the hour at which God has resolved to awaken the elect from their sleep, a voice shall issue from the throne, and from the very mouth of the Son of God, which will command the dead to come to life. "O ye dry bones, listen to the word of the Lord!"

At the sound of this all-powerful voice, which will make itself heard in a moment from the east even to the west, and from the north to the south, the entombed bodies, the dry bones, the cold ashes and insensible dust will be moved in the hollows of their grave.

Whilst the poor beggar has lived his miserable days, whilst he has suffered and mourned, who best relieved his miseries and consoled his sorrows? Oh, Religion! we all know it was thou.

Hence religion has mingled it in all her festivals, and throughout the Christian year, it ascends unceasingly to God, with the merits of good works, and the smoke of incense.

THE CATHOLICITY OF THE CHURCH.

(*Continued from page* 228.)

In obedience to the divine command, the apostles "going forth preached every where, the Lord co-operating with them, and confirming the word with signs that followed." (Mark xvi, 20.) Embracing all countries in the ardor of their zeal, they not only established flourishing churches in the different parts of the Roman empire, but as we learn from ancient and constant tradition, they also carried the light of faith to the remotest nations of the then known world, the Ethiopians, the Persians, the East Indians, &c. (See *Euseb. Hist. Eccles.* l. iii; *St. Jerom, de Scriptoribus Eccles.*) Such was the rapidity and the extent of their spiritual conquests in the course of twenty-five or thirty years after the ascension of Christ, that, according to St. Paul, "their sound went over all the earth, and their words unto the ends of the whole world" (Rom. x, 18); and again: "The word of the truth of the Gospel is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you" (Col. i, 5, 6); so speedily did Almighty God confer upon his church that splendid character of universal diffusion, which his beloved Son and the ancient prophets before him had ranked among her future prerogatives.

Thus do we gather from all sides, that the true and full import of the word *Catholic*, in the Apostles' and Nicene creeds, is such as we have explained it; and it is therefore manifest that the church of Christ is necessarily Catholic or universal, not only in point of time, and with regard to the deposit of revealed truth, but also with regard to place and local extension. Now, as it is impossible, that what the holy apostles taught the faithful constantly to profess to the end of ages, should not always be true, it follows that the true church must have been *Catholic* from the apostolic age, and will continue so for ever.

Her extent over the known world must always accord with the language which Scripture and tradition employ to express this prerogative. It would be difficult, indeed, to assign, as it would be ridiculous to inquire, the precise number of nations and of square miles that is requisite to constitute Catholicity: but two things are certain and quite sufficient for our purpose, viz: 1, that a very limited and comparatively small society on earth cannot be said to possess universal diffusion; 2, that a considerable part of the universe, not only equal to, but even surpassing in extent the greatest empires that ever flourished, is fully adequate to our ideas of Catholicity as drawn from tradition and Scripture. Moreover, we

may rest assured that Almighty God, who promised this wonderful diffusion to the kingdom of his Son, will not fail to maintain it in the true church, together with her other essential prerogatives, and to make it easily perceptible to every sincere inquirer, who wishes to distinguish the true spouse of Christ, from those societies which unjustly arrogate to themselves her titles and privileges.

II. We now come to the question of fact, viz., to which of the Christian communities the prerogative of universal diffusion always belonged, and which of them still possesses it. As, among Protestants, the Anglicans or Episcopalians are particularly known at the present day to affect the title of *Catholic*, the order of discussion seems to require that we should examine the justice of their claim first. If we prove this claim to be utterly groundless, it will be an easy matter to turn the whole strength of the argument against any other of the Protestant societies, and indeed against all of them combined.

The fond desire of our Episcopalian brethren to be called Catholics, and their studied affectation of this term, are in the first place, a strong presumption against the legality of their title. For when any one is entitled to a characteristic appellation, it is altogether unnecessary to strain his utmost in endeavouring to make good his right; if the name really belongs to him, it will be naturally conceded to him without any effort on his part, because there is nothing more natural than to call things by their proper names. "Christian is my name," says St. Pacianus, "*Catholic* my surname." (*Epist.* 1, *ad Sempron.*) "Among heretics," says Clement of Alexandria, "some derive their appellation from their authors, some from the country in which they took their rise, others from the peculiar nature of their tenets. Only the ancient church do we call *Catholic*." (*Clemens Alexandr. Stromat.* 1, vii.) Again, the necessity under which our opponents seem to labor, of qualifying the term *Catholic* in some way or another, as if it were not sufficiently intelligible in itself, proves the perplexity of their position. For the word *Catholic*, in ecclesiastical language, is not only an adjective, but also a proper name, that is, the proper and peculiar appellation of the society founded by Christ; and hence it is as ungrammatical and preposterous to qualify it by any other term, for instance, the word *true*, as it would be for an individual whose name is James or John, to style himself *true* James or *true* John. Moreover, it plainly shows that no body of Christians, the members of the church of Rome excepted, can assume the envied name of *Catholic* in its primitive simplicity and proper sense, without incurring the note of error, and temerity. Who among them, were he seriously asked whether he is a *Catholic*, would venture to answer simply *yes*, or rather would not unhesitatingly answer *no*? Or, who among them, if met by a stranger that inquires the way to a *Catholic* church or chapel, would seriously point out to him any Protestant church or meeting house in the city, unless he wished to trick his unsuspecting neighbour? This he certainly would not do, because men, whenever their words are uninfluenced by prejudice, are naturally prompted to designate every object by its proper appellation, and to give the name of *Catholic* to the Catholic community alone.

After all, the remark which we here make is by no means new: it was made fifteen hundred years ago by St. Cyril of Jerusalem, in these words: "When you come into a city, do not inquire merely for the house of God; for thus do heretics call their places of meeting: nor will you simply ask for the church, but say the *Catholic* church; for this is the proper name of that holy mother of us all and spouse of the only Son of God, our Lord Jesus Christ." (*Catech.* xviii.) The great St. Augustine spoke the same language, as may be seen in the following passage, the attentive perusal of which we earnestly recommend to every candid Protestant: "Many are the considerations which most justly retain me in the bosom of the *Catholic Church*; the assent of nations; her authority first established by miracles, fostered by hope, increased by charity, confirmed by antiquity; the succession of pastors from the chair of Peter, to whom the Lord after his resurrection committed the care of feeding his flock, down to the present bishop; lastly the name itself of *Catholic*, which in the midst of so many heresies, has not without reason attached to this church alone, in so much, that although heretics universally aspire to the name, should a stranger ask where the *Catholics* assemble, heretics themselves will not dare to point out any of their own places of meeting." Multa sunt quæ in *Ecclesiæ Catholicæ* gremio me justissimè teneant. Tenet consensio populorum atque gentium: tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata; tenet ab ipsâ sede Petri apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad præsentem episcopatum successio sacerdotum: tenet postremò ipsum *Catholicæ* nomen, quod non sine causâ inter tam multas hæreses sic ista ecclesia sola obtinuit, ut cùm omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui ubi ad *Catholicam* conveniatur, nullus hæreticorum vel basilicam

suam vel domum audeat ostendere." (*Contrà Epist. Fundam.* c. iv.)

(*To be continued,*)

LIFE OF CALVIN.

(*Continued from page* 229.)

We are, therefore, about to demand from Calvin an account of those franchises which had been bestowed upon Geneva by the Episcopacy. You will see those sacred liberties, violated, destroyed, stifled amid blood; the heads of the patriots, who imagined they had escaped from the tyranny of a royal house, too Catholic to be despotic; will fall, one by one. Peter Valdel, Berthelier, Ami Perrin, Francis Favre, shall be obliged to bend before one Abel Poupin, who, in the pulpit, will call them dogs, and "scurvy fellows;" to appear before a consistory of merchant popes, in order to render an account of their faith; to solicit absolution from some apostate monk, chased from his own country for theft or debauchery; to offer honorable satisfaction to some refugee, a citizen of Geneva, by the grace of Calvin, at the same price as the executioner, that is, gratuitously. The views of these patriots will be insulted in the temple, driven from the communion table, thrown into prison for having danced, or for having beheld others dance: this is written in the records: scaffolds, swords, and faggots, such is the spectacle, which, during his theocracy of twenty-four years, Calvin will exhibit to the city that had received him, expelled, as he had been, says M. Galiffe, from every country "which he sought to subject to his dominion."*

On leaving the council, the temple, the street, we shall follow Calvin to his own lodgings, at Strasbourg and Geneva; we will study the private man, and we shall see if he merits the praises of Beza. Farel and Beza—behold the only friends who will remain faithful; all the rest will withdraw, voluntary exiles, or martyrs of their opinion, to escape this bilious despot, who seeks to impose his yoke upon the necks of all who approach him, to crush every thing that resists him, to blast all that is opposed to him, whether men or doctrines. From this absolute apostle of selfishness, we will demand, what he has done with Ochino and Gentilis?

The biographer of Calvin has a beautiful part to perform! What matters it that the reader peruses his work with prejudices, opposition, or malevolent instincts? The historian is not under the necessity to say: this is a true and faithful narrative. The clerks of the courts of justice do not lie; and we write under their dictation. Thus Calvin, in all the phases of his life—Calvin, a young man at the schools of Paris; Calvin at Geneva, with Farel and Froment, when the germ of reform is being developed and ripening; Calvin banished, at Strasbourg, taking part in the religious discussions of the Diets of Worms, Frankfort, and Ratisbon; Calvin, returned from exile, theocrat, theologian, legislator, in all his contests with the representatives of free-will—with Bolsec, Castalion, Gentilis, Servetus, Gruet; and with the enthusiastic apostles of national franchises—Ameaux, Peter Ami, Francis Favre, Berthelier; Calvin, in fine, contending with authority represented by Paul III., the Sorbonne, and the clergy of Lyons:—This is our whole work.

In *the History of Luther*, it was our idea, to vindicate the memory of those intelligences, who devoted themselves to the defence of authority. In the biography of Calvin, we have desired to prove that the refugee of Noyan was fatal to civilization, to the arts, and to civil and religious liberty.

Still, however, we must avow that we have not told the whole truth: but it was not for the want of courage to do so. Men of lively faith and high intelligence, among others, M. de Bonald, had blamed us for having, in our *History of Luther*, reproduced certain pages, transparent even to nudity. We imagined ourselves still in that Catholic Germany, the land of free speech: We were mistaken. They shall not here have occasion for the same reproach; we have been forced to show ourselves more chaste than the reformer. When we find his language too free, we will make him speak Latin. We shall not do violence to the text; Calvin has been his own translator.

We know not how to thank the critics, for the good will they have exhibited, in their account of our first work. This work is the sequel of the one we have published; may it be received with the same indulgence! While composing the biography of the Saxon monk, we collected the materials for the history of Calvin. There is not in Germany or France, a literary depot which we have not visited. Gotha, Berne, Geneva, have furnished us a great number of the reformer's letters, in part inserted in the German work of M. Paul Henry. For the first time, we reprint entire the epistle of Calvin to Farel, (1546,) regarding Servetus, the existence of which has been so long contested, and which we found among the manuscripts of the Royal Library of Paris. Some pieces in verse and prose, published in the sixteenth century, have been furnished us by Lyons and Dijon; some German pamphlets, on

* Lettre a un Protestant.

the dogmatic discussions of the reformation and of Protestantism, by Mayence and Cologne. At Bale, Berlin and Darmstadt, we found many curious facts, in the literary and scientific journals and reviews; and in Schroeckh, Plank and Muller, some profound estimates of men and events.

Admiration and affection for Catholicity, the principle of all true liberty, form the complex sentiment which has inspired this history.*

LOODIANAH.

The True Spirit of prophecy continued in the Catholic Church.

Dear Mr. Editor,—In my opinion the Evangelical light and success, promised by the girl mentioned in my letter of last August, regards not only the Mission of Agra, but also, those around us.

It is evident to the readers of your valuable paper, that in 1842, the Evangelical light shone more brilliantly than before, in all the Missions of India. Why? because, to the bright suns which shone before, other lights have been added,—so many new Bishops and Bishoprics, so many new Missionaries, together with their wonderful and prosperous exertions, so many Convents, Colleges, Day Schools and their admirable success.

Calcutta alone is a delightful instance of what I say, who can look upon what is going on there, who can read the testimonies given by Protestant Gentlemen to the piety, zeal, kindness and other virtues of its Catholic Clergy, and yet deny that the Evangelical light is not wonderfully increasing there.

How much, could I with delight, expatiate upon the rapid progress of the various Missions of India, but I must leave this agreeable task to a more experienced pen, and confine myself to the Mission of Agra.

Ah! Agra, what immense blessings have you not received within these few years, who can speak of Dr. Borghi and his Coadjutor, Dr. Carlie, without saying, that you have been very much favoured. Next to them is Doctor Hartmann, Vicar Apostolic of Patna, their common modesty, hinders me to point out their personal qualifications, but I cannot refrain from saying, that they are three bright suns.

But let us remark, that the two last have been elevated to the Episcopacy since 1840, the Epoch of the arrival of the Ladies of Jesus and Mary.

Then we have witnessed at Agra the great light promised in France.

Is not the Convent itself, a great light to the district of Agra? Who can deny it, for it is not to the Apostles and their successors only, that it has been said Math. 1st v. 14, "you are the light of the world," and Math. 1. v. 16, "to let your light shine before men, that they may see your good works, and glorify your father who is in Heaven."

This commandment has been given to all the followers of Christ in general.

As also to those, who, instead of shining as luminous stars in the world of intelligence, and being the good odour of Jesus Christ, according to St. Paul's expression, are on the contrary, dark meteors, and poison to all the souls who feel the disgusting smell of their criminal lives.

Happy you, spouses of Jesus Christ, because you are out of the reach of those scandals, because all around you inspires virtue, and because, next to the priesthood, it is to you that the divine Saviour has said, "you are the light of the world."

Then you, dear Ladies of Jesus and Mary, you are a bright light to Agra, you teach the most perfect disengagement of all earthly ties, pleasures and even superfluous comforts; you teach how God is to be served, fervently; assiduously and constantly, you teach how your neighbour is to be loved, chastely, generously and righteously.

And by following the steps of your divine spouse, you walk, across the lilies of an angelical purity, and thus you teach men how guilty and criminal they are, when they keep not, at least, the conjugal chastity or when they unite to the advantages of celibacy, the scandalous and damnable pleasures of fornication or adultery.

But see how, in reward, God has blessed your establishment, in your second year at Agra, without speaking of the 30 Native girls in your Orphanages, you have nearly fifty boarders in your Convent School. How gratifying it must be to you, and your good Bishop, to witness the truly wonderful progress of your children both in virtue, science and useful knowledge.

Very soon God has enabled you to establish a branch of your Convent at Mussoorie, and in order to excite more and more your gratitude towards him, he assembles daily new children in your newly established European Orphanage.

Those are the successes promised to us, before we left our Native land.

This is a part of that light which, according to the prediction, should shine so brilliantly in the district of Agra, after your arrival there. Agra presented in 1844, a very consoling spectacle to the Catholic Christians eye, preju-

* We can affirm that, for the composition of this work, we have consulted more than a thousand volumes. We have given references to these works, in the progress of our history.

dices partly expelled and our separated Brethren obliged to say that the Catholic Missionary, knew something more than to read their Breviary, and entertain what they so wrongly call, Catholic superstitions.

If time allows it, we shall say afterwards how they have been led to that conclusion; it is partly owing to a course of Dogmatical and Moral conferences held in the Church of Agra, in the Advent of 1843, in the Lent of 1844 and in the Advent of this last year. All the Catholics of Agra and many Protestants attended those exercises and about 30 of them abjured protestantism in that happy year.

It was, that the Catholics in general were then so good, obedient, fervent, and the Sacraments were so assiduously frequented, that was so powerful an encouragement for those upon whom God has designs of Mercy.

How many times adults and even Children belonging to the Protestant communion have they not said, what an immense difference between the demeanor on Sundays in our Churches and the edifying behaviour of the Catholics in their own.

But enough, for the present, upon that blessed year, and in the beginning of the next, viz., in January 1844, the indefatigable Doctor Borghi arrived from Europe, with 32 new Missionaries, Priests and Nuns.

In the arrival of this holy band of zealous Priests and Nuns, was a grand display of that Evangelical light, and the success that attended their apostolic labors, fulfilled by degrees the prophecy in question.

Now in common with his brothers in Christ, the Vicars Apostolic of India, the Venerated Prelate of Agra had the generosity to give to others, a part of his Jurisdiction, viz., he divided his immense district; gave a part of it to Doctor Hartmann, and another part to the Seminary of Foreign Missions at Paris.

Now the Evangelical light shines more briliant at Patna, and recommences to cast down its salutary rays upon the Mountains of Thibet and Hymalaya.

Thus with truth it may be said, that a great light has appeared in the district of Agra from the time of our arrival.

For how could that girl know from the first, our various trials in our journey from Europe, 2dly the length of that Journey, 3dly the arrival of all at Agra, and 4thly the success of the Mission, unless it be through a special revelation from Heaven?

No reasonable man will contest that point.

But that point granted, it follows that Catholicism is the true Religion of Christ.

In fact the girl is a Roman Catholic, and how could we imagine that God inspires superstitious or idolatrous persons, and inspires them in the very act of idolatry, for it was after Mass, after she had received the holy Communion, that this person said to me, "I have heard from God just now," &c.

I remain, Dear Mr. Editor,
Your's most sincerely,
L'ABBE J. CAFFAREL,
Apostolic Missionary.

Loodianah 13, *Oct.* 1846.

THE POPES APPROPRIATION CLAUSE.

One object which Pius IX. is said to have at heart, is the giving a useful destination to the funds of several brotherhoods instituted in the middle ages, for purposes now rendered nugatory by the progress of events. Thus the brotherhood of St. Gonzalo, whose enormous riches were formerly employed for the redemption of Christians in slavery among the Turks, has been obliged to yield a considerable portion of its endowment for the establishment of a hospice for repentant young women, founded under the direction of the sisters of Charity. An account of the particulars of this Institution, are fully detailed in the columns of our Journal, and cannot but be interesting to our readers.

ST. XAVIER'S FEMALE FREE SCHOOL, BOW-BAZAR.

Monthly Donations received through Mr. B. V. Castillo, for the benefit of this Charitable Institution.

Mrs. C. Rodrigues, 4 Months, from May to August last, ...	Rs.	4	0
Mr. J. DeCruz, 4 do. from June to September, ...		8	0
„ C. A. Pereira, 3 do. from May to July, ...		3	0
„ J. R. DeCruz, 1 do. for May, ...		1	0
„ M. Costello, 5 do. from May to September, ...		5	0
„ E. Botello, 5 do. from March to July,...		5	0
„ P. Gill, 3 do. from June to August,		3	0
„ F. Guillerong, 6 do. from April to September, ...		6	0
„ F. Phillips, 4 do. from May to August, ...		4	0
„ J. Counter, 2 do. for May and June.		2	0

WIDOW'S ASYLUM.

THROUGH MR. J. O'BRIEN.

Mrs. G. Steeven, ...			5

BENGAL CATHOLIC FEMALE ORPHANAGE.

Rev. Mr. Veralli, Vicar of the Durumtollah Church, ... Rs. 30 0

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

F. J. Paul, Esq.,	...	...	Rs.	5	0
Captain Stead,	...	...	...	2	0
„ Lockhead,	...	...	...	1	0
Mrs. M. O'Brien,	...	...	...	5	0
Mrs. G. Steeven,	...	...	...	5	0
Mrs. W. Daunt,	...	...	...	5	0

Selections.

CATHOLIC INTELLIGENCE.

POPE PIUS IX.

CARDINAL MASTAI, FOUNDER OF A FEMALE PENITENTIARY.

It cannot but be interesting to every Catholic to learn the manner in which, unconsciously, the Cardinal Mastai was preparing himself for the most interesting duties of the Pontificate, during the last year that God left him in the rank of a simple Prelate of his Church.

At the very period when political intrigues were forcing themselves into the bosom of the Sacred College, and filling with bitterness and anguish the last days of the Pontiff, of sainted memory, whose loss the Church at this moment laments, in what was the immediate successor of Gregory XVI. engaged at Imola? He was consecrating his thoughts, exhausting his resources, his activity and his tenderness in founding a refuge for female penitents. This was for him the work of God; in that his thoughts were unceasingly engaged. "I see," he writes, on May 12th, 1845, "the lost daughters of the world soliciting admission into the fold of Jesus." He bought them a house; arranged everything for the reception of two Sisters of the "Good Shepherd" who had been promised to him; he awaited day after day to instal them himself;—these are his own expressions—and then, suddenly, at the moment in which he thought everything combined for that purpose, he perceived "that his wishes had been too precipitate;" he begged a Nun, to whom he wrote, to request the Lady Superioress d'Angers to be so kind as to console him. "Permit me to speak to you," he writes, "with the confidence of a father, and to make you my interpreter with her; ask her to have the goodness to console me; fully persuaded of having well placed my confidence when bestowing it on one of the cherished daughters of the Lady Superioress General. I await a prompt reply to my request, thinking she will be favourable to me, addressing myself to the charity of a mother who has already communicated her zeal to her daughters."

A month later, on June 9th, 1845, he wrote to the Lady Superioress d'Angers a letter, in which he pourtrayed all his solicitude. In it he went into an examination of everything: he entered into the most minute details. However minute they were, we find them so touching, from the pen of him who was destined—almost on that day twelve months—to be the Chief of the Universal Church, that we cannot resist the pleasure of quoting the entire text of the letter:—

"*Imola, June* 8, 1845.

"Very Reverend Mother—With pleasure I have learned the dispositions of your Reverence in favour of the request I made to the Lady Superioress at Rome, soliciting the assistance of some Sisters of the Good Shepherd, for a House of Retreat that I have just got in readiness for young females who have wandered from the good path, and whom I am desirous of bringing again into it. I informed the said Lady that the Sisters would find a decent residence; but that at present I found myself under the hard necessity of being unable to support more than two Sisters, to whom I would confide about twelve young females. I moreover informed her I would find a woman to execute any commissions and to serve in the house: her valet would perform commissions out of doors. I repeat again to your Reverence that for the future I foresee other resources: and that then I will ask from you not only four, but even more of your daughters to labour in the salvation of souls. I recollect, also, that I told the Superioress at Rome that, desirous of trusting in Providence, three Sisters might be sent; I was only fearful lest the third Sister, whilst wanting nothing that was needful, might have to suffer some little privations. I added, that it would be well if the Sisters could come during the present month of June to make all the arrangements necessary in the house, such as those of furniture and linen, before the reception of the young females. For the rest, be assured of my pastoral solicitude for your children whom you will send to me. I will procure for them all the assistance of which they may stand in need; and I flatter myself that God, the Sovereign Pastor of Souls, will second my efforts and deign to bless the good work I have undertaken.

"I am, with the most distinguished esteem and consideration,

"Your's affectionately in J. C.,

"✠ J. M. CARD. MASTAI, *Bishop*."

In short, three months afterwards, the prayers of the Holy Pontiff were heard. Four Sisters of the Good Shepherd, who left the mother-house at Angers towards the end of August, arrived at Bologna the 2nd of September, and the next day they were in the court of the Bishop of Imola. The house destined to receive them at the head of their young penitents was not yet ready; they had to alight at the Bishop's Palace. Imagine the surprise of these simple girls at the sight of these magnificent saloons of Italy adorned with gilding, sculptures, and paintings of great value. "We felt ourselves very little—we, poor pilgrims, in the midst of all this magnificence." Thus they ingenuously described their feelings in a

letter:—"Shortly after his Eminence was informed of our arrival, but before he gave us an interview, he ordered that we should be furnished with refreshments; we, however, could consent to accept of nothing—it was our *father* with whom we wished to become acquainted before all. The Holy Cardinal has always been unwilling that we should call him by any other name. At length he presented himself to us as the best of fathers—the most tender of friends. We all cast ourselves at his feet. He presented us his ring to kiss, and said to us in French: 'Oh! these are my dear daughters!—Come, my children, I am your father!' And a thousand benedictions followed these sweet words, which, as they were the first, will ever remain engraven on our hearts. .....At four o'clock they served up our dinner in our own apartments, and his Eminence came and assisted, taking a pleasure in serving us himself!"

The Cardinal who spoke and acted thus but a year ago, was worthy to be the Vicar of Him who said to his Apostles, "Which is the greater, he who sitteth at the table, or he who serves? Is not he who sits at table? Now I am in the midst of you as he who serveth."

"His Eminence," again wrote these good Religious, "from that day continues to assist at all our meals. His gaiety always makes us pass in delight these moments, which appear only too short. But, reckoning from this day, he would have us at his table." In fine, during more than a month that these pious ladies passed at the Episcopal residence of Imola, the Cardinal Mastai would not allow them to have any other table but his own. And one day, when a simple novice, a peasant girl of Vendée, was afraid to sit down beside the Cardinal: "If you will not do so," he said, "I will get up and come and serve you myself."

The Holy Pontiff, after performing the first duties of hospitality towards the Religious, hastened to testify his gratitude to the Superior of the House of Angers, who had sent them. On the 14th of September he wrote to her the following fatherly letter, of which we have the precious original in our hands, in the translation of which we could wish to preserve the inimitable simplicity of the Italian language:—

"Very Reverend Mother General—Your Reverence must already have received from your dear daughters the details of their happy arrival at Imola; but it is proper that I should myself inform you of this event, and, at the same time, that I should express to you the great consolation that I experience in seeing myself enriched with this little troop of sacred virgins (questo piccolo stuolo di sacre virgini), who in a few days will open the mission for the salvation of so many poor wandering sheep (tante pecorelle erranti). I feel certain that, with the grace of God, they will reconduct them to the fold of the Prince of Pastors, Jesus Christ. May eternal praise be given to this God of Mercies, and I beg your Reverence to accept the assurance of my deepfelt gratitude. I have the consolation of having them with me in my palace. I have great reason to thank the Lord, who holds in his hands the hearts of men; but it appears to me that he has placed that of your daughters, not in his hands, but in his own heart. (Parmi che quella sue figlie lo abbia collocato non tanto, nelle suo mani quanto nelle suo cuore.) I will not fail to render them every assistance in their wants: and from that thought I pass to the pleasure of assuring you again that I am, with deep esteem, the affectionate servant of your Maternity,

✠ JEAN MARIE, Cardinal MASTAI,
Archbishop.

Imola, 14th September, 1845.

It was not a vain promise. The Archbishop of Imola provided for everything. He it was who regulated the whole of the domestic arrangements of the Religious and penitents. "His great care," writes one of the Religious, "is to keep constantly at his side the 'Coutumier,' in order that everything may be done according to the rules: he himself reads to the architect the rules concerning the 'grilles,' &c. Our least desire is immediately ordered by him to be done; he gives directions for it to his steward. He finds that all we make use of is too simple and too little. He, nevertheless, admires this simplicity. This morning he took great pleasure in reading before us the penances, the 'coulpes,' and concluded by saying—'Come, come you are all so good that this will not be necessary.' But he declares to our Mother that if by October she does not speak Italian, she shall eat dry bread and drink water for three months, as a penance!"

The good Cardinal shared in all the innocent joys of these simple hearted girls. The first letter that these poor exiles received from France, and from their mother-house, he would bring and read to them himself; and whilst they wept with joy at its perusal, "O! my God," he exclaimed with a trembling voice, "they are, then, mine—these daughters, so dear to your heart; they are in my possession. All my desires are accomplished. I have nothing more to ask of you." He knew not, whilst pronouncing these words, how much God was about to enlarge this paternal heart, to give an entrance into it for the immense family of Christians. Later, on the 14th of October, the vigil of the Feast of St. Theresa, he went himself to instal his daughters into the house that he had prepared for them. As the *dejeûner* that he deigned to partake with them, he would not allow them to give themselves any trouble. "Oh! my dear children," said he to them, you do not to-day entertain me, it is I who entertain you. Be you tranquil then, my orders are given, everything will be provided." "After the *dejeûner*," added they, "the good Cardinal visited the house, to assure himself that all was arranged according to his intentions. He walked in front, followed by his daughters and the clergy. In every chamber he made a stop. He himself explained the purpose to which it was to be devoted. Having viewed all the apartments, our good Father found that it was necessary, in order to allow the completion of some works yet unfinished, that we should return to his dwelling for some days." In short, they returned, but it was only for four days, and on the 18th of October they definitively took possession of their monastery of Imola. He whom they always called their good Father Cardinal, was present to say Mass for them on this defini-

tive installation. He received the profession of Faith of the Mother Superior, which was preceded by a most touching exhortation. He made it on purpose before his clergy, in order that they might know, to use his own expression, "how dear this undertaking was to him."—*Melanges Religieux.*

MODERN PILGRIMS TO JERUSALEM.—The following are extracts from a Petition just presented to Parliament, and contained in the appendix to the 44th Report on public Petitions. It is entitled, the humble Petition of Thomas Brodigan, of Piltown House, in the county of Meath.

"Sheweth.—That petitioner, having a desire to visit Syria and Palestine, left this country in November last under a Foreign Office passport which he had visèd at Athens by the British Ambassador, and by that of the Sublime Porte. That on landing at Beyrout he had it further vised by Colonel Rose, the British Consul General. That, in addition, he procured a firman from his Excellency, Kiamel Pasha, the Turkish Governor-General of Syria, and was thus perfectly en regel.

"That, thus supported by ambassadorial, consular, and viceregal authority, your petitioner reached Jerusalem during the holy week, for the purpose of witnessing the religious ceremonies of the Latin clergy in common with the numerous European Christians there assembled. That on the sacred occasion of the ceremonies of Good Friday, petitioner joined in the religious procession, and had proceeded to the chapel on Mount Calvary, which contained a great number of persons of the Greek Church. That when the Vicar, President of the Latin convent, and his clergy had moved in front of the spot where our Saviour had been crucified, an objection was made by some of the Greeks present to the removal of the cloth that covered the marble table which stands over the hole in the rock in which the cross was inserted. That there is a hole in the table corresponding with that in the rock beneath; and unless the cloth that covered the table were removed, it was impossible that the cross carried in the Latin procession could be inserted in the rock according to ancient custom. That such objection amounted to a virtual defeat of the ancient right of the Latins to use the left or Greek side of the chapel on that occasion.

The petitioner was standing close to this table when the Greeks interrupted the service by their objections and their clamours. The Latin clergy asserted their right to proceed as usual, and from high words, blows were given, which ended in a general engagement. The petitioner, having no wish to interfere, was pushed forward by the Greeks from behind, and was thus thrown into the midst of the fight, where he came in for a share of the blows of the contending parties; that he was grievously assaulted, and with difficulty extricated himself, in an almost fainting condition. That in the violence of the conflict knives were used, wounds were inflicted, and petitioner's life seriously endangered.

"That there were present a good many British subjects, ladies and gentlemen. That this sudden attack filled them with horror and consternation; that many of them were assaulted equally with petitioner, and all were outraged to an indescribable degree by the desecration of a place so sacred in the estimation of Christians of every denomination.

"That this fight was only quelled by military force; that the numerous guards on duty in the church being unable to keep the peace, an express was sent to his Excellency Mahmoud Pasha, who promptly attended at the head of a battalion of six hundred men; and it was this force alone that separated the combatants. That, had his Excellency not been so prompt, there is no knowing the extent to which life might have been lost; for the tocsin of the Greeks and that of the Latins was sounding, calling on the respective nations to the combat and the rescue.

"That petitioner has heard that such scenes of violence and barbarity are of frequent occurrence; and, had he anticipated such an outrage, he would not have gone to Jerusalem at that season, however strong his desire to witness the theatre of man's redemption, during its anniversary and celebration. That this liability to assault and personal injury will amount to an interdict against the visit of Christians of distant nations, where the free access to the holy sepulchre is secured by the treaties of Christian princes with the Sublime Porte. * * *

"Your petitioner, therefore, humbly prays of your Honourable House to take such measures as will secure the fulfilment of the various treaties securing to Christians of every denomination a safe and free access to the holy sepulchre. History proclaims that this freedom of worship was established through the chivalrous blood of England in the Crusades; and petitioner prays that, through the peaceful agency of diplomatic interference, British subjects visiting Jerusalem and the Holy Land may be hereafter protected from outrages similar to that of which he was a witness."—*Record.*

IRISH RELIEF FUND.

We have been requested to give insertion to the following, which has been transmitted by the Duke of Leinster to Sir Lawrence Peel. His Grace also says, "I am most happy to add, the Fund has been of the greatest service, and most thankfully received in different parts of Ireland."

COUNTY MEETING.

At a county Meeting held in the Grand Jury-room, of the County of Clare, at Ennis, on Friday the 3rd day of July 1846, Michael Finucane, Esq. of Stamer Park, presiding.

"It was proposed by Sir Lucius O'Brien, Bart, and seconded by Mr. Coms. O'Brien, M.P., and unanimously adopted.

Resolved,—That our cordial thanks are due to the benevolent friends of Ireland, resident in India, who have so liberally contributed to relieve the distress occasioned in the past season, by the failure of the crop, upon which the greater part of the population of this country depends.

M. FINUCANE,
High Sheriff, County Clare.

LETTERS FROM A FIELD OFFICER TO HIS SON.

No. 4.

THE STUDY OF GEOGRAPHY.

Madras, April—, 18—.

DEAR BOY.—You cannot imagine the pleasure it affords me to write to you, when I think you are following the advice I give you; it is better far than all that, contained in Books, it is *from experience*, and not from *momentary mental inspiration*, like *that* we learn from our modern moralists, who are great hands at teaching others what they never will perform themselves. This letter I shall devote to the study of Geography. There is perhaps no study, so interesting, so amusing, and at the same time so instructive, as that of Geography. The object of Geography is to describe the world, with a *limited precision*, to cause with a little study the scholar to perfect himself in all the features of our terrestrial globe. No man can be a great and useful officer, without a thorough knowledge of Geography, and there is no kind of ignorance which disgraces a man in society *so soon*, as the want of a knowledge of it. In the common intercourse of life, we daily discuss concerning other countries; it is therefore necessary we should know something concerning their position, their population, and the nature of their inhabitants.

"Geography" says a man of letters "is absolutely necessary to literary men, because no history can be well understood without it; to politicians, because it is impossible to comprehend the true interest of different states and countries, without the knowledge of this science. Officers, both by sea and land, have great occasion for it, because it informs them of the nature and circumstances of places and towns, and enables them to take their measures accordingly." I should always combine the study of Geography with that of history, as it is more interesting when they go hand in hand together; for instance take Egypt—a country in which the inhabitants of British India take great interest—I should study Egypt thus.

EGYPT.

A very ancient kingdom, whose early history is rapt in great obscurity, is bounded on the north by the Mediterranean, on the west by the deserts of Barcah and Libya, on the south by Nubia, and on the east by the Red Sea and the Isthmus of Suez. It was Sesostris King of Egypt who first made the inhabitants of this country a commercial people, and many ages after this the Egyptians commenced a commercial intercourse with India. The kingdom of Egypt was founded by Misraim, son of Ham, 2188 years before our Era, and it continued 1663 years. The population on those states which submit to the Pacha of Egypt is about 9 millions, but from Egypt proper he has but 4 millions of subjects; those are divided into 4 branches viz. the Copts, the Arabs, the Mamelukes, and the Turks, of which the Copts are esteemed the most ancient. Egypt is about 550 miles in length, and 125 in breadth. 324 years before our Era the first of the Ptolemys sat on the throne of Egypt, after 10 reigns Cleopatra, the sister of the last Ptolemy, ascended the throne, and Egypt became a Roman Province. The Romans possessed Egypt 700 years. The Egyptians are described as "indolent and cowardly, the richer sort do nothing all day but drink coffee, smoke tobacco, and sleep." This country produces coffee, sena, rhubarb, myrrh, salt-petre, aloes, opium, indigo, sugar dates, cotton cloth, &c. &c. The principal river of Egypt is the Nile, at the mouth of which is the bay of Aboukir, so celebrated by a gallant victory being obtained here by Lord Nelson, August, 1798; in this engagement the French Fleet was entirely destroyed. In March 1801, the French were defeated at Alexandria, which tolled the death note of French power in Egypt. In this latter engagement the brave General Abercrombie fell. Cairo is considered the Capital of Egypt; Alexandria is celebrated for being at one time the greatest trading city in the ancient world. This city was built by Alexander the Great, more than 2,000 years ago. The Alexandria Library, 47 years A. C. consisted of 400,000 books. Alexandria also was celebrated for the Light House on the Island of Pharos, at the mouth of the harbour of Alexandria, built by Ptolemy, about the time of Alexander; this Light House was considered one of the wonders of the world, &c. I might go on for many more pages and talk of Cairo. The Pyramids, (those monsters of Antiquity) and Pompey's Pillar, but I must now conclude my letter; I have given *this* merely to shew you how interesting Geography becomes when combined with history. I have always considered Population of great importance in the study of Geography. We cannot but look with wonder and astonishment at *the little Island of Great Britain*, so many thousand miles away, swaying the sceptre in *this* Indian Peninsula over 100 millions of inhabitants. The population of Hindoostan is 140,000,000 of; Bengal 69,900,000; of Madras 13,700,000; and that of Bombay is nearly 7,000,000. The Carnatic alone possess upwards of 5,000,000. I dined at our mess last night, which is a rare occurrence for a married man in India; my officers are all very gentlemanly and well behaved, though, to tell the truth, they understand more about Pale Ale and Madeira, than Geography, let not such be the case with you. You have additional advantages over the generality of young men preparing for the Company's Service, you have your father in *that country* giving you good counsel, *where* you are to spend the greater part of your life. I have told your mother I am going to return with her to Europe next year, when I shall perhaps retire from the Service and you *must* when you enter it take an example from me, and run through life honourably and usefully as I have done. Remember me kindly to Mr. Harford, when you write to him. *As usual*, all well and send their love; *by the way*, young Mary desires me to tell you to write her a letter in French, she is well *up* in it; I taught her myself.

Your's most affectionately,

Madras, April—, 18—. P——.

DR. MOORE ON THE MIND AND BODY OF MAN.

"The spirit in which Dr. Moore writes is fairly exhibited in the following extract:—

Man is capable of greater suffering than any other creature on earth, but he is also capable of higher and intenser enjoyments, and that simply because he is a man and not merely an animal. He lives at large, the denizen of eternity; and he is able to "believe all things, hope all things, and endure all things," with the consciousness that God owns him, not only as his creature, but as his offspring. Therefore, let us not say, with the mistaken bard, in whom passion and impulse so strongly warred against knowledge:—

> "Dearly bought the hidden treasure
> Finer feelings can bestow,
> Chords that vibrate sweetest pleasure
> Thrill the deepest notes of woe!"—*Burns.*

Rather let us rejoice that the soul of man is trained by trials. He must suffer, to be great; he must conquer himself and the world, in order to be for ever mighty. For this end the reasonable spirit of man is instructed by truth, the mind of God revealed within him, that he may rise in faith above instincts, passions, and opinions, and come forth an eternal hero, who, through submission in weakness, arms himself with omnipotence.

Many beautiful passages of a like kind are dispersed through the work. No author has more ably traced the connection between mind and body, or has more finely and conclusively established the relation between man and his Creator."

A very curious production, entitled *Two Systems of Astronomy*, has been issued by a Mr. Isaac Frost. The author, a shrewd man on some points, and a sturdy reasoner, undertakes to prove that the Newtonian system is entirely false, and that the Mosaic account of the Creation is to be taken in its exact and literal sense. He maintains that things are, as we see them by the eye; that the sun and stars revolve round the earth, which is the great centre of the universe; and that the firmament is a material concave separating us from heaven. In his view the real size of the sun does not greatly surpass its apparent size: the moon shines with a lustre of her own, and the stars are mere spangles set in heaven to heighten the glory of creation. The author clings to his convictions with the sincerity of undoubting faith; and has illustrated the two systems of astronomy, that of Newton, and that of the Scriptures (as Mr. Frost terms his own theory), by a number of beautiful plates. Some of his objections to the Newtonian system are subtle, and he pounces on the vague and extravagant assertions of those astronomers who love the marvellous more than the exact with great dexterity. As for example in this passage:—

A gentleman once said he would convince me of the error of my (what he termed) foolish notions in about ten minutes, and for this purpose he introduced "Bonnycastle on Astronomy." Opening the book, he showed me the following passage, and requested me to read it, and say what I thought of it:—

"The celebrated Huygens carried his thoughts so far upon this subject as to believe that there might be *stars* at such an inconceivable distance from the earth that their light, though it is known to travel at the rate often millions of miles in a minute, has not yet reached us since the creation of the world!"

When I had read the aforesaid, I asked him if it had ever crossed his mind to think how many of the other stars' light the light of such stars would interfere with, in their progress to our earth, seeing their light expands as it travels? when he closed the book, saying such an idea had never entered his mind before.

The author apparently belongs to some peculiar sect of religionists, as the Muggletonians, or some body of the kind. It is interesting to observe the stoutness with which he maintains his opinions, holding the evidence of his own sense against all deductions of reason, and asserting the probability that the sun is not above six miles distant, and that the firmament is the veritable floor of heaven. Such a man in these days is a marvel. We are afraid he has been born some centuries too late. Had he lived in the age of Galileo or Columbus he would have been an ugly customer for either. It may be imagined that when he comes to deal with the mathematical reasoning necessary to the higher astronomical calculations his conceptions are very vague and cloudy. Thus, for example, he asserts that the earth *cannot* be more distant than three times its own radius from the sun. The proof of this is so badly expressed that it is almost unintelligible: but after many efforts we find that it involves either the absurdity of supposing that two tangents can be drawn to a circle through the same point in its circumference, or that the difficulty is overcome of seeing through a stone wall at the equator—a fact which has hitherto escaped the observation of experienced navigators. The objections urged by Mr. Frost to the Newtonian theory are, those of them, at least, as can lay no claim to originality, plausible enough. Such are the small visible alterations (to the naked eye), of the planets, great alterations of distance notwithstanding, and the apparent impossibility of return in a planet when farthest removed from the sun, on account of the weakness of the sun's "attraction" at a distance; but these objections have been satisfactorily answered over and over again. One word only on his assertion that the book is the result of many years of careful study. There is no doubt of it. But we must value works according to the grasp of the mind that produces them, not according to the time employed in their composition. A dog is a very intelligent animal, yet he could never be brought to work a rule of three sum that is mere play to a school-boy. Have we said enough to show how it is that Mr. Frost cannot comprehend Newton's theory? The volume has been got up at some expense, and the astronomical illustrations, printed in oil colours, are extremely beautiful. It is altogether a curiosity—an offering at the shrine of sincerity which few persons, have the heart to make. If higher intellects would imitate Isaac Frost's courageous honesty the world might be the better for their labours.—*Britannia.*

THE CHURCH ESTABLISHMENT IN INDIA.

In our article of this subject last week, we were careful rather to underrate, than to overrate, the amount which the Indian Church Establishment costs the country. Our conclusion was that its aggregate annual charge amounted to about £120,000, or twelve lacks of rupees. On further investigation, we are glad to find that instead of exaggerating, we really have understated, the case. In particular, we find that we omitted to notice, that two additions have recently been made to the number of Bengal Chaplains,—we suppose under the agreement of the Company, to allow two new Chaplains on account of the New Cathedral. The Bishop, for the time being, is, we believe, to have the selection from the whole list of Chaplains, of any persons he chooses for the Cathedral; but the Company have added two more to the number from which the selection is to be made. Or, it may be, that the two new additions have been granted in compliance with the present Bishop's recent solicitations. If so, on the opening of the New Cathedral, there will be two more chaplains, according to a former promise of the Directors.

Thus far, it appears, we understated the case. The two new chaplains add 12,000 rupees a year to the amount paid for salaries. We also find, that the charge for the visitations of the three Bishops, may be reckoned to amount to about £7,000 a year. This seems a large sum; but we are informed, that it is not exaggerated, as great expense, in various ways, is thus occasioned. Moreover we omitted to state that the Bishops are entitled to considerable pensions; and we believe something is spent on some of the places where the Roman Catholic Soldiery assemble for worship.

On the whole, it is satisfactory to us to find, that our statement last week cannot be charged with exaggeration in the amounts specified in it. We desire to put the whole case, plainly and truthfully before the public, without any degree of mis-statement in any part. We expect, now that one of the secretaries of the Board of Control, is an able and influential Roman Catholic (we allude to Mr. Wyse, M. P.) that a considerable addition will be made to the provision for the Catholic priests, and this probably, (as the Maynooth grant at home did,) may serve, with some of our Episcopal friends, to shew these state endowments in a new light.—*Calcutta Christian Advocate, Oct.* 24.

A CORRESPONDENT, whose letter will be found in this paper, gives an account of a phenomenon by no means unusual in the Bay of Bengal in the rains. The fresh water, if not disturbed by strong winds, floats on the surface of the sea without mixing, and may be taken up as our correspondent relates. The large quantity of water brought down by the rivers of Bengal while full is quite sufficient to account for this. We have heard of the circumstance being observed by pilots at various times, and if water were more frequently examined near the Sand Heads during the rains, there is no doubt, that it would be frequently found either quite fresh, or only slightly brackish. We have heard the late Dr. Abel relate, that when with Lord Amherst in the boat which left the wreck of the *Alceste*, the officer in command being fearful of the effect of salt water upon the men, gave them a peremptory order not to drink it. They suffered very much from thirst, having a very scanty supply in the boat, and being fatigued with incessant rowing. When about nine miles from the land, one of the seamen suddenly threw in his oar, and put his head over the side, and no command from his officer was listened to, till having slaked his burning thirst, he suddenly stood up, and replied to the severe rebuke administered—'Tis fresh, Sir by ——. In an instant, said the Doctor, every head was over the side, and the Ambassador performed to the river Deity of Java, a far humbler *Ko-tow*, than that which he had refused to the Celestial Emperor. The seaman being questioned as to his fortunate discovery, said that some water from the oars had struck his face, and tasting it, he could not resist plunging his head into the sea. Dr. Abel expressed his doubt to the writer, whether the boat's crew could have reached Batavia without this Providential supply.—*Englishman.*

THE LATE EARTHQUAKE AT LEGHORN.

(*From the United Service Gazette, August* 29.)

By a letter from Leghorn of the 17th of August we have accounts of a dreadful earthquake in that town and the volcanic district of of Maremmes. The account was brought over to Marseilles by the Sardinian steamer, under the orders of the Captain Scribanis:—"This town has experienced an earthquake, which has thrown the inhabitants into the greatest state of alarm. On the 14th inst., at 50 minutes P. M., the first shock was felt having been preceded by a subterranean noise. The shock lasted from seven to eight seconds. The oscillations were at first perpendicular, and as if produced by a rising up of the earth taken from the south-east to the north-east, and repeated five or six times. Household furniture was displaced and thrown down, the church-bells violently agitated. The noise produced by the cracking of beams and the walls which opened, gave warning of an impending catastrophe. The inhabitants terrified, threw themselves into the street, evincing the greatest fear and despair; women throwing themselves down on their knees, imploring the Madonna de Montenero, the patroness of the town; the men making the sign of the cross, and hastening to the residence of their families to give them succour. During the night several other shocks were felt; the earth seemed to be in a continued convulsion. The sky was free from clouds, but there was a thick mist in the air which produced a melancholy in the mind. The palace occupied by M. de la Rochefoucault, the French Minister, has been much damaged. A stone from the ceiling fell on the chair Madame de la Rochefoucault had left a new minutes before the earthquake. The house of M. Bremier, Consul General, has also suffered; at an angle it sunk, and all the inside walls are full of crevices and shaken. No Frenchman established a

Leghorn has been personally injured, or his property damaged. The villa established by M. Moreau, the son of the cashier of the Bank of France, has been seriously damaged. M. Moreau passed the night in a carriage in his garden. The earthquake was more violent and did more damage in the country round, and great disasters have occured, especially in the Maremmes, a volcanic country, which still bears the signs of a subterranean influence. Whole villages have been thrown down in the Saulia, Lorenzana, Osciana, and Casciano, the centre of the oscillating motion, and at about five leagues from Leghorn. At Voltera, a Government prison fell burying several prisoners. The number of persons killed is stated to be, in all the districts, 38, and 140 wounded, of which 58 seriously. The effects of the shock extended to Pisa. The vaulted roof of the old church of St. Michael fell at the first shock. The congregation had just left the building after divine service. The houses of the town were shaken, but the shock being less than at Leghorn did not cause so much damage. Several natural phenomena occured. Spouts of muddy and boiling water sprung out of the earth. A lake has been formed in a sunken space of land. All the villas in the neighbourhood of Pisa have been considerably damaged. The farmer's and peasant's dwellings have more or less suffered on the whole line of the shock. The inhabitants are in the greatest state of alarm, which is increased by the recitals of the disasters caused by former earthquakes in this quarter The inhabitants have a full recollection of the earthquakes in the years 1798 and 1816. It is not forgotten that in 1798 the town of Sienna was threatened with total destruction, by shocks which lasted nine days. The last shock in particular caused many victims. During the last four days the earth has not ceased to shake at intervals. Looking to the state of the houses at Leghorn, a smart shock would evidently complete the ruin of the town. A portion of the inhabitants have left the town, many are bivouacking under tents in the public places, many are on board the boats. The Government has lost no time in sending into the rural districts engineers, medical men, medicine, and provisions. It is stated that on the 10th of August a slight shock of an earthquake was felt in the city of Naples, but fortunately without any injury being done."

Property, which is conjectured may yield little less than 100,000*l.*, has been bequathed to found a university in Manchester. To this sum it is expected another 100,000*l.*, will be added by public contribution, and in a few years Manchester may possess a university which, while not inferior to any existing establishment in its means of general education, will at once take, as regards practical science, an unrivalled position.

Papineau has been voted the 5,000*l.* of arrears due to him as Speaker of the House of Assembly. The Government has secured the passage of its bill for the seizure of the lands and property of the Jesuits. They propose that the University of Upper Canada should stand as it is, but open to all sects, the chair of Theology being abolished and religious teaching left as a home affair. The change of Ministry in England has created a great sensation in Canada.

MISCELLANEOUS.

Religious Camp Meeting.—On Sunday one of those religious gatherings of the sect of Primitive Methodists, which are so common and attended with so much enthusiasm in America, took place in the centre of Blackheath. The services commenced at nine o'clock in the morning, and notwithstanding occasional showers of rain, continued without intermission until five. The preachers were located in a van, and the audience, consisting of about 300, who were evidently members of the connection, together with a large concourse of persons of whom the novelty of the scene brought together, were accommodated with forms. After occasional short addresses from their elevation, the preachers walked in procession, followed by the audience, to a short distance, where they knelt down in a circle. The elder then commenced with a prayer in the centre, and was followed extemporaneously and promiscuously by many of the audience, interrupted, however, frequently by the loudest ejaculations of the wildest enthusiasm. The religious ceremonies were interspersed with a variety of singing, in which the psalmody was popularised to some of our most modern song tunes, the 'Huntsman's chorus,' and 'Buy a broom,' being prominent. With all their exuberance of feeling, the proceedings were conducted with great decorum.—*Calcutta Star, October* 13.

The ice trade.—This is one of the most curious branches of modern commerce. A portion of the foreign ice consumed in London is imported from the north of Europe, but much of it comes from the United States of America. The principal locality for cutting ice in that country is the Wenham Lake, near Boston, and there are in Boston 16 companies engaged in transporting ice to the East and West Indies, New Orleans, South America, and Europe. The quantity exported from Boston in February, 1845, was 3,815 tons, and the total export of the previous eight months 21,852 tons making the whole quantity exported, from June, 1844, to February, 1845, 25,667 tons. Since that time the quantity has been greatly increased.

Spurious piano-fortes.—We request the assistance of our contemporaries in cautioning the public against the frauds in piano-fortes, which are practised with a degree of impunity proportionate to the very defective state of the law. A vendor of "cheap" pianos invites people, by reiterated advertisements, to buy an instrument "by one of the best makers," &c. This matchless bargain is to be sold, sometimes "for want of money" sometimes "because its owner is about to quit the country," sometimes "in consequence of the sudden widowed condition of its possessor," &c. Showy, but valueless, instruments are sent from London, by the dozen, to the larger provincial towns exhibited in rooms temporarily hired for the purpose, briskly advertised in the local papers as for sale, (occasionally by auction, but more frequently by private contract,) and of course, are bought up "*cheap*" by the unwary, in the belief that they are the manufacture of the parties *whose names are all but forged* on them.—*Abridged from the Dramatic and Musical Review.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 7, 1816. [VOL. XI.

CATHOLICITY OF THE CHURCH.

(*Continued from page* 242.)

But if our Protestant Episcopal opponents betray their cause by the mere addition of the epithet *true* to the characteristic name of *Catholic*, what must be said of that variety of terms, *Reformed, Protestant, and Free*, which accompany it in their monthly publications! What other effect can all this have, than to show more and more plainly, that whilst they so much desire to be called *Catholics*, they have no right whatever to the appellation, as they cannot assume the name without attaching to it the most awkward signification, and blending together words and ideas which are utterly irreconcilable! How can *they* be styled *Catholics*, who are the descendants of individuals that attempted to *reform* the only true and *Catholic* Church upon earth, and withdrew from it to establish separate and opposite societies? How can *they* be styled *Catholics*, who *protest* with all their might against the only Catholic Church in existence, and are so hostile to it as to term it the seat of Antichrist, and the mother of abominations? In fine, how can *they* pretend to the name of *Catholics*, who, contrary to the institution and command of Christ (Matt. xviii, 17: Luke x, 16), profess to be *free* from all controlling authority in matters of religion, and are allowed to form a creed, each one for himself; a principle which could not be better calculated to destroy even the shadow of Catholicity as well as unity, to rend into a thousand sects every religious society that adopts it, and to give rise to endless divisions?

This is precisely what has happened among Protestants, from the very commencement of their pretended reformation; they have ever since been divided and subdivided into innumerable parties and sects more or less worthy of notice, more or less insignificant. If we take a view of the chief branches of Protestantism, it will be readily perceived that not one of them can urge the slightest claim to the privilege of universal diffusion. A mere glance at the chart of the globe will prove it. The Lutherans, who are the most numerous among them, exist only in Denmark, Sweden, Prussia, and in some parts of Germany and the United States. The rigid Calvinists and Presbyterians, are scarcely found any where else than in the United States, Holland, Scotland, Geneva, with a few in England and France. The Anglicans and Episcopalians are mostly confined to England, Ireland and North America; they cannot, moreover, be said to form the same Church, some of them acknowledging the king or queen of great Britain as their supreme head, others having their separate and independent government.* Similar, if not worse, is the case of Methodists, Baptists, and all other Protestant sects with regard to Catholicity; each of them, however numerous it may appear amongst us, being reduced to a comparatively very small portion of the globe.

Nor can they pretend with any greater semblance of truth, that collectively taken, and under the general appellation of Protestants, they possess any better claim to Catholicity. For though the Protestant churches were but one undivided society, and could be fairly considered as such, it would be altogether inaccurate to assert that, as a religious body, they are spread all over the earth, in the proper sense of the word. Scarcely known in this respect throughout the vast regions of Asia, Africa, South America, and in several countries of North America and Europe, they are conse-

* Although it could be said that the members of the Anglican church belong to a mighty nation which exercises a vast influence over the destinies of Europe, which covers the seas with her vessels, and possesses immense dominions and resources in every part of the world, the remark would be altogether foreign to the question before us. Political or commercial preponderance is not to be confounded with the supernatural prerogatives which belong to the church of Christ, and the universal diffusion of the latter is not to be estimated by superior wealth, trade, or navigation.

quently, with very few exceptions, confined to the north of Europe and a part of North America, which, as every one will admit, is but a small extent compared with that of the whole world.

It is true, several of the Protestant denominations have, in these latter times, undertaken the conversion of heathen nations, and have made great efforts to accomplish their designs. Enormous sums of money have been expended in distributing the Bible, and supporting missionaries among those people; but it is likewise incontestible, that a total or nearly a total failure is almost every where the consequence of these experiments, as we learn, not only from well informed Catholic writers, but also from the authentic reports of Protestant travellers and missionaries themselves, who acknowledge and describe in melancholy terms the pitiful state of their missions in the different parts of the world.* Hence what ever view we take of the subject, we are irresistibly led to the conclusion, that the reformed churches can lay no claim to Catholicity, and it will be seen in the sequel of these remarks, that even the aggregate number of their members is vastly inferior to that of Roman Catholics, and far less diffused throughout the world.

LIFE OF CALVIN.

Now, let them cease to tell us that the reformers were the preceptors of France. Was not the tree of knowledge flourishing there, when Calvin came to study under Mathurin Cordier? Calvin, says Mr. Nisard, formed himself after the manner of Melancthon;† but this method had not yet appeared in France, at the period when Cordier published his dialogues: Ravisius Textor, his *Specimen Epithetorum*; Alcandro, his *Lexicon*; Sadolet, his *de Liberis recte instituendis*: Budé, his treatise *De Studio literarum recte instituendo*; Tissot, his Hebrew Grammar; Fichet his Rhetoric; Martin Delphe, his treatise on the art of oratory. What then can the reformation cite at this epoch of renovation? At most, Calvin's Psychopannychia, and Beza's ode to *Audebert*: and, in truth, there is here no subject for glorying. We speak not now of Italy, who had her historians when France was making her essay in Latin grammar. What work of art has the reformation produced? None. It was not it that inspired master *Roux*, the architect, poet, musician, canon of the holy chapel of Paris, when he was constructing the grand gallery of Fontaine-bleau; nor *Jules Romain*, whom Francis attracted to France by his bonefits; nor *Andrew del Sarto*, the painter of the Madonna del Sacco; nor Benvenuto Cellini, the sculptor, so poetic; nor Primatice, who makes a Vatican out of Fontaine-bleau; nor Vecelli, the great Venetian colourist; painters, statuaries, humanists, literati, you all belong to Catholicism! We claim your glory as hers. Doubt, says a critic, (Mr. Planche,) is a method of investigation, and not of instruction or study;* he who learns must believe already; now Calvin did not believe. Let him then admire himself in his pride, compare himself to the sun, applaud himself for having brought light and truth to his country.† We think that Budé, Danes, John du Bellay, Vatable, and those floods of Greeks and Italians, who, at the voice of the great monarch, came to mingle with the Parisian population, are glorious representatives of human letters; that Nicolai, Jerome Poncher, Petit, William Pelissier,—the honor of the French episcopacy,—have taught and practised the gospel; that the reformation, in the person of Calvin, has no more found light than truth, both of which were of the patrimony of France at the time he dreamed of reforming Luther, and of converting Francis I., by dedicating to him his book of the Christian Institutes.

ON THE VALUE AND EMPLOYMENT OF TIME.

Mankind may be divided into two classes. The first, and less numerous class, is occupied by those whose circumstances, in point of fortune, raise them above the necessity of applying to any determinate kind of labour or occupation for the acquiring of a subsistence. These for the most part, seem to imagine that the pursuit of pleasure is to be their principal, if not their only exercise. But, it is proper they should be put in mind, that the life of a Christian, without distinction of rank or fortune, is described in the Gospel to be a serious and an occupied life; *a warfare upon earth*. The wisdom of God teaches us, that a life of idleness (and surely a life of pleasure is at best a life of idleness) is the parent of every evil. Remember, you, whom the Almighty Ruler of the world hath placed in an elevated station, that he bestowed on you the distinctions you enjoy, to enable you to become beneficial to your fellow creatures. He

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* See a multitude of these documents and reports in Dr. Wiseman's *6th Lecture*, first American edition, vol. i, pp. 133—170, and in the *Annales del' Association pour la Propagation de la Foi*, French edition, vol. v, pp. 685—710.

† Revue des deux mondes, Oct. 1839.

* L'Artiste, November, 1839.

† Superbiam illam detegunt loci mille in quibus soli se comparans, pro tenebris lucem, pro falso verum attulisse in patriam gloriatur. Papirius Masso, vita Calvini, p. 35.

hath made you his agents; he hath appointed you his representatives on earth; you are to be the instruments of his goodness, by scattering blessings around you; by giving comfort to all who are within the circle of your dependants.

As the most numerous class, in fact we may say the entire, are engaged in one occupation or other, I shall chiefly confine my address to them. Your time, may in general be divided into two distinct, though very unequal portions. The first is the six days of the week, which are chiefly engrossed by your business and employments: and the other the seventh day, which is devoted to religious duties. The Almighty, seeing that the care of providing for your subsistence, and the various duties of society, must necessarily fill up a very considerable share of your time, has, out of his tenderness for your souls, and from a loving regard to your situation, set apart one day in seven for the exercise of religion; that you might not live wholly for this world and forget that future life to which all the employments of this must ever be directed. On that day, being strictly prohibited from attending to your usual occupations, you have leisure to converse with Heaven, to familiarize yourselves with spiritual and divine objects, and by humble supplications, to draw down blessings on all your undertakings. This end is answered, and your time is well employed, if a considerable part of that day be given to these exercises. That day is lost, it is criminally abused, if spent in dressing, visiting, trifling conversation, parties of pleasure, feasting, and merriment. It is doubly lost, doubly abused, if spent, as alas too frequently it is, in intemperance, drunkenness and guilt. It would have been better, much better, to have violated the precept by labouring or attending to your business, as on other days, than to have prostituted that sacred day, which Heaven claims for its own, to the melancholy purpose of accumulating the divine vengeance on your souls by criminal excesses. We repeat it again: that day was given you for the exercises of piety, and improvement in virtue; and therefore, if it be filled up with any thing else, however in itself innocent, it is most shamefully and ungratefully abused.

But you will say, "What can I do to employ it in this manner? When I have assisted in the morning at the divine sacrifice, I see nothing more that I can do, at least nothing necessary to be done: the remainder of the day may surely be given to innocent amusements." You see nothing else necessary to be done! When you say that, have you, by serious meditation on the truths of the Gospel, informed your minds by heavenly wisdom, and made your heart enamoured of the beauty of virtue? Have you, by the reading of some pious book, edified yourselves and families? You cannot find what to do! Are your children well instructed in the principles of religion, and Christian morality? Nothing of all this has been done; and you know not what to do! Merciful God! the solitaries of the desert, whose time was wholly devoted to intercourse with Heaven, complained that it passed too rapidly away: they grieved that the morning light broke in upon them too early, and called them off from the continuing of that prayer and praise, which, in the silence of the night, they poured forth before the throne of the Most High. And you—you, in the midst of so many worldly solicitudes; you, bound by so many distracting obligations to your neighbours, to your children, to your superiors, &c. you who have but one day in seven which you can give to those pious occupations, you think a considerable part of that one day too much to be employed in blessing and praising your Maker! I say, a considera- part of it; for I do not wish you entirely to deny yourselves recreation on Sunday. No: when the essential business of the day has been attended to, then in God's name recreate yourselves. You will then stand in need of some relaxation. Take it, therefore; amuse yourselves; and Heaven will approve your virtuous pleasures.

Your piety in sanctifying the Lord's day will bring blessings on the other, by much the larger portion of your time, which is given to the honest labours of your calling. All the employments you are engaged in, however various, and of their own nature indifferent, are pleasing to God, who placed you in those circumstances which make them necessary: the time spent in them will be an increase of merit, provided they are all accompanied and sanctified by a spirit of religion. For this end, let them never so wholly engage your time, as to allow you no moments for prayer. Begin and end each day, at least, by that holy exercise. Never forget, that your first profession is that of a Christian. You are a Christian before you are a merchant, or profess any calling; the master of a family a guardian, or any thing else on earth. Let the duties of Christianity, therefore, hold a distinguished place among your other employments. An assiduity in the exercises of prayer and meditation will not be an hinderance to your other employments, provided you trace out for yourselves an orderly and regular plan of conduct. Have your fixed hours for prayer, for labour, for recreation, and so on. By that means, one exercise will lead you cheerfully on to another: you will command your

business, but never suffer it to command you. Follow this method; and you will be sure to find time sufficient for every duty incumbent on you, as men, and as Christians. Then, besides the ease and pleasure with which you will go through your occupations, your days will be full days; each action of your lives will add a new jewel to that crown of glory, with which Jesus one day wishes to present you.

Come then, and let us all prepare to go in spirit to the stable of Bethlehem, at the glorious festival now fast approaching, and lay before our Saviour at the close of the year, and all the years of our lives. We will say to him, with contrition and humility of heart, "Divine Jesus, thou sovereign dispenser of times and moments, in whose hands are all my days and years: behold, the largest and most precious part of my life has passed away, and I fear is lost: Oh, God of mercies, wilt thou suffer me thus to go on, and to arrive at the end of life before I begin to live for thee? Forbid it, Lord, out of the abundance of thy clemency forbid it. I now offer to thee the remainder of my days: receive them for thy own: and, by the influence of thy heavenly graces, cause them to be filled with virtues and merits which may glorify thy name, and in which my soul may rejoice for all eternity."

THE VIRGINS OF THE TYROL.

We have been favored with the perusal of a letter lately recived from a Captain of the the B. M. S. who together with his Family, and a Protestant Lady visited the virgins of the Tyrol. The sub-joined extract from it will we are sure prove interesting and edifying to our Readers.

Bruges, July 26, 1846.

"My Dear ————, I had the pleasure of receiving your most welcome favor of the 8th May, a few days ago, and I lost no time in replying to it. I have just returned from a delightful tour through the Tyrol, and have returned quite enchanted with all I saw, we went through the heart of southern Germany, saw the treasures in the Cathedral at *Aix la Chapelle* and Cologne, a feast indeed to a Painter's eyes! The shrine of solid silver, gilt, and figures of solid gold, and covered with precious stones. Saw some exquisite chalices, and Stations of the passion of our Lord, cut out in Ivory in the most exquisite style. But the Cathedral of Cologne,—no description can give any idea of its grandeur and beauty, it is indeed (as far as man's work can be) a temple worthy of God, never before had I a proper idea of our glorious faith, never having had the happiness of being in a Catholic country, and with the exception of a few towns the whole country we passed through (to the borders of Italy) was Catholic. I was much pleased with the Germans, and *tell Dr. B.* I think them a glorious people, they are very pious as far as I had an opportunity of judging, and so polite and frank in their manners, only I am afraid they are rather dirty, and not over fond of washing themselves. It was truly delightful to have it in one's power to attend mass daily, wherever we went; for six weeks, I was only twice disappointed in hearing mass, and then it was probably my own fault—the Churches are so very fine, always open and never empty at any hour.

But the *Tyrol* is the place, I fancy; in no other part of the world could I have seen our religion in such a practical light, one cannot go many paces along the public road without seeing a crucifix, or some pious representation stuck up; you may go at any hour, but so sure as you meet men, women, and children, so sure are they to be saying their prayers as they go along. They having remained an unconquered people, and mixing but little with others, they have retained their simplicity and all the fervor of the primitive ages. Such a beautiful country as they have too, the finest in the world as far as grand scenery can make a fine country. I really feel myself in Paradise while in this delightful place, but still I was not satisfied, for I had not seen the *virgins of the Tyrol*, but we were approaching them fast; and at length we arrived at the village of "*Caldaro,*" where the Estatica resides, in a Convent. We were admitted at 8 A. M., and on entering the room, I beheld an angel (for she had no earthly appearance), kneeling on her bed, her large blue eyes immoveably fixed on heaven, or on the ceiling, as it appeared, with an intensely earnest gaze; her eyes were just as fixed, as if she were a marble statue, never once winking, her attitude inexpressively beautiful, and leaning so far forward, as no other mortal could remain in, for five minutes. I cannot describe my feelings while in the presence of this singularly favored creature; when her confessor whispered her name, she was down on her bed like lightning, without any perceptible movement and then she came out of her ecstacy, with a heavenly smile on her face, just like a lovely infant: though when in ecstacy, she looks her full age, which is about thirty-six. She allowed our ladies to shake hands with her, but would not allow them to kiss her hand, she gave each of us a picture with her name on it. Her Confessor told her to write her name on some more for us, and she did so immediately; but it was evidently painful for her to be so employed—we stayed as long as we decently

could with her, for we could not bear leaving the room—we left the same day in progress to see the perhaps still more wonderful creature the '*Adaloroto*' about twenty miles from Caldoro, in an out of the way place, that much reminded me of some parts of the Himalaya. The last five miles we had to ride on mules; the ladies on men's saddles, but they managed to keep their seats admirably; the village is a very wretched one, and the house or hut, she lives in, is of a very miserable description; she lives with a sister. I never beheld any thing like her, she was shrunk up to the size of a child of seven years old, her bones now shrunk too, her chest moving as if every moment would be her last. We saw her on a Friday, when she suffers most, her head covered with blood, and the blood was oozing out of the stigmas on her hands; though evidently suffering most intensely, she was quite aware of our presence, my brother spoke to her, and asked her, to pray for our intentions; she said she would. He told her he was a priest, and that he would pray for her, and she appeared gratified. She likewise gave us pictures. Her sheets are never changed, and they keep quite clean, nor has she tasted any food for ten or twelve years. I feel most grateful to God for having seen these two wonderful beings; and I trust the impression they made on me may be lasting."

ENGLISH UNIVERSITIES.

In order to interest our readers, we extract from the *Calcutta Star*, of the 5th instant, an abridged account of the high system of Religious training pursued in the University of Cambridge.

"We asserted that the English Universities are "worse than useless as places for training future candidates for admission into Holy Orders" and that "religion can be scarcely said to enter *at all* into the course of instruction there pursued" and that "the degree of acquaintance required with Paley's Evidences is such as the student would be able to *cram* up in a few hours by the aid of a wretched epitome." To all these assertions, speaking of things as they were 6 or 7 years ago, we adhere.

We are glad to see from our correspondent's account that more exertion is now made, than was made at the period we allude to, for imparting sound religious instruction to those who are willing to avail themselves of it—and if the generality of students now a days are so studious and so stupid as to spend months (!) in the preparation for an examination in the *Paley's Evidences*, Theological studies have a much better chance in Cambridge than they had in "days gone bye." Nothing could possibly be a greater farce than the Norrisian Lectures, as we recollect them. But we will give all due credit to our correspondent's assertion, that they are not so now. The Michaelmas Theological examination is an innovation, and we approve of it. But all that our correspondent states with reference to the religious instruction, improved as it now seems to be, afforded at Cambridge, only tends to confirm our assertion that religion enters hardly at all into *the course of instruction* there pursued, and that the University system would seem to proceed on the admission of the principle, that secular and religious instruction can be advantageously separated. The attendance at the Norrisian Lectures is voluntary, as far as the University is concerned, so is the Michaelmas Theological examination, which had no existence in the period which we wrote of. And when we see that by the admission of our correspondent, that the only religious subjects, which form part of the necessary course, are, *Paley's Evidences*, and *one of the Gospels in Greek* at the preliminary examination, and (under the improved system) the first or last fourteen chapters of the Acts of the Apostles and of the longer or two or more of the shorter epistles of the New Testament in Greek, Church History as far as the Council of Nice, and the History of the English Reformation, at the examination for the degree of B. A.; we do not think that we need modify our assertion, that religion can be *scarcely said to enter at all* into the course of instruction."

We give insertion to the following Dedication prefixed to a very interesting and instructive little work, now in course of publication, at the Catholic Orphan Press.

A PROTESTANT CONVERTED TO CATHOLICITY BY HER BIBLE AND PRAYER BOOK.

TO THE RIGHT REV. DR. GILLIS, BISHOP OF LIMYRA, COADJUTOR VICAR APOSTOLIC OF THE EASTERN DISTRICT OF SCOTLAND.

My Dear Lord—From the circumstance of your having admitted me into the Catholic Church, and having been a powerful instrument in leading me into truth, I am induced to address to you Lordship the following brief account of my conversion, as a little offering of gratitude—little indeed, nevertheless watered with many tears and recommended to God by many prayers. May I hope it will not only be acceptable to yourself, but also prove salutary to others.

You know, my dear Lord, the boon I have received—you know something of the burstings of my overjoyed soul, but you cannot know, (having inherited your holy faith) the rapture, the bliss of being converted, and newly adopted to this life-giving truth, when the understanding is ripe and capable in some degree of appreciating the treasure. St. Mary Magdalen could, perhaps

describe it, or the Lepers who felt the loathsome disease depart, as health came back, but for me, my Lord, there is no relief but to sit down and pen this little account, not so much with the idea of making it public, as simply to relieve myself. In the hope of its one day becoming a medium of addressing those I love best upon the subject, and whose applications to me have been made without number, to be informed of the reasons, that led to my conversion.

To neglect to reply to these inquires I dare not, and yet, a life would be too short to answer them all as I would wish. The account, however, put in this form, will be a ready reply to all; and oh! my Lord feeble as the effort is, you, who know the value of even one soul, and the numbers who, like myself are inquiring for truth, from a source, whence they never can get it, will not chide me for simply telling the truth, although by so doing, I am very well aware of the pain I must inflict on your charitable heart, at the unavoidable reference to some characters therein alluded to. Yes, I know you will be distressed at it, but be assured my Lord, for we are mutual sufferers on that point, I am truly distressed at it myself But when, I would ask your Lordship, is the acceptable offering without sacrifice? Most truly I must calculate on considerable sacrifices, but when such thoughts depress me, I think of my former danger, and of my narrow escape. Only think, my Lord, had these well-meaning but deceived gentlemen, only dealt a little more cautiously, a little more reasonably with me, I might have been lost to truth for ever. But blessed be God, their dealings with me ended all my ramblings in the dark. It might not be so, however with others. Shall I, therefore, to spare those poor deluded men, towards whom I feel nothing but gratitude, neglect to warn others.

My Lord, believe me, I have mourned over the distance between us, which prevented me from having your particular advice upon this matter; but I have thought it well over, and every day I neglect to "throw in my mite," by telling how I was led to truth, I expect to be judged, at every step I take. Had I had you near me to correct and revise, truly this little work would have been a different affair; but perhaps, my Lord, it is better as it is. I am nobody, and consequently there is nobody to blame. You could not have touched it, without your pen telling upon itself, whereas it is now ungarnished truth, and when that will fail to reach the heart, it can be set down as beneath notice, which advantage it would not have possessed, had you meddled with it at all. Accept, therefore, my dear Lord, this little tribute from a heart overflowing with gratitude, both to God, as the first great cause, and also to yourself, and the other individuals, whom He used as instruments to deliver me from doubt and inconsistency, and safely lodge me in His own most glorious Church, "without spot or wrinkle, or any such things," where truth speaks for itself, and the peace of her children knows no uneasiness.

Allow me, therefore, to implore your Lordship's prayers and blessings upon this narrative, and believe me in all sincerity your Lordship's truly indebted, and thankful child in Christ.

FANNY MARIA PITTAR.

April, 1845.

DARJEELING.

His Grace the Most Rev. Dr. Carew, Catholic Cathedral, Calcutta.

My Dear Lord Archbishop,—With many thanks I acknowledge the receipt of the number of the Annals I know your Grace will be glad to hear we are all quite well; indeed we could scarcely be otherwise in this delightful climate The weather at present is much like May at home, except that at night, it is much colder. Our present habitation is a pretty Cottage built on a hill, from which by moonlight we have a splendid view of the snowy range, which is about thirty miles from Darjeeling. I will not attempt o give your Grace any description of the delightful scenery coming up these hills; to conceive an idea of it, one should see it.

The new Convent, will be beautifully situated, with rather extensive grounds; but you need not fear that all these attractions will make us forget our dear Parent Convent: indeed, whenever it may be the holy will of God to recall us, we will be only too glad to obey: and now begging your Grace's benediction for each of your absent children, who all desire to be respectfully remembered to your Grace.

Believe me,
Your devoted child, in J. C.

Mary Teresa Mons.
Superioress,
Loretto Convent Darjeeling.

October, 30*th* 1846.

PENANG.

To His Grace, Archbishop Carew, Vicar Apostolic of Bengal.

My Dear Lord Archbishop.—I really can find no adequate terms for expressing my gratitude, for the zeal and disinterestedness which you have shown, in taking such prompt measures for conferring on my Vicariate the invaluable advantage of having a few good Nuns amongst us, for the Education of the female portion of the Catholics of the Straits. As my accepting of your kind and very generous offer depends on certain circumstances, too complicated to be properly explained in a letter, I have commissioned the Rev. Mr. Barbe, who has gone already to Calcutta, on board the Steamer *Phlegethon*, via Moulmain, to have the matter fully explained and finally arranged with your Grace.

Mr. Sinnott, arrived here on board the Steamer *Fire Queen*. He is to take charge of the Penang School; where the number of daily attendants varies from 85 to 95. We

have no Schismatics in Penang, and therefore no Institution to emulate with, but the Protestant one.

I am sending at the end of this month two of my Missionaries to open a new Mission in the island of Yunkuylon, and on the main, both territories belonging to the Siamese.

With the best, and most earnest wishes for your Grace's welfare and happiness, I remain with feelings of gratitude and respect,

Your Grace's,
attached and devoted
Brother in Christ,
✠ J. B. Boucho,
Bishop of Atalie.

Penang,
20*th October*, 1846.

BENGAL CATHOLIC ORPHANAGE.

Chandernagore.

We insert with great pleasure the following most gratifying letter on the B. C. Orphanage, Chandernagore, in which seventy-five children are now educated and supported. Besides these, upwards of thirty Male Orphans are similarly provided for in St. Joseph's Orphanage, Intally. To both Institutions, Mr. Spence has ever been a most generous benefactor.

CHANDERNAGORE.

My Lord Archbishop,—I had the pleasure to visit the Convent, and Orphanage at Chandernagore, a few days since, accompanied, by a Protestant friend, who as well as myself, was much pleased with the order, and cleanliness, that pervaded the whole establishment, and particularly with the healthy and happy appearance of the children. These poor little ones owe much indeed to the pious care, and maternal affection of the Rev. Mother and good sisters, who unceasingly watch over their Temporal and Eternal welfare. The Church here, having undergone some judicious alterations, since my last visit, presented a very pleasing appearance.

On the whole, my friend and I, were highly gratified with our visit, a feeling in which I am sure, your Grace's Benevolent heart will fully participate.

I remain,
Your Grace's faithful servt.
J. Spence.

Town Hall, 3rd Nov. 1846.

KISHNAGUR.

We are happy to inform our readers that the new Church, Schools and Parochial residence at Kishnagur are being nearly completed. Their interior decoration is delayed for want of further funds. The Rev. Mr. Zubiburu feels a difficulty in making a second appeal to the charity of his Rev. brethren and the Catholic laity; knowing that they are engaged in supporting other valuable institutions of religion. The claims, however, of our more distant neighbours must not be overlooked, and we sincerely trust, that his appeal through the Rev. Dr. Nash, on to-morrow Sunday, the 8th. at the Cathedral Church, will be responded to with that devotional feeling which has ever characterized the good and liberal Christians of Calcutta.

FEAST OF ALL SAINTS.

We were delighted and edified to learn that on last Sunday, not less than about two hundred and fifty communicants received the Holy Eucharist in Calcutta.

SUBSCRIBERS FOR THE CHURCH OF KISHNAGUR.

His Grace the Archbishop,	Rs. 300	0
Rev. Thomas Zubiburu,	100	0
Rev. Dr. Nash,	100	0
Rev. Mr. McCabe,	10	0
Rev. P. Powell,	20	0
P. S. D'Rozario, Esq.,	50	0

P. S.—On Sunday morning next, an appeal will be made in behalf of the erection of this Church, in the Catholic Cathedral, by the Rev. Dr. Nash, for the benefit of Kishnagur Mission.

BENGAL CATHOLIC ORPHANAGE.

Conductor O'Connor,	Rs. 10	0

Through Mr. N. O'Brien.

J. H. Flood,	5	0
J. Reid,	3	0
Mrs. J. Reid,	2	0
R. R. Peneger,	2	0
Mrs E. Peneger,	1	0
Mrs. McSweeney,	2	0
A poor Protestant,	2	0
George Watson,	2	0
William Haslam,	5	0
John Maloney,	2	0
J. B. McDonald,	1	0

ST. XAVIER'S CHAPEL BOW-BAZAR.

Through Rev. Thos. Zubiburu.

Mr. James Rideout's, subscription for the month of October, 1846,	Rs. 5	0

Selections.

THE SENTIMENTS OF FATHER SERAPHIN TOWARDS THE HOLY NAME OF JESUS.

My ev'ry action shall be done in Jesus!
If I should watch, my eyes shall see but Jesus!
In rest, no other object but my Jesus!
My master, and my book for study, Jesus!
My hand in writing shall be held by Jesus!
Jesus shall write the most sweet name of Jesus!
Whether I walk or no, I follow Jesus!
When I would pray, it e'er shall be through Jesus!
Even my weakness shall be in Jesus!
Hungry or thirsty, I will live in Jesus!
In all my ills, a consolation Jesus!
The remedy shall be the love of Jesus!
In death's hour, the viaticum my Jesus!
My latest breath shall breathe the name of Jesus!
To close my eye-lids, I but wish for Jesus!
My only tomb the sacred Heart of Jesus!
My only epitaph, I rest in Jesus!
Oh! thou who read'st these Words, live, hope, in Jesus!

THE BLIND GIRL OF MANZANARES.

The *Friend of India* has borrowed from the "Madrid correspondent of a London morning paper" an account of an intellectual phenomenon so curious that we have deemed it worthy of transference to our columns. A spanish peasant girl, totally blind, possesses, it is alleged, not only the power of rhyming to a most remarkable degree, but is so perfectly mistress of the Latin language that She actually thinks in it "*Quod tenabam divere,*" she says "*Latinum erat.*" This extraordinary gift is not accompanied by any general superiority of intellect. Indeed, she would seem, in this respect, to be rather below the average of people in her own rank of life. It is, however a fact established from frequent observation, that the power of acquiring languages is independent of general mental ability. A very remarkable illustration of this phenomenon, was afforded in the case of a Welshman, whose history has been written by the pen of the accomplished William Roscoe, and who, though in other things, a perfect idiot, was one of the most extraordinary linguists we ever heard of. We forgot how many languages he had at his tongues end. We have been told that a few years ago, this singular being was to be seen walking ragged and barefoot, with a long squalid beard, about the streets of Liverpool; but miserable as his condition seemed to be, he was seldom without two or three books under his arm. Elihu Burritt, the American Blacksmith, a still greater linguist, is evidently a much superior man to this, but even in his case we suspect the power of language or, rather the facility of acquiring languages is large in proportion to any other which he possesses.—*Hurkaru, October* 31, 1846.

"The moment the Andalusian diligence stops to change horses at Manzanares, a small town about eighty miles from Madrid, a young woman, twenty-two years of age, blind, though not from her birth, of a vulgar countenance, and meanly clad, addresses herself to the passengers, and seeks to excite their charity by means of a volley of extemporary verses. She usually asks the travellers for a rhyme, and they try to select the most difficult metres, and most absurd verses. She gets out of the dilemma as well as she can, sometimes with forced constructions and nonsensical stanzas, which such difficulties necessitate, but she never stops short nor hesitates; scarcely has the line issued from the lips of the voyager, than the corresponding rhyme is supplied by the mouth of the poor poetess.

This facility of extemporaneous composition is certainly no proof of a great extent of intelligence, nor do the verses of the blind girl merit the name of poetry, yet some of them are not wanting in grace and simplicity. But the singular facility with which this woman manages the idiom, the extraordinary rapidity with which she forms the frame work of her compositions, and seizes on the rhymes and metre corresponding with the given verse, are gifts, the absence of which is too often evident in the works of many of our poets in their forced or lax and feeble stanzas. But this humble *improvisatrice* possesses another accomplishment far superior to that of verse making, in her perfect knowledge of Latin, its rules, its delicacies, its difficulties, and its principal authors. When a child, she sat at the door of the Latin class of the town, then presided over by a *domine* of that race now almost extinct, composed of men whom unremitting study and great experience in teaching had rendered familiar with the whole range of the literature of the Latin language. The blind girl listened attentively to the lessons, and engraved them on her stupendous memory. The schoolmaster was not long in perceiving her taste and capabilities, and the worthy man resolved to cultivate and bring to perfection this intellectual prodigy. She manifested an insatiable curiosity and a daily increasing proficiency. The Latin tongue become the sole object of her thoughts and the one great occupation of her life. Her favourite amusement was to turn into Latin whatever she thought and heard. The boys of the class, at her request, looked out the words she wanted in the dictionary, and the schoolmaster was ever ready to explain and elucidate such difficulties as occurred to her, and thus, by a repetition of these exercises, and the concentration of vigorous intellectual powers, not disturbed in their labour by the sense most easily attracted by external impressions, the Latin language ended by becoming the habitual medium of the blind girl's reasoning—the readiest vehicle for the expression of her thoughts. Thus, as she herself says, she thinks in Latin, "et quod tentabat dicere (to adopt her own expression) Latinum erat.

On two occasions the writer has been witness to the uncommon proficiency of this young person in this her favourite study. A traveller having asked her if she knew where Cadiz was, she replied, "Credo super Hispalem;" and upon the questioner expressing a doubt of the correctness of the preposition *super*, as applied in the sense *beyond* she answered without hesitation, "Recte dixi, nam Virgilius noster, super Agramentas." On another occasion, speaking of a diligence, she explained with the greatest ease the synonymes, *quadria, vehiculum* and *carriculum*.

Once the human mind is opened to ideas b

yond the common routine of life, it seldom happens that it is confined within a narrow circle, and that a noble ambition is not awakened to enlarge the sphere of acquired knowledge I have heard the blind girl exclaim with the accent of real passion, "O libri! libri! quis dabit mihi libros?" Her poverty and the well-known dearth of the means of instruction in the interior of Spain deprive her of all those resources which might contribute to satisfy her noble aspirations However, not long ago accident threw in her way a few historical works, and she has devoted herself with enthusiasm to this new branch of study. A boy of the town reads aloud to her, and thus she learns. She is in the habit of sharing with those who do her this important service the alms she collects from travellers.—*From a Madrid Letter in a Morning Paper.*

THE EARTHQUAKE IN TUSCANY.

M. Pilla, Professor of Geology at the University of Pisa, has published an interesting account of the circumstances attended on the late earthquake in Tuscany After examining the various effects of the movements, he shows that the action was more energetic along the hilly ridges of Vienna and Volterra, and less powerful across the secondary ground of the Appennines and Alps, in consequence of the difference of the geological construction of the two districts. We select from this work the following graphic description of the earthquake at Pisa:—"On the 14th the weather at Pisa was as serene as on several preceding days. At noon I was, as usual, in the Museum of Natural History of the University, when I observed to some one near me, 'The air to-day really seems about to catch fire.' Never was a prophecy so quickly realized At a few minutes before one o'clock the atmosphere was perfectly calm, when I heard a noise, which came rapidly from the side of the marine on the west. The impression I first felt was that of a violent wind advancing towards the town; but, reflecting on the impossibility of such a phenomenon arising so rapidly in the midst of the previous calm, I began to dread a disaster My suspicions were soon verified. The noise advanced with still increasing force; and suddenly the *salle* where I happened to be began to tremble; to the vibration succeeded a violent agitation in a horizontal direction, with a dreadful noise. Accustomed to those phenomena, which are not rare in my country (M. Pilla is a Neapolitan), I ran to one of the windows, which opens on the garden of a neighbouring house, and there witnessed a most terrible spectacle. The houses around were agitated in the most frightful manner; the trees in the garden, by their motion, announced the violent agitation of the atmosphere; these movements, added to those of the *salle* in which I stood, produced such a swimming in the head, that I was compelled to hold fast by the windows. The agitation continued, evidently in a horizontal direction, backward and forward, but with extreme violence. In this dreadful situation, the ceiling of the *salle* began to fall on me; and the cries which proceeded from the neighbouring houses added to the horror of the scene. At one moment I thought the town was about to be swallowed up. Then, impelled by an instinctive feeling, I mounted on the window to leap into the garden; but a momentary reflection restrained me; and by degrees the ground again became quite tranquil The shock once over, I left the Museum, and found the streets filled with people, whose countenances expressed the utmost terror. Everywhere reigned that silence with which Tacitus represents men to be seized when agitated by any deep feeling in common. After acquiring the certitude that those most dear to me were safe, my first thought was for the leaning tower. I ran to see what had become of it, and great was my surprise at finding it still standing, and firm. What an object it must have formed at the moment of the shock. Those who had the opportunity of observing it at the moment assured me that its vibrations were most awful. But before inquiring into the effects, let us state what was its direction and duration. The first movement was manifestly vibratory; after this came a violent undulating agitation, which lasted till the end of the shock, except that the motion became slightly weaker towards the middle of the shock, and at the end doubly stronger Its horizontal direction was the salvation of Pisa. If the vertical movements had been attended with the same intensity, the effects would have been more disastrous As to the duration of the oscillation, reckoning from the moment when its rolling was first heard at a distance, I think it must have been twenty-five or thirty seconds. It was easy to foresee that the phenomenon was not to end with the first shock. Two subsequent movements were distinctly perceived, but they were far more feeble. During the night most of the population remained in the squares and streets, overcome by the sad news which arrived from the neighbourhood"—*Galignani's Messenger*

SUPPRESSION OF THE SLAVE TRADE

(*From the Globe.*)

Forty years have we struggled to put down the slave trade, under the guidance of those who believe that it can be suppressed by force. We have beset with our cruisers four thousand miles of the most unhealthy coast under the sun—we have drawn or driven every State that has the smallest power at sea into confederacy with us for the same end—and we have paid to the planters of our own colonies, in the shape of extra price for their sugar and compensation for the freedom of their slaves, an aggregate of more than a hundred millions of pounds sterling. Now let us for the moment put aside all considerations of the cost of those efforts. Let us assume that this infernal traffic would be well abolished at *any* cost; and that in choosing the means of its abolition we are entitled to disregard every claim to justice or to pity from any quarter whatever, except that preferred by the negro Put the cause of negro emancipation over every other—let failure to accomplish it be deemed the only possible ill result of any and every effort we can make, and how stands the account of our forty year's work?

When Clarkson and Wilberforce first roused the country with their glowing descriptions o

the slave-trade, they stated the numbers conveyed across the Atlantic to be 70,000 *per annum*, and the mortality on the passage was variously estimated at from 8 to 17 per cent. The trade was then an open one, and its details as easily ascertained as those of most others. Sir Fowell Buxton, writing in 1839, stated as the result of a careful summary of all the evidence on the subject, that the average number of negroes then annually exported from Africa was not less than one hundred and fifty thousand; and he estimated the mortality, on the middle passage alone, at 25 per cent. The slave-trade was, in the interval, doubled, in extent, and also in atrocity; or, to use Sir Fowell Buxton's words—"Each individual has more to endure; and the number of individuals is twice what it was. *The result, therefore, is, that aggravated suffering reaches multiplied numbers.*" Well might he declare his conviction of the utter futility of all previous measures; and that if the one he then proposed (the Niger expedition) should fail also, "*it would be better for the interests of humanity that we should withdraw altogether from the struggle;* better to let the planters of America satiate themselves with their victims, than to interpose our efforts, unavailing in reducing the magnitude of the evil, while they exasperate the horrors which belong to it: *better to do nothing than to go on year after year, at great cost, adding to the disasters, and inflaming the wounds of Africa.*" The Niger expedition, as every body knows, failed miserably—so failed as to leave no hope of success to encourage its renewal.

Within the last year we have greatly increased the number of the cruisers watching the African Coast. Say we have doubled the intensity (and more than doubled the cost) of our efforts to stop the trade by sheer force. Even say that the risk of capture has now reduced its profits to half what they were. Yet if we take the lowest estimate, furnished on parliamentary authority, of the extent of those profits, we are assured that there is quite enough left to sustain the trade at its present level. It is therefore granting a great deal to admit that the increased preventive force may *stop the further growth* of the African slave-trade. That it can do no more, is tolerably certain; and that it will do this only so long as the additional force is kept in active operation, is quite so. Withdraw a single vessel of war, and the successful "runs" increase in proportion—leave only twenty miles of available coast unwatched, and it will soon swarm with slavers.

This, then, is the end of our exertions—this the fruit of our forty years of toil. The iniquity we strove against has grown under our hands. The sufferings we have desired to prevent altogether, we have but aggravated; and the number of the sufferers has been doubled.

Surely it is time to ask—"How is this?"—to consider whether the course we have taken has not involved some serious blunder. The means we hitherto adopted, instead of conducting us to the desired end, have taken us further from it. Would it not be well to re-consider these means, and look once more to the desired end, have taken us further from it. Would it not be well to re consider these means, and look once more to the soundness of the reasoning by which we were induced to adopt them?

What are the board facts which lie at the foundation of negro slavery and this atrocious method of sustaining it? The tropical soil of America is best cultivated by negro labourers. Economical considerations require that this labour should be obtained by the owners of the soil at the lowest price. It is a prevailing impression, that slave labour is cheaper than free labour. And we of the United Kingdom are the only people on earth who have an objection to employ slaves. We have the honour of leading the way in freeing all who come under our dominion. But others are not of our opinion. They decline our invitation to follow in the same path—to reform their morals at the expense of their pockets; and for proof that it would involve such an expense, they point to the protection we afford to our planters against competition with slave produce. It is useless to argue with the sugar eating communities of the world. They look to the price, and will look no further. Slave labour sugar is cheapest—therefore it is best. For the means by which the planter keeps up his supply of slaves, that they leave to *his* conscience. And he seeing that the planter of Louisiana, who depends upon the breeding of slaves in Virginia, has to pay 1,000 dollars per head; and that they are to be had in the Rio or Havana—after allowing for the accumulated losses of the seller on the African coast, in the middle passage, by capture and mortality, and in the seasoning of the new climate—at 350 or 400 dollars per head, does not hesitate about the mode of supply. We may raise the 400 dollars to 600 by increasing the chances of capture, and the loss by the closer stowage resorted to make up for that risk; but the slaver still has a palpable, enormous, and permanent advantage.

Thus the real obstacle by which we have been foiled clearly lies in the preference of pecuniary profit to moral propriety by the producers and consumers of sugar among that large portion of mankind over whose trading or domestic operations we have, and can have; no control. We talk of the horrors of slavery, and they answer us with the price of its produce. We read homilies to them, and they retort with accounts of profit and loss. We have already tried every mode of putting the matter except that to which alone our antagonists are open; and with what success we have seen. But that mode we have not tried. Yet all who have examined the economical aspect of the matter, agree that if put in that form, we should have the best of the argument—that free labour, under open competition, would be found cheaper than slave labour. But how is this proposition to be brought to the test? There is but one way—*by free trade.*

A letter from Rome, of the 18th ult., states that M. de Boutenieff, the Russian Ambassador, with all the *personel* of his embassy, had proceeded on the previous day to the Quirinal Palace, where he had a private audience with the Pope.

The iron tube of the tunnel, by means of which the Chester and Holyhead Railway is to be carried across the Menai Straits, will require 8,000 tons of iron plates to form it.

HUMAN SACRIFICE.

In the recently published number of the *Calcutta Review* is a long article on the first series of Government measures for the abolition of Human Sacrifices among the Khonds. The article is rendered interesting by the publication, now for the first time, of several official documents. It appears that so long ago as Aug. 1836, the Hon'ble Mr. Russell reported to the Government of Madras the fact that among the Khond tribes subject to Goomsur, and among several of the neighbouring tribes, the barbarous ceremony of human sacrifice was of annual occurrence. At this period the district in which these barbarities were said to exist was in a state of insurrection, but by the active exertions of Mr. Russell the low country was reduced to something like order, and the hill tribes severely punished for the countenance they had given to the insurgents. By Mr. Russell's recommendation the disturbed territory was resumed by the British Government—and the attention of its officials was turned to ascertaining the extent of the prevalence of the rite of human sacrifice, and to the means of abolishing the practice. Mr. Russell (in that which the Reviewer publishes as what he believes to be the main part of that Gentleman's remarks) informed the Government of Madras that the barbarous practice "besides the Khond districts of Cuttack and those under the Madras Presidency, commencing southward with Jeypore and extending beyond the Mahanadi, embraced also many parts of the Nagpore provinces and a large belt of territory hitherto independent." We must refer the reader to the article, which will well repay the trouble of perusal, for a detailed account of the proceedings of the Madras Government in their endeavours to suppress the horrid custom. In the course of these proceedings it was brought to light that the Khonds, though when in want of victims sacrificing those of their own tribe, were in the habit of purchasing them from wretches of other tribes among whom the rite of human immolation does not exist, who made a regular trade of kidnapping them from among their own people. The sacrifices were said to take place principally at the "Meriah Pujah" celebrated annually about the beginning of January and are deemed by the Khonds necessary to propitiate the deity and obtain favourable crops and the general prosperity of the tribe, but sacrifices were also made at other times to avert impending calamities. In this manner human beings were immolated to the amount of *some hundreds* annually. "Lieutenant Hill from data in his possession roughly estimated the number of victims who were to be put to death in the 40 mutahs of Ganjam alone at the new moon feast on the 8th January 1841, at TWO HUNDRED AND FORTY." The proceedings of the Madras Government by means of its officials, viz. Mr. Arbuthnot, the Acting Collector in the Vizagapatam district, Mr. Baunerman, the Magistrate of Ganjam, Captain Millar, who was the first who succeeded in rescuing Meria victims from the Khonds, Captain Campbell, and others, which are ably reviewed in the article under consideration, seem to have been characterised by no apathy to the importance of the work of suppressing these horrid barbarities; and much partial good was effected in the rescue of victims actually purchased and prepared for the slaughter; but all the gentlemen with whom the Government were in communication (with the exception of Captain Millar) seem to have recommended, and the Government in consequence to have enjoined, the used of cautious and gradual measures, and the adoption of a conciliatory policy. No hand was to be lifted on high for the punishment of the perpetrators of these atrocities. Even the use of threats was deprecated. Presents rather than punishments were resorted to; and it appears to have been imagined, that the best hope of success lay in improving the commerce of the wild tribes and adopting measures calculated "WITHOUT ANY DIRECT ATTACK UPON NATIONAL CUSTOMS OR RELIGIOUS PREJUDICES (!) to facilitate the natural march of civilization." As might have been anticipated such measures were found inadequate to the eradication of the iniquitous superstition inveterate among the savage Khonds; and the apparent success which at first flattered the humane and mild efforts of the British authorities was found to be delusive.

After a series of failures the Supreme Government appointed Lieut. McPherson, an assistant to the Commissioner or Governor's Agent at Ganjam. In the words of the Reviewer:—

"He was not to be sent *directly* to the *Khonds themselves*—either to plead, or remonstrate, or discuss, or threaten, on the subject of their hateful superstitions. To do so, in the excited and exasperated state of feeling understood to prevail throughout the country, might, it was supposed, be productive of harm rather than of good. He was, *therefore*, to be sent merely as a sort of ambassador to the Rajah of Gúndaguddah, *ostensibly* for the purpose of securing his assistance to the opening of the proposed communication. With this view, he was to be accompanied by an officer of the survey department, draftsmen, and a detachment of sappers, as well as an escort of infantry, merely for personal protection among the wild tribes, through whose country he would have to pass. He was to be strictly enjoined to 'confine himself to these, the avowed and more 'immediate purposes of his mission,' and only 'cautiously to approach any inquisition into human sacrifices.' It was only indirectly, incidentally, and in a very subordinate manner, that the distressing subject was to be alluded to at all. And even then, it was only when 'opportunities occurred to him of discussing it with friendly chiefs of influence,' the Supreme Government 'thought it would be prudent to declare the extreme abhorrence with which the custom was regarded by the British Government, and its right and determination unrelentingly to punish every attempt to *entrap* or to *steal British subjects* for the purpose of immolation.'"

He proceeded on his journey to the Khond country on the 15th Dec. 1844, and at this point the Reviewer terminates for the present his account of the proceedings of the Governor for the suppression of the rite of human sacrifice within the Madras Presidency. The Reviewer says with reference to Lieut. McPherson:—

"His labours in the Khond cause, we consider of far too great importance to admit of being dismissed with a slight or superficial sketch. From the great and unexpected success which attended them, as well as from certain *marked* and *original* features by which they were distinguished, alike in principle and mode of operation, we have no hesitation in declaring that they constitute a *new* and *distinctive* epoch of their own, in the history of Government measures for the abolition of the Meria sacrifice. With Lieut. McPherson's appointment, we consider that the *first era* of comparative ignorance, twilight groping, abortive but well meant experiments, and really philanthropic but somewhat disheartening conclusions, terminated; and with his appointment we, in like manner, consider that the *second era* of maturer knowledge, fuller and more steady light, more skilful and successful experiments, and equally philanthropic but more cheering conclusions, commenced. The narrative, therefore, of this *second* and more hopeful epoch we purposely reserve for a separate place in a future number."

We consider the subject of so much interest that we shall follow the reviewer in his promised narrative when it appears.

The Reviewer proceeds to detail the measures undertaken, under the auspices of a different Government, to suppress the rite in the Hill districts of Boad and Daspalla, which lie within the limits of the Bengal Presidency. Here, as in the Madras Presidency, the Government shewed a reluctance to resort to severe measures. Mr. Ricketts, the Commissioner of Cuttack, was the first British Officer who interfered in this matter in these districts. He seems to have been content with *issuing* most stringent *orders* on the subject, orders which were never carried into effect—afterwards Mr. Mills, Colonel Ouseley, and Lieut. Hicks, used the most strenuous and praise-worthy endeavours to suppress the savage sacrifice without resort to extreme measures; but we find these officers one after the other, expressing their conviction that conciliatory measures alone will not effect the suppression of the rite, and that the only argument which a barbarous people like the Khonds are capable of understanding is that supported by force, which must sooner or later be resorted to.

The writer of the article, under consideration, while he accords much praise to the officers above mentioned for the "zeal, energy and good will" displayed by them "in this great philanthropic undertaking," seems to deny the necessity for the resort to force and severity. He speaks of these officers as "not able from their skill in diagnosis to hit either the root of the disease, or suggest the appropriate moral remedy."

This appropriate moral remedy he does not disclose; we presume that Lieut. McPherson has, in the writer's opinion, been successful in discovering it. We are not informed of Lieut. McPherson's proceedings, but we must confess that our opinion is, that nothing but force and severity can *fully* suffice for the suppression of these dreadful barbarities. We are not advocates for the use of force if unnecessary; but the apparent success of all other measures has been (as far as the experience afforded by the course of events *yet* detailed in the article under consideration goes) eventually found to be delusive. We cannot help fearing that if, as the Reviewer seems to hint, Lieut. McPherson has apparently succeeded by the use of other means, that his success also will be only temporary. With reference to the question of how far we should be justified in using force, and punishments severe or even capital, for the suppression of human sacrifices, we can hardly believe that any one can carry the spirit of *religious toleration* so far as to entertain any doubt as to our moral right to use any and every means which experience may prove to be necessary, to prevent one man from immolating his fellow creature, to avert the wrath of the demon conjured up by his selfish fears.

The savage is in the habit of wedding to all his great crimes some superstitious cremony. This tendency of his mind cannot entitle his crimes to the lenient treatment claimed for religious error. Even the skulking Thug, whose trade originated in no higher feeling than rapacity, has in the course of two or three generations clothed his atrocious deeds with the dress of a religious rite. Shall he not therefore suffer for his crimes? We have followed this article at great length because, as the writer says of the materials used by him, "the greater part by far must be regarded as quite original; not even the substance of them having ever been previously communicated to the public. To the considerate liberality of the present head of the British Government and his responsible advisers we are indebted for their being so ample as they have been."—*Calcutta Star, October* 17, 1846.

VAN DIEMEN'S LAND.

The colonists in Van Diemen's Land are still at variance with their Governor, the convict system being at the bottom of the whole dispute. They are now as desirous of getting rid of the convict population, as they formerly were of retaining it, and it is probable that they will be gratified soon if we may trust to the statement lately made by one of the Colonial papers, that government contemplates a large convict establishment in the north of New Holland, to be made the only place of transportation and interdicted to free settlers. There are undoubtedly the gravest objections to contaminating a rising colony with a convict population, and the southern colonies of Australia are sufficiently advanced to get on without the forced labour which at their first establishment was useful. There seems nothing unfair in exposing criminals to the hardships and inconveniences of a new settlement, from which voluntary settlers might shrink. When progress has been made, the convicts might be removed to commence another contest with the elements and the wilderness, and their places be filled by free settlers. In this manner they would become the pioneers of the vast continent which British enterprise is now exploring, and would not be mixed up with the settlers so as to be permanently injurious to the colony. The *Launceston Examiner* gives a

few statistical facts as to Van Diemen's Land, that are worth remembrance. From 1824 to 1840 the population has quadrupled. The land in cultivation is five times greater. The colonial shipping augmented from 42 tons to 1200. The imports from £62,000, to £988,356. The exports from £14,500, to £867.007. The places of worship have increased from four to forty-four, and between 1828 and 1840 the sum of £218,790 was invested by the colonists, in the purchase of waste lands.

Few colonies, we think, can exhibit a more rapid increase, and when the present causes of discontent are removed, it need not be doubted that Van Diemen's Land will again start forward with accelerated rapidity.

A letter from London addressed to a respectable mercantile house in this city, contains an important caution to the public, to which we hope our contemporaries will give as wide a circulation as possible. The writer says, "There "is some reason to believe that a quantity of "forged Bank of England notes have recently "been sent out to India for circulation, and "should any be tendered to you, you will do well "to be particularly cautious in looking, not only "at the notes themselves, *but the channel through "which they come.*" Those who are about to return home and are desirous of taking a small sum about them, should be particularly cautious, as if they land at a place where they have no acquaintance and should happen to pass a forged note, they will run the risk of being imprisoned till they are respectably vouched for, and have given security to answer any charge that may be brought against them as utterers of forged notes. "The writer of the letter adds, You may see in "the newspapers of the 3rd August an account "of the suicide of a person name Thornton, who "had been apprehended on a charge of passing "forged notes. He is said to have been a Colo-"nel in the Company's service, and it is ascer-"tained that he sent a box to India by one of "the recent overland mails, and there are some "reasons for believing that it contains forged "notes—hence this caution." Cannot our police obtain a clue to the whereabout of this mysterious box, and secure the contents, lest like those of Pandora's they should when dispersed, inflict unnumbered woes upon the public.—*Englishman.*

PRECIS OF MISCELLANEOUS EVENTS.

Novel Religious Community.—A portion of the property lately occupied by the Socialist community at New Harmony, near Stockbridge, in Hampshire, which has just been dissolved, has been taken possession of by a singular sect, called from the name of the farm which they occupy, Little Bentleyster. They live in an open community of men and women, having all things common, admitting all who are willing to enter and conform to their rules, and since it has been established, they have been joined by several of the inmates from the Andover union, who, however, finding the self-imposed regulations even harder than they had endured at the latter well-known place, soon left it. On entering the community, each member sinks his patronymic, and puts his property, if he possesses any, into the common stock, which, however, he is not allowed to withdraw on leaving the establishment. The males allow their beard and hair to grow, they are only partially clothed, they live with the barest accommodation of decency, not being allowed the use of beds, or even of chairs, and subsist entirely on uncooked vegetable diet and seed. They deny themselves the slightest desire of enjoyment or gratification equal with the most ascetic cynic of old, and no book or publication is allowed to be read, with the exception of the Bible, which they chiefly select the prophet Isaiah, as being most congenial to their views. Several persons who have realised a little property have joined the community, which last week was thrown into great consternation, by the presence of a strange woman.

Printers' Errors—Heroes and Horses.—Our readers will, we hope, sympathise with one of the annoyances to which a newspaper Editor is subjected, as detailed in the following explanation of a respected provincial contemporary:—

"We have no doubt that our readers occasionally think we are very stupid fellows; and really we can pardon them for the supposition, however undeserved we hold it to be in our 'heart of hearts.' For are we not held responsible for all the errors which creep into our columns, and against which—the most palpable and the most absurd—it is as impossible to guard as it was for the Trojans to keep out the Greeks whom Fate destined to enter Troy?

"*Exempli Gratiâ*:—On Saturday last, doubtless, many of our intelligent readers were puzzled to read the following passage in a postcript to a well-written letter on 'Flogging in the Army':—'I do hope the matter of the due reward of the Peninsula *horses* will not be suffered to sleep—a scandalous neglect they have long endured.'

"It must have puzzled our readers—that is, such as place implicit faith in the accuracy of every word in a newspaper—to conceive the 'scandalous neglect' which the Peninsular horses have long endured, seeing that the hides of the said horses, even the longest-lived, must have long since been tanned into leather. The mystery, however, becomes clear enough by the transmutation of 'horses' into 'heroes.'

"The facts were these: In 'setting up' the type—that is, putting the letters together the compositor put an 'a' for an 'o' and turned 'heroes' into 'horses.' The corrector of the proof marked out the 's' and wrote in the 'o.' But the type, in the hurry of getting to press, took out the 'e' instead of the 'o;' and made the word 'horses'—in which state it went forth to the world, as many a much more important error has done.

"To compare great things with small, it may be remembered that some of the most beautiful passages of Shakspeare have been completely marred by a more literal mistake. Thus, for many years, the beautiful lines

> 'Like to a rose-bud
> Bit by an envious worm,
> Ere it could ope its sweet leaves to the light,
> Or dedicate its beauty to the *sun*,'

Instead of *sun*, the reading long ran '*the same*,' —a most lame and impotent conclusion to the beautiful simile. Persons not accustomed to printers and printing wonder how these things occur, persons accustomed to them are surprised they do not occur oftener."

And such mischances are not limited to country compositors. We well recollect the comic horror of a Morning Journalist at finding in the account of a hard-fought battle, from the omission of a sibilant letter, the following extraordinary announcement, "the enemy were driven back with immense laughter."—*London Mail, September 7.*

SCOTLAND.

The estate of Dalbeth, which is situated upon the Clyde, about three miles to the east of Glasgow, and extends to upwards of seventy imperial acres, has been purchased for the purpose of establishing a Roman Catholic College.

The Catholic Community at Dundee have purchased the estate of Wellburn, Lochee, for the purpose of erecting on it a school of industry, an orphan institution for the benefit of the younger members belonging to that communion, a normal school, and a small chapel.

PORTUGAL.—The *Heraldo* publishes accounts from Lisbon of the 10th, which states that hostilities had commenced at Peso da Regna, in the north of Portugal, and Don Miguel had been proclaimed. It adds that the Government had no great confidence in the army, and that a large portion of one regiment (the 16th) had been disarmed in consequence of the bad spirit shown by it. These accounts are, however, of doubtful authority. The following description is the main borne out by every other account.

"To define the position of affairs in this country is about as easy as to describe the exact pattern produced upon a table-cloth by a smashed egg. The definition may be summed up in two words—utter confusion. The Government—so styled by courtesy—governs nothing beyond the gates of Lisbon and Oporto, and not much within them. The rest of the country is in the full enjoyment of a total absence of all rule. The *authorities* have a complete holiday, as nobody would care a fig for their mandates; and that detestable race of vermin, the tax gatherers, have almost entirely disappeared. The odious animals, it is said, have in a few instances ventured to show their faces at the houses of quondam contributors, but have in most cases met with the treatment they deserved, receiving a prompt castigation *pour encourager les autres*. Those who have been dismissed without broken bones, or at least a parting kick, have reason to be thankful. The fact is, the swinish multitude have all at once discovered that liberty means freedom from all taxation, and as they have now full swing, and the Government is powerless, there is no means of compelling them to pay even the most trifling contribution. This, of course, is to be understood of the provincial population; for in this city and Oporto things have not yet got quite to that state, though they are in fair train to reach it ere long. The only sources of Revenue at present are the customs and the instalments payable monthly by the tabacco contract. From the provinces not a farthing can be reckoned upon. What the end of this will be nobody can tell."—*Morning Herald.*

IRELAND.

A plan is in progress for raising in England Ireland, and Scotland, and the British Colonies a sum of £7,000, to procure a life annuity, of £800 for the Rev. Theobald Mathew, or in order to enable to him to continue the great Temperance movement.

THE FEAST OF ST. CLARE.

The Feast of St. Clare, Virgin, was observed with peculiar honour on the 12th inst. in all the churches and convents dedicated to God under her intercession. In the beautiful chapel attached to the Convent of St. Clare, Harold's Cross, near Dublin, the feast was kept with great solemnity. A solemn High Mass was offered by the senior curate of the parish, Rev. N Roach, assisted by Rev. Mr. Mulhall, jun., and Rev Charles Young S. J., Rev. T. Cassidy, the acting chaplain, and a number of other clergymen. After the first Gospel, the Rev. Richard Collier delivered a truly beautiful discourse on the life and virtue of St. Clare, making most practical and pathetic application to all concerned. After the High Mass, a solemn Benediction of the Most Holy Sacrament was given. A splendid *dèjeune* was given to the clergymen, who attended in great numbers, and also to the friends of this great and extensive establishment. At two o'clock an excellent and substantial dinner was given to all the orphans, numbering 100, who are so admirably educated and in every sense supported by the Religious of this ancient community. The Rev. Dr. Burton and other converts were present, and on viewing every part of the institution, felt extremely delighted.—*Tablet.*

THE POPE.—Pius IX. has not appointed a successor to the bishopric of Imola. He has contented himself with sending a Vicar-general declaring that he wishes to retain the titular right, in order that he may be able during his life to devote the revenues of the bishopric (120,000f. per annum) to the relief of the poor, and the completion of the cathedral of Imolia. The Pope, in order that he may become acquainted with the claims of persons who are unable to approach his person, has had put up near the palace, a box for the reception of letters, of which he alone has the key.—*Patriot.*

SLAVERY AND METHODISM.—A large convention of members of several of the local conferences of the M. E. Church, at Cincinnati and its vicinity, was lately held, it consequence of the action of the late General Conference of the Methodist Protestant Church on the slave question. A series of resolutions were unanimously adopted, disapproving the action of the Conference on said question recommending to the Quarterly Conference of the several circuits and stations of the Ohio Annual Conference, to take into consideration the propriety of withdrawing fellowship from the slaveholding portion of the church, and of instructing the delegates to the next Annual Conference accordingly. They also resolved that, in case the Ohio Conference refused to withdraw, they would withdraw themselves.—*New York Evangelist.*

Spain assumes a more interesting position now that the marriage of the young Queen is definitely arranged. Her betrothal with Don Francisco D'Assis, eldest son of the Queen's uncle Don Francisco de Paula, has been officially certified, and it is said the great powers are in accord. France hopes to retain her influence in Spanish councils by a marriage of the Due de Montpensier with the sister of the Queen.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 14, 1846. [VOL. XI.

CATHOLICITY OF THE CHURCH.

(*Continued from page 254.*)

But, can it be said that the different branches of Protestantism have a right to be considered as *one* Christian community, when in the face of the whole world, they form so many distinct, separate and opposite societies, having each its peculiar organization, government and doctrine; at one time pursuing one another with anathemas and excomunications, as has been the case at the present day, and in our own country; at another, persecuting each other with fire and sword, as happened to the Episcopalians and Puritans in England, to the Arminians and Gomarists in Holland, to the Anabaptists and Lutherans in Germany? How is it possible than so many discordant and hostile communities should be deemed one and the same Christian family, and entitled each one to contribute its respective strength and number to other branches of Protestantism, for the purpose of building up the mere shadow of a Catholic church!

This, however, is a system which our dissenting brethern carry still further; and as they endeavor to derive from it, if not the reality, at least a phantom of unity, as well as of Catholicity, it will not be deemed irrevelant on our part to enter more fully upon the discussion of this subject. According to this new system, whatever may be the difference of discipline, government and doctrine among the various Christian societies, they may justly be looked upon as one and the same church, one and the same family of Christ spread over the whole world, provided they agree in the admission of certain fundamental articles. This would, indeed, be a commodious system for all dissenters from the true church, were it not opposed alike by reason and revelation, by Scripture and tradition, by the belief of antiquity and the practice of all ages: and there can be no doubt that it is reprobated by all these authorities. For who can admit that Christ wishes to be heard and obeyed on some points, and not on others; that his empire is made up of those who think proper to reject a part of his revelation and divine ordinances, as well as of those who receive them all; that he recognizes no difference between those who venerate and others who reject the decisions of his church, when he himself has declared the contrary in the most explicit terms, and without distinction either of persons or of fundamental and non-fundamental articles—Matt. xviii, 17)? In fine, who can believe that he considers equally as his children those who endeavour to tear asunder his mystical body, by giving rise to dissensions, sects and novelties of doctrine, and those who persevere in the unity of the ancient faith? "What participation hath justice with injustice? Or what fellowship hath light with darkness? or what part hath the faithful with the unbelievers." (2 Cor. vi, 14, 15.) Can it be possible that Christ our Lord, who so ardently prayed for the perfect union and harmony of his disciples (John xvii, 21, 22, 23), and whose unconditional prayers were always heard by the Father (John xi, 42), should have no other kingdom than a kingdom divided against itself, and falling into ruin (Matt. xii, 25, 26); and that his church, instead of being that blessed house foretold by the royal prophet where "dwell men of one manner" (Ps. lxvii, 7), should be a real Babel or tower of confusion, "a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth" (Job. x, 22)? Would not this be the case if that church, instead of preserving, according to the command of the apostle (Eph. iv, 3), "the unity of the spirit in the bond of peace," which makes it one and the same family of Christ extended all over the earth, had become a singular medley of all Christian societies, however divergent their views on the real presence, the canon of Scripture, the number of the sacraments, and

other important points, however opposed in their mode of worship and form of ecclesiastical government, or unsparing, against each other of every species of hostility?

Were we to admit such a state of things, it would follow that all the ancient fathers, notwithstanding their eminent learning and sanctity, entertained the most mistaken ideas on the essential constitution of the church, as they never separated the idea of its Catholicity or universal diffusion from that of its perfect unity in faith and government. (See their words quoted above, especially those of St. Irenæus, St. Cyprian, St. Optatus and St. Augustine.) The ancient church itself would be chargeable with a serious injustice, cruelty, and tyranny, in having rejected and considered as aliens from the mystical body of Christ and wandering from the way of salvation, all sectarians whatever not excepting those who, like the Novatians, the Quartodecimans, and Luciferians, advocated errors that might appear almost insignificant, at the side of those which separate Protestants from Catholics. But who would venture to bring so odious a charge against that primitive church which is held in veneration by Protestants themselves, or against the great body of her learned and holy doctors, the unexceptionable witnesses of apostolic tradition?

After all, what are the grounds of this favorite system of our opponents in relation to fundamental and non-fundamental articles of religion? In what portion of Scripture or tradition is it to be found? What are those fundamental articles which are necessarily to be admitted for salvation, whilst others equally founded on the word of God, may be discarded with impunity? By what safe and infallible rule are they to be discriminated? Will it be said that they may all be reduced to a belief in Jesus Christ, which is the characteristic mark of a Christian people? But in what does this belief in Jesus Christ consist? Are we to admit only that he was a celebrated man, who lived and preached in Judea about eighteen hundred years ago? In this hypothesis, Jews, Mahometans, and infidels, may be accounted members of his church as well as Christians. Are we required to believe, according to the Catholic faith, and we trust, according to the confessions of most Protestants, that he is the incarnate Son of God, God himself, and the Redeemer of mankind? In this case, who can assert the right to abridge his doctrine, his sacraments, his divine truths and institutions, his sacred promises, and the perpetual prerogatives of his church, and yet pretend to belong to his mystical body (which is not less essentially one than his natural body itself), as well as those who receive the whole of his doctrine?

It follows from these observations, that nothing can be more groundless and preposterous than the idea of forming a Catholic church, according to the system of fundamental articles. But there is another assumption to which our dissenting brethern have frequent recourse to sustain their position; namely, that the Roman church, notwithstanding the *errors and superstitions* which they gratuitously suppose to have crept into it, was entitled to the name of *Catholic*, and could, strictly speaking, be considered the true Church of Christ until the period of the Reformation in the sixteenth century; but having presumed in the council of Trent to condemn and anathematize the doctrines of the reformers, it involved itself in the guilt of schism, while the Protestants who withdrew at that time from her communion, carried with them the true Catholic church, which has ever since existed in their society.—Were we to judge from appearances, this would certainly be a more artful reasoning, on the part of our opponents, to defend their separation from the Catholic church: but although it may seem less unreasonable, it is not so in reality, nor less pregnant with unanswerable difficulties. For independently of the great inaccuracy which is committed, in supposing that the council of Trent was an occasion for Protestants to withdraw from the church of Rome, when it is certain that the principal sects of the reformation had already sprung up, and formed distinct communities, many years before that council; the religious revolution that separated Protestants from Catholics, exhibits two remarkable facts which all the ingenuity of the former will never turn to their advantage

The first is the small and insignificant number of the reformers, at the origin of the so called reformation. What was, for instance, the establishment which commenced by acknowledging a temporal prince, Henry VIII, as head of the church of England, and the source of its spiritual jurisdiction, but a small party rising against the whole of Christendom, a few persons in a single island opposed to the vast majority of the Christian world, as the illustrious chancellor More well observed in the presence of his disaffected judges? What was originally the Calvinistic party, but an inconsiderable society, consisting for about thirty years, of some obscure congregations and consistories, founded in Geneva and France, by Calvin or his immediate disciples? What was also the Lutheran church in its beginning, but an unimportant sect, requiring for its support the assistance of a temporal prince, as Luther and Melancthon confessed in their letter of dispensation to the landgrave of Hessia? In fine, what was all of Protestantism in October

1517, and where was it to be found? In *one* monk, who, urged on by pride and jealousy, inveighed against the church in which he had been born, baptized, and educated. Such having been the case, it cannot but be supremely ridiculous to transfer the guilt of schism from such an individual and the few imitators of his example, to the whole Catholic body which they abandoned.

(To be continued.)

CHRISTIAN EDUCATION OF CHILDREN.

Of all the means to stem the torrent of corruption, which overspreads the land, the first is, to bring up youth in a christian manner from their infancy. The happiness of Empires and People depends entirely on the good education of children. Reason and experience shew the necessity and importance of it: for as on the health and strength of the human frame depends its first formation and nourishment, and as the ultimate success of any great undertaking, is chiefly owing to a good beginning: so a truly christian and a holy life, by a faithful discharge of our duties to God, to our neighbour, and to ourselves, depends wholly on a good education of youth. When children have been well educated, they are generally pious and exact in their duties towards God; they are submissive and obedient to spiritual and temporal superiors; respectful and dutiful to parents; regular and peaceable in their families; civil, courteous, and benevolent to every one; in a word, regular and christian-like, in their whole conduct.

What a glorious recompense may not Parents expect in time and eternity, who thus educate their children, for as the Sacred Scriptures says: *they who instruct others unto justice, shall shine like stars for all eternity.* Good children will be an unspeakable comfort and consolation to their parents, not only in this world but also in the next. How will this expression of the inspired penman comfort them on that day: *the wise son is the joy of his father.* The same, is the well educated daughter to the pious mother. And what comfort and happiness will not your children derive from this Christian Education. Oh! there is nothing in this valley of tears, to be compared to it. '*It is good, for a man when he beareth the yoke from his youth.*'

What a benefit will not the community at large derive from the christian education of children? From it arises all the domestic peace and happiness of private families; the tranquillity of states; the glory, honour, and beauty of the Church. By it the source of all evils is retrenched and the fountain of all good established. A good and christian education, prepares the minds of children to receive the most excellent lights; and lays the foundation of every virtue and good disposition in their souls. It alone, is capable to banish vice; and to establish virtue; and to imprint on the mind and heart, the love and esteem of the one, a dread and horror of the other; it completes the perfection of every calling. Nothing but a good education of children is able to effect a happy reformation of manners, to preserve in them the innocence and grace of baptism; and to renew in the life of man, the spirit of a perfect Christian. But how much is it to be lamented, knowing as we do, that so much depends on the education of children, that it should be, in these our days, so much neglected by the greater number of parents and guardians? They cultivate and study to improve their lands, to increase their wealth with the utmost care and attention: they train up a brood of horses and dogs, whilst they neglect to cultivate in a proper manner, the minds of their little innocent children, whose souls have been purchased by the blood of a merciful Redeemer, sanctified by the holy spirit, and destined for a happy immortality. Oh! unnatural Parents! what will you be able to say for yourselves, at the awful tribunal of God's tremendous justice, when the Archangel's trumpet shall summon you to give an account of your stewardship, when the robe of innocence, which your children received at baptism, shall be shewn to you, to see if it be your son's coat. Then will be verified in you, that awful saying: *An evil wild beast hath eaten him: a beast hath devoured Joseph.* Gen. xxxvii, v. 33. When your children, through your neglect, devoured by the roaring lion, and the infernal serpent, shall, even from the midst of Hell's flames, cry out to God for vengeance upon your heads, louder than the blood of innocent Abel called for vengeance upon his brother Cain: had you never brought us into the world: or when born, had you not neglected to instruct us, we never should have been doomed to this dismal dungeon of never-ending torments! But now, our eternal damnation is attributed to you, and lies heavy upon your head. Attend then, parents, to the education of your children; consider it your principal duty and care; undertake it with all possible zeal; humbly beg the divine assistance; implore his blessing on your children, and daily offer them to God. The whole of your duty consists in these three points:

1st. Offer your children daily to God, and beg of him to pour down his blessing and his grace upon them, as did Holy Job. *He sent*

(to his children,) and sanctified them, and rose up early in the morning, and offered Holocausts, according to the number of them all: for Job said: It may be that my sons have sinned, —thus did Job continually.

2nd. Cultivate their minds by teaching them the truths, and maxims of the Gospel and Christian Religion.

3. Form their hearts, by instilling into them, the love and fear of God; the love and practice of virtue; a dread of vice; and sentiments suitable to the character and dignity of a Christian. In conclusion, *'Train up the child in the way he should go, and when he is old, he will not depart from it.*

DINAPORE.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Whenever you have a spare page in the *Herald*, will you kindly publish the accompanying letter, it was sent by my wife, a few days ago, to a Lady, an old friend of hers, in reply to one recently received by her from the said Lady, enclosing a printed copy of a Sermon preached at Dacca, about 10 Months ago, by a Baptist Minister named Robinson, "on the sin of encouraging Popery," the Sermon in question is a tissue of the most blasphemous falsehoods against our Holy religion. Perhaps you are not aware, that at the present moment the Baptists are spreading these filthy tracts over all the Stations, or nearly all, in the Upper Provinces. My wife was born and educated, a Protestant, and she did not embrace the Catholic Religion until nearly 2 years after our marriage. Since her change of faith, all intercourse between her Friend, the, sender of the Sermon, had ceased, until the present letter enclosing the Sermon arrived.

I am, dear Sir,
Your's very faithfully,
HIBERNICUS.

Dinapore, 30th Oct. 1846.

Dinapore, October —, 1846.

MY DEAR MRS. H———,

A few days ago Mrs. R. handed me your letter, and a printed copy of a Sermon, on "the sin of encouraging Popery;" I am thankful for your kind inquiries about myself and family, and I shall ever feel grateful for the kindness shewn towards ———, in his last fatal illness, by yourself and Husband. Your say the Sermon is sent to me in love, which I am willing to believe, but alas! in this instance, your love has a most mistaken tendency. The Sermon is almost from beginning to end, a tissue of the most barefaced and shameful falsehoods. God forbid, that the doctrines of the Catholic Church were such as this self constituted minister would have them to be. No! the loathsome picture is as far from the true likeness of the Holy Religion I have embraced, as Hell is from Heaven; has your minister no fear of that Omnipotent Being, who says "Thou shalt not bear false witness against thy neighbour?" The Lord hateth the lying tongue "and the manners of lying men are without honour" but I condemn him not, "judgment is mine and I will repay it says the Lord." My duty is to pray to God to forgive him, and to bring even him, your poor blind teacher, to a knowledge of the truth as it is in Christ Jesus. This mercy, this jewel beyond price has been given to me, and sincerely do I pray, that our good God may grant a like blessing to you and your dear Husband. Remember my dear Friend, you have but *one soul*, and if this is lost, *all is lost* for *ever*, see, how anxious, how careful the wordly man is in pecuniary matters, how solicitous to learn whether the Bank in which his money is deposited is perfectly safe, whether the house he is about to purchase is built upon a good and solid foundation: yes! to satisfy himself on these points he leaves nothing undone, but in the one great affair, on which depends the realization of treasures in that happy country, where "rust or moth cannot injure" nor Bankers fail, where he can own and occupy a house "made with hands eternal in the Heavens," how easily is he satisfied, how supinely careless he feels, he is either blindly led by a *blind* teacher; or he takes it upon himself to pick out his own way, to cut a road though the sacred volume for himself, although truth itself warns him in the same Holy Book, that "there is a way that seemeth right unto a man, but the ends thereof lead to death," from this false security, this crying out of "peace where *there is no peace*," I pray God to deliver you my dear Friend. Oh! do not I intreat you, as you value your immortal soul, be led astray by those *blind leaders of the blind*, calling themselves ministors of Christ, I send you a few little works which will explain to you, what the doctrines of the Holy Catholic Church really are, do I beseech you, read them *attentively*, especially Bishop Baines' Sermon and Gothers "Papist misrepresented and represented." The talented author of the latter was once a Protestant minister himself, and was afterwards a duly ordained minister in the Catholic Church, he was a very holy, pious and learned man.

In the accompanying little Book he shews what he erroneously considered to be the doctrines of the Catholic Church before he had had the happiness to find out the truth, and

in Juxta-position, he points out what he really found those doctrines to be, after, long, patient and prayerful inquiry, and meditation. Oh! how happy would it make me, to find that the same result had obtained with you my dear Friend, and although to many, the case might appear hopeless; *I do not* despair. My prayers though unworthy, are offered up for your conversion and that of your dear Husband, and I now charge you both in the name of the living God, to discard all prejudice from your minds, against the Catholic Religion, and come to the investigation of this *great affair*, with evenmindedness and charity, pray earnestly to our good Father, to lead you both to a knowledge of the truth, and doubt not but He who raised Lazerus to life, when his body was already in a state of corruption, can and perhaps will, conduct yourself and Husband into the Pale of that Holy Church, against which the powers of darkness shall never prevail. Do not I again beseech your refuse to enter upon this grand investigation. The ways of the Almighty are inscrutable and beyond our poor conception; and who can take it upon themselves to state, that the *Finger of God* has not guided you in sending this Sermon to me, for the purpose of bringing you yourself into the *one Fold of Christ*, his Holy Church. He says himself, he will make use of "the weak things of this world to confound the strong," yea perhaps in his compassionate mercy, he deigns to make use of me, a poor weak woman, as the instrument, the unworthy instrument in his Omnipotent hand, to lead you my erring Sister into the true Church of the living God, the Pillar and Ground of the truth. In charity, in love, in kindness I have now warned you of your danger, and do not I intreat you, despise the caution, for if you do, even I myself your Friend, will in all probability, have to stand forth as your accuser, before that dreadful tribunal of Divine Justice where you, and I, and your minister, the author of the sermon, shall have to render an account even for "an idle word." "We see now as in a glass, in a dark manner, but then face to face." There shall the truth of that Holy Church which your minister now vituperates and slanders, be made evident before the world, angels, and men; little I fear will it then avail you, should you slight my friendly warning, to plead ignorance of the truth, and to endeavour to fix the blame upon those who have led you astray, or to say, you acted according to what you thought to be the true sense of the Scriptures, for the same scripture speaking of itself says, "that *the unlearned and unstable wrest certain things therein to their own destruction.* Are you my dear Friend morally certain, that this may not be your own case. May our Good God inspire you *now* with a knowledge of the truth; and a docile heart to admit it.

My Husband joins me in sincere regards to yourself and Mr. H. and desires me to say, that with the blessing of God, he intends as soon as his time which is now completely taken up with the duties of his situation, will admit of it, to write a reply to that vile sermon, and to publish it too perhaps, and if I am spared, I shall not fail to send you a few numbers or copies. You are at liberty to shew this letter to whom so ever you like, and lend the Books here and there amongst your friends, not forgetting my Husbands countryman, Mr. F ——, who I am sorry to find has fallen away from the truth, and joined your Anabaptist Sect. May God give him grace, to return to his Father's House, where as another prodigal, he will be received with mercy and kindness.

Mr. H's. little favourite Robert is now a fine Boy, and is like his Mother, *a Catholic.*

Your's my dear Mrs. H ——,
Ever sincerely,
A. M ——.

KISHNAGUR MISSION.

To the Editor of the Bengal Catholic Herald.

Sir,—Last Sunday I attended the Cathedral as usual, and I must bear testimony to the very impressive and edifying Sermon I heard from Dr. Nash on the occasion. The appeal made by the Rev. Gentleman on behalf of the Kishnagur Mission was such as could not fail to enlist the sympathies of all that were present, and that heart must have been dead to the feelings of Christian Charity, that was not moved to respond to it. It is really to be regretted, that the attendance at Church on that day was rather limited, and this I say for two reasons: one is, that the collection in consequence, must have fallen far below the amount expected to be realized; and the other is, that those that were absent, lost a discourse which was certainly one of the most eloquent that I have ever heard.

It would be very desirable, if Dr. Nash could be persuaded to favor the public with, at least, the substance of what he delivered from the Pulpit, we cannot expect the entire discourse, since it was evidently extemporaneous throughout; and it would be taxing too much the time of the Preacher, to ask him to write all that fell from his lips on the occasion. They who have read the Sermon delivered by that Gentleman on the evening of the day which deprived us of one of the brightest ornaments of the Bengal Mission, may be able to form an idea of his style,

which, it is scarcely necessary to say, possesses all the essential qualities of Pulpit eloquence.

I have much pleasure in enclosing a Bank Note of Rs. 10 which I shall feel much obliged by your transferring to the Rev. Mr. Zubiburu, with my best wishes for his success in his holy undertaking.

I am Sir,
Your obedient Servant,
A Poor Catholic.

November 10th, 1846.

FLOWERS.

Flowers, flowers ! beautiful flowers !—
I hymn your praise, ye stars of earth ;
As angels once, in heav'nly bowers,
Rejoiced o'er your primevel birth ;
When bursting forth from the fragrant sod
Ye blossom'd, the glorious gift of God !

Flowers, flowers ! radiant flowers !—
Things of brightness, beauty, and light,
Ye emblem childhood's innocent hours,
Boyhood happy, and manhood bright :
For visions of love and joy are breath'd.
In the garland of early blossoms wreath'd.

Flowers, flowers ! withering flowers !—
Are ye not gentle teachers too ?
Whisper ye not of perish'd powers ?
Have ye no leaves of blighted hue,
To tell us of youth and beauty fled,
Of the tottering step and the hoary head ?

Flowers, flowers ! yes ; pale dead flowers !—
Ye are monitors stern and true :
Ye lead us on to the cypress bowers
And point to the shades of the deadly yew :
And bud and blossom and blighted bloom,
All image our pathway from cradle to tomb.

Flowers, flowers ! *immortal* flowers !—
Springing from out your own decay,
Ye paint a world where no shadow lowers
Where all is bright, undying day ;
Where storms ne'er wither, nor blasts destroy,
But ye blossom for ever in beauty and joy !

A. W. C.

SUBSCRIBERS FOR THE CHURCH OF KISHNAGUR.

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CONVERSIONS.

A young Girl, an Idolator, was baptised and received into the fold of Christ, on the 21st of last month, at the Catholic Chapel at Dinapore, by the Rev. Fr. Damasas, Apostolic Missionary.

The same Rev. Gentleman admitted to baptism a woman an Idolater, on Sunday the 1st Instant.

Selections.

CAPE OF GOOD-HOPE.

Roman Catholic Chapel.

The Annual Sermon, on behalf of the Fund for the completion of the new building on Looyer's Plein, Plein-street, was delivered in the old chapel, Bonquet-street, on Sunday last, by the Very Reverend Dr. Powell, one of the late arrivals with many other Catholics, by the bark *Elizabeth*, Capt. Morice, bound for the Swan River, to proceed elsewhere. He must be a bold man who would follow the resident Bishop, but the appeal to the benevolent on this occasion, was remarkable for earnestness, sincerity, and piety, and was answered by the very handsome donation of £26. 6. 10 ; the plate, or rather the silver basket, being held by the Hon. W. Porter. From an eloquent address delivered in the morning, also, by the Right Rev. Dr. Griffith, it appears that subscriptions and donations that week previously amounted to £13. 14. 9½., and that the sum required to crown the superstructure,—such as timber for the roof, will be between 2 and £300. The texts chosen on the occasion were, in the morning, from Matthew xvi. verse 21 : and in the afternoon, Matthew xxiv. verse 30.—The building was crowded.—*African Journal.*

HISTORICAL PICTURES OF THE MIDDLE AGE IN BLACK AND WHITE.

Made on the Spot by a Wandering Artist. 2 vols. Longman & Co.

The design of this book is not a bad one. You come to some grim-looking castle, some half-ruined monastery, or some grey-turretted church, the great antiquity of which strikes you at once. You next inquire what historical associations, whether in ancient chronicle or tradition, relate to one of these time-honoured relics; and in almost every country, and especially in Switzerland, you are sure to light on characters and events likely to interest the present age. If history be strictly adhered to, you may instruct as well as amuse.

The fair author commences her picturesque historical sketches with Basle. The Cathedral was the burial-place of the Empress Anne (1282), consort of Rudolph I., the founder of Austrian greatness. The corpse was brought from Vienna; and the ceremonial of interment was as splendid as any lover of fine sights could wish to behold. Yet the exposure of the imperial corpse —not in the coffin, but on a magnificent throne —would seem an odd, and not very agreeable, spectacle in our days. The Bishop of Basle and his clergy thought otherwise; and it cannot be denied that they had precedents enough for the ceremony, which, in some parts of the Continent, is not unknown even at this day:—

"All the clergy of his diocese received invitations to be present at this august solemnity; and on Thursday the 19th of March, 1282, he issued from the gates of the episcopal palace at the head of twelve hundred ecclesiastics (of whom six were abbots), priests conventual and secular, each bearing a lighted waxen torch, to meet the funeral cavalcade at some distance from the city gates. The imperial corpse was received at the door of the cathedral, with all the state and ceremony peculiar to papal pomp, by three other bishops awaiting its arrival with a minor host of dignitaries; and from thence (amid the chaunting of litanies and the chiming of bells) conveyed into the choir, where the coffin was opened, and the deceased empress was placed upon a magnificent throne, which had been erected on a raised platform, surmounted by a dais or canopy of crimson velvet fringed with gold. Her ladies and the distinguished personages who took a prominent part in the procession, dressed in deep mourning, ranged themselves on either side; whilst the four bishops performed a solemn mass before the awe-stricken multitude, assembled in thousands to witness so strange and appalling a sight. Sumptuous robes of rich silk and velvet enveloped the inanimate form of her departed majesty. A veil of white silk floated from her head, and a small but elegant crown of silver gilt rested on her forehead. A collar of gold curiously wrought, containing a rich sapphire and other precious stones, was round her neck; and on the pale fingers of her lifeless hands, crossed over her bosom, glittered many costly gems. When the solemn service for the dead was finished, the body was again re-committed to the coffin, and entombed, amid the weeping of her attendants, in the choir close to that of the young prince Charles."

But the remains of the Empress were not to await the sound of the Archangel's trump at Basle. Wounded by the reflection that, as the cathedral was no longer Catholic, the bones of her ancestors were reposing in ground not quite so holy as she could wish, Maria Theresa, in 1771, removed them (there were twelve other coffins besides that of Rudolph's consort) to the Abbey of St. Blaise, in the Black Forest:—

"When the tomb of the empress was opened at Basle, the coffin, or rather coffer, being found in too decayed a state to encounter a second journey, the padlocks were removed and the body carefully transferred to one of solid mahogany, in the presence of the German commissioners and Swiss authorities, to whom a very extraordinary and awful spectacle was then exposed. The whole person of the empress was found in a perfect state, changed only to a deep black—her diadem still rested on her brows, and her golden collar encircled her throat—her royal habiliments preserved their graceful contour—but every hue, every shade of colour, had fled."

The imperial ornaments were given to the city of Basle, and were carefully preserved until 1830; when, at the close of the unhappy war between the municipality and the neighbouring country, they fell into the hands of parties insensible to their value, who sold them for less than their intrinsic weight in bullion. The necklace was purchased by a jeweller; and an Israelitish pedlar rejoiced in possessing the crown. But, alas! the bodies themselves had not yet reached a final resting-place,—though dirge and anthem and pomp imperial had celebrated their recommittal to the dust, and a stately monument had arisen to commemorate the piety of Maria Theresa. The revolutionary armies of France approached the abbey; and, to save them from profanation, the late Emperor Francis once more removed them to the vault of the Hapsburg family, in the Capuchin Convent at Vienna.

But there is something at Basle deserving of more attention than even the cathedral;—

"The traveller, however brief his sojourn at Basle, cannot fail to remark the solid battlements which crown the opposite shore of the Rhine, and the mass of buildings within, surmounted by a dilapidated church of extremely beautiful architecture: should his curiosity tempt him to cross the fine old bridge which spans the wide and rapid Rhine, and then turn up a dark narrow street to the left, he will find at its extremity the mouldering, but most extensive remains of a religious house, now in part converted into a hospital for invalid soldiers. Mullioned windows, from which hang files of shirts and stockings; Gothic doorways, half blocked up by bricks and turf, and faggots; fragments of stone, of exquisite workmanship, on which the skilful sculptor had lavished long days of painful labour, profusely scattered over the well-trodden dirty courtyards, tell a lesson of fallen grandeur, and present a picture of bygone splendour not to be mistaken. Reader, that desolate dwelling was once the home of the noblest ladies of Europe! The silent aisles of that deserted church, con-

verted into stables and granaries, yet enclose the dust of princes, nobles, prelates, abbesses, and titled damsels, whose well-authenticated gentle blood could alone have procured them the honour of reposing within its hallowed precincts. A society of Dominican nuns were the possessors of this once sacred edifice—here for many centuries their superior reigned in sovereign power independent of all control but that of the supreme head of the Catholic Church. What a lesson on the mutability of life—on the evanescent nature of earthly pomp and worldy grandeur—may be learned from these crumbling ruins! Of all the noble ladies who lived and died within their holy enclosure, not a name, not a trace exists in this their seat of empire.'—*Athenæum.*

MAURITIUS.

England's Colonial Empire; an Historical, Political, and Statistical account of the Empire, its Colonies and Dependencies By Charles Pridham, Esq., B. A., F. R. G. S. Vol. 1., The Mauritius and its Dependencies. Smith, Elder, and Co.

"The practical tendencies of the present age cannot be more forcibly shown than by such works as the above. Imaginary woes and sentimental slipslop find no reponsive chord; but to the historian, the statist, the geographer, and those who unveil the mysteries of the physical sciences, the field is ever open. We mean not hereby to undervalue the various productions of a lighter class, which teem from the press; our hours of relaxation would lose their charm without the graceful and sparkling narrative. But, then before we can be excited to sympathy with fictitious sorrows, we must feel the truthfulness of the character pourtrayed, and acknowledge its artistic development. Still, we say, the tendencies of the age are to the practical, rather than to the imaginative. Biographies must throw light on the historic page, and travels must bring before us not only customs and manners, but the hidden properties of soil and climate. If, on the one hand, we gratify our antiquarian taste by curiously examining the forms of by-gone days, we no less deligently collect the facts which tend to establish nature's great truths, and ever strive to trace out the links which connects together the whole family of man, scattered by the will of Providence throughout all the regions of theearth."

Mr. Pridham has been at pains to consult all the authorities that can throw light upon his subject, and brings to his task a mind well stored with classic history. A closely printed volume of 400 pages may alarm some timid reader, but the chapters of contents will allay his fears, and the narrative give re-assurance. As a fragment of the rock betokens the quality of the mass to a geologist, so a page from the work, taken almost at random, will best serve to illustrate the style and matter:—

"The first French people who established themselves permanently in the Mauritius, were some husbandmen from Bourbon. They brought with them simplicity of manners, good faith, and confidence, a love of hospitality, and an indifference to riches. After Mahé de la Bourdonnais had rendered the island interesting by his labours, and it was thought a proper place to touch at in the passage to India, people of all ranks and conditions poured into it, among whom were the agents sent out by the French East India Company. The principal employments of the island being vested in their hands, they lived in a state approaching to that of the nobles at Venice, and to their aristocratical manners joined the business of financiers, then, as ever, prejudiced to the spirit of agriculture. Every appointment was at their disposal, and their power was alike absolute in trade as in judicial matters. Some of them cleared the land, and built houses, all of which they resold at a very high price to those who had ventured thither in the hope of advancing their fortune A great outcry was raised at this, but the power was in their hands, and no redress from their exorbitant profits could be obtained. Several persons in the marine service of the Company also arrived, who could not for a long time understand the dangers and fatigues of the trade with India, were to them in proportion as the honours or profits of it were to those for whom they laboured. As this settlement was so near India, a sanguine hope of advantage from fixing in it animated their minds, and they became its inhabitants. Their arrival raised great expectations, but they soon became discontented. The Company sent out a military force, some of the officers of which were of high birth. These could not stoop to intercourse with men who had been merchants' clerks, except to receive their pay; nor did they like the sailors, whose manners were too blunt and unpolished. Thus their pride standing in the way of their fortune, they continued as poor as when they left France. They were followed by some regiments of the king, many of whose officers, allured by the love of repose and the serenity of the climate, were induced to take up their abode in the island; but, as everything was at the disposition and submitted to the power of the Company, the subaltern met not with the distinction paid him in garrison, while he was looked upon as an alien by the merchants. To complete the settlement of the island, an additional number of merchants arrived, with small capitals, who, finding the colony without commerce, augmented the abuses of money-jobbing, which they found already established, and employed themselves in forming petty monopolies, which soon rendered them obnoxious; and they acquired the name of "Banians," a name as much hated in the East as that of the Jews was formerly in Europe, on the other hand, they affected to despise any particular distinctions of rank, and were fond of propagating the opinion that, after having passed the line every man was equal to his neighbour. At length the war in India inundated the Mauritius with the scum of Europe and Asia. Bankrupts, ruined libertines, thieves and wretches of every description, driven from the former by their crimes, and from the latter by the bad success of the French arms, attempted to re-establish their fortunes on the ruin of the public."* pp. 176-7.

* "The remarkable analogy existing between the early state of society at the Isle of France, as described by St.

We look with much interest for the history of Ceylon, and its productions, which is to form the second volume of the series.

CRIME IN ENGLAND.

The alarming increase in the frequency of capital crime in England, has for some time past been made the subject of remark, and we have had an unlimited quantity of speculation regarding the probable causes of such a striking feature, in the history of what we are ever so ready to call our enlightened age, and at the same time there has been no want of philanthropists, ready to devise the remedies necessary to put a stop to the spread of this appalling "great fact." We do not know that one need look any farther for the cause of the evil, or at least a great portion of it, than to the extraordinary sympathy which some persons, generally philanthropists by profession, who make a living, or create a name by the exercise of their benevolence, have managed to excite in the fate of all those who have forfeited their lives by reason of their crimes.

No one who has paid any attention to the criminal trials of the last few years, can have failed to observe the astonishing number of cases in which persons clearly convicted of the most enormous crimes have been allowed to escape with a very trifling punishment. With regard to the crime of infanticide, for instance, we may safely say that such a thing as infanticide hardly exists any longer, in the code of those who now decide on the manner in which the laws of the realm are to be put in force. We have here nothing to say regarding the circumstances under which a wretched mother is often led to put an end to the days of her offspring. We only say that hardly a mail reaches this country that does not bring its half a dozen reports of cases in which the crime of infanticide has been clearly proved, while we do not know when we have read of a person convicted of the crime being found guilty of murder. Trial in these cases generally results either in a verdict of acquittal, in defiance of all evidence, or in the prisoner being convicted of concealing the death of the child, and of course being subjected to a trifling punishment. Medical testimony is always available, and it can easily be decided whether a child has breathed or not, subsequently to its birth, but either such testimony is never called in, or what is worse, when given, it is totally disregarded.

More than this, the most absurd legal quibbles are allowed to come in between the spirit of this law of nature—for it surely is a law of nature that the murderer shall be punished and its execution. In the last mail we have a most striking example of this. A girl was indicted for the wilful murder of her child. In this case the criminal had been seen in the act of destroying her offspring, when observed she was bruising it against a stone wall, and on finding that she was watched, she hastily concealed the infant in a crevice in the wall and endeavoured to escape. The child was found alive, but almost at the point of death from the effect of the injuries received. It was taken charge of by some humane people, but died almost immediately after, having lived just long enough to receive the rite of baptism. The inhuman mother was afterwards apprehended. Now one would think that a clearer case than this could not possibly be imagined, and that even if the extreme sentence of the law had not been put in force, the mother would have been transported for life. But no, the prisoner was indicted "for having caused the death of a child named John Thomas," and it was urged in her defence that the child had no name when the mortal injuries were given—on these grounds, and confessedly on these alone, the indictment fell to the ground, the murderer escaped punishment altogether! Such an instance as this, of an apparent determination on the part of a British jury to do the utmost in their power to encourage infanticide, is certainly almost incredible, and it serves to shew how widely, and how deeply the infatuation is spreading. We look upon it as a case where comment is altogether superfluous, and the story itself ought to make the most incorrigible of the sentimental humanity-mongers of the day, shudder in contemplation of the results which may follow from the growing disposition to shelter from punishment the perpetrators of the crimes most revolting to our nature. We have before expressed ourselves as advocates for a law making seduction a criminal offence, and if our philanthropists are eager to shew their sympathy for the unfortunate beings who are so often tempted to destroy their illegitimate offspring, let them uphold a law which will restrain the seducer, rather than encourage his victims to add to one crime, another, the atrocity of which cannot be surpassed.

It is not however with reference to infanticides only that we see so much morbid, and criminal sympathy excited. It seems that there is no form of murder too revolting to stop the mouths of these men who are ever clamourous for pardons or commutations of punishment, for murderers of the first class. Take for instance the following example of a case which is only not the most cold-blooded we have ever heard of. John Smith, a cook in the Guildhall Coffee House in London, is unable to live in perpetual harmony with Susan Tolliday, his fellow-servant. They were often on the best of terms, and were perhaps as often quarrelling, had the case been otherwise they would have differed from all other servants we ever heard of. On the 16th of August they had one of their usual quarrels, while engaged in preparing the dinner. There

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Pierre, and that at Corcyra, at the outset of the Peloponnesian war, will at once occur to every reader of Thucydides. A no less remarkable identity will be perceived in the causes from whence they originated, if allowance be made for the disparity in their respective stages of civilization. At Corcyra, as at Mauritius, war had produced scarcity, and scarcity superinduced the classes that fatten rather on the wants and shortcomings, than the legitimate productions of new communities. Necessity, in her turn, adapted men to occasions, and hence arose passions secret or uncontrolled, which, as the historian rightly observes, are inconsistent with the healthy progress of peace and genuine prosperity. 'for men are then better minded, because they are under no compulsion of doing anything against their will; but war, by taking away the free supply of daily necessaries, is a violent master, and conforms men's tempers to the present occasions."

was a third party present in the kitchen, a little girl who was also engaged in the same work. Smith sent this child out of the kitchen under pretence of wanting something from the bar of the tavern, and while she was gone, deliberately cut the throat of the unfortunate girl. His victim ran out of the kitchen and died on the threshold of the door. The murderer when questioned as to his reason for committing the crime, said that the girl had such a tongue that he would be obliged to leave his place if he did not kill her. He was found guilty, *but recommended to mercy, on account of his previous good character, and because of the belief that he had received a good deal of provocation from the deceased.* No mockery can in our opinion be more sickening than the idea of a recommendation to mercy in an instance of this sort, and we say it to the honor of Mr Baron Platt, that he did not allow the performance of his duty to be hindered by the display of a little misplaced sentiment; he felt, he said—"that his duty would not allow him, under the circumstances, to give any effect to the recommendation of the jury," and he proceeded to pass sentence of death in the usual form, without holding out the slightest hope of any commutation of the punishment.

This however would not do for modern philanthropy. The man if hanged, will be a martyr, we are told, and his life must be spared. A petition is got up immediately, signed by some thirty-five hundred benevolent souls, who think the man ought not to be hanged, because he was recommended to mercy by the jury. Of course there are on the list, many advocates of the abolition of capital punishment, and if the truth were known, we dare say Mr Wakley would be found occupying a prominent place. What will be the end of this no one can say; but if there be no reaction, to introduce a more healthful state of feeling; if the fashion of lionizing the great murderers of the day be allowed to spread and produce its fruits; it may be at last be found necessary to abolish capital punishment, for no better reason, than because the prospect of figuring at the head of a memorial to the Government, and of becoming the hero of a "humane agitation" may induce many an unhung scoundrel to commit a crime, atrocious enough to render him a fit candidate for such distinction as is now being conferred on a certain murderer named John Smith.—*Calcutta Star.*

NEW APPRENTICE ACT.

Last night's *Gazette* contained a long Draft Act "*Concerning the Binding of Apprentices.*" The preamble of which states that as it is expedient to facilitate the setting out and instruction of persons particularly of Orphans and destitute children, therefore, it is considered proper for this end to promote the system of Apprenticeship by legal provisions rendering the contract effectual. "The system of apprenticeship," which our legislators think proper to promote, is pretty well broken down at home, by the abolition of those restrictions, which prevented a man from practising a trade to which he had not served an apprenticeship. The inducement to submit to the seven years servitude, was the consequent privilege. In this country, where Elizabethian law was never in force, there is nothing to hinder any man from following any trade to which his inclination directs him, unless it be the restraints of his religion or caste. An orthodox Mussulman may not work up the bristles of the unclean animal into brushes, nor can a twice born Hindu make shoes of leather. Occupations are for the most part hereditary. Trade has its secrets, and these are only communicated from father to son. In Europe the printing press has greatly diminished the secret processes which were once as famous there, as in India; and success in the ordinary arts depends far more upon individual skill and dexterity, than upon any peculiar processes or modes of working.

The object of the present act is we suppose rather to provide for the education of that portion of her Majesty's liege subjects, who are commonly called *topee wallahs*, than of those, who are more especially designated as natives. We do not know whether or not the class above mentioned is increasing so rapidly, that its members cannot be provided for in the service of government, but we are inclined to believe, that as long there is a chance of employment as section writers, very few will be found to volunteer for the sea, or for any mechanical employment ashore. To remedy this, the act provides that boys between 10 and 13 years of age may be bound apprentice by parent or guardian without their own consent, and that persons *brought up by any public charity may be bound by the Governors, Directors, or Managers thereof.* Happy will be the masters of the Martinière at this sage enactment. No more locking up and flogging clandestine wine-bibbers. No, they will be bound apprentices to the owners of *any ship or vessel* duly registered, in which Serang and Tindal will well supply the places of head master and usher. So far, so good, at twenty one, being no longer an infant, the well instructed apprentice will be a freeman. The world will be all before him, where to chose his place of work, and he in his turn may become a master of apprentices.

The act provides, that the master is to be liable to a fine for ill-treating his apprentice, and for not instructing him according to his contract, and it provides the house of correction and hard labour for idle apprentices, also a flogging by way of *school discipline not exceeding ten stripes with a light rattan*, and what is worse the Magistrate may order the master to keep his apprentice *upon a reduced diet.* Incorrigible apprentices are to have their indentures cancelled on complaint of the master, but it is not stated what constitutes incorrigibility.

In this act it is to be understood that *he* means *she*, and, therefore, that the rattan and low diet applies equally to the young ladies, as to the young gentlemen, whose future fortunes are to be provided for under the intended Act.

We have been told, that many Calcutta tradesmen would be glad to take apprentices, at least by way of experiment, if they could be sure of retaining their services, when they begin to be useful. This act will when complete, give them the opportunity of trying what they can make of *Young Calcutta* on shore. We doubt whe-

ther many masters of vessels will be found willing to aid in the instruction of the rising generation. The glories of the country trade are departed, and for the future the commerce of India appears likely to be carried on almost entirely in European vessels. We doubt whether Indian habits are favorable to a general introduction of "the apprenticing system" even among the tradesmen and manufacturers of Calcutta, but it is desirable that those who are willing to take the trouble of instructing boys in the mechanical arts, should be secure of a fair return for their trouble, which they can only obtain, by the prolonged services of the learner, when he has acquired sufficient knowledge of his business to turn it to profit. On the other hand it is essential that apprentices should have legal protection against the neglect or cruelty of masters, the act, therefore, will be useful, even if but few are found to avail themselves of the legal relations in which it places master and servant.—*Englishman.*

THE COLLEGIATE EDUCATION OF IRELAND.

This announcement by the *Freeman* does not come upon us by surprise. It is only what we anticipated. It is the acting of *the* Church, and the pronunciation of Catholic opinion. The college of Cardinals at Rome had no other course to pursue, but a condemnation of the Colleges' Act for Ireland. To recognise and allow it would be anti-Catholic, and at variance with all the principles which have governed the Catholic Church from its commencement, and which has held up Rome as the great centre of union and unity of opinion. We are no bigots, and our practice is in accordance with our preaching—to love all mankind. We love the gentle beauty and quiet holiness of Christianity. It is a religion as sublime as it is simple—it reaches from the digger of the earth to the God-head. The Siberian peasant amidst his snow, and the Italian in his sunlight, equally feel the perfection of its beauty. It is fitted for the philosophers as well as the poor, and from Sir Isaac Newton, downwards we lift our hats in reverence for the consecrated and revealed God of Christianity.

Our Protestant friends—the dearest and best we have on earth—speak of our exclusiveness in thus upholding a system of exclusive education, which seems to lack the spirit of liberty of thought and opinion. They are mistaken every way. We are inclined to pronounce, in the words of a great man, that if Catholicity be false, Christianity cannot be true. There is not a single feature of Christianity dis-arranged—or a single principle of its truth and beauty, which is not preached, in every corner of the world—in the torrid and frigid Zones—from China to Copenhagen, and from Japan to Jerusalem—by the Catholic Church. The man who could not be a good Christian in the Catholic Church would not be a good one in any other. He is either ignorant or uninformed. He has not read the great lights of the Church—the purity and beauty of their teaching—the divine philosophy of their thinking. Read Ganganelli upon Popery, and his philosophy as regards priests—mind, he was a pope—read Milner in England—he was as logical as he was eloquent, in his reasoning and his language—he was Christian-like in his tone as he was learned in his mind—he studied from the Scriptures, and he preached and practised, as he read. Read Milner, we say again, and where is the man who would not be a Catholic christian? Coming home to ourselves, we have Dr. Doyle. The same spirit animated him. It was as broad and comprehensive as it was beautiful and christian. With an intellect innobled, and a soul enlarged, he stood alone in his glory. The gushing from his lips was the melody of words, and "mind and music breathed from his face." He wrote sententious truths, and the multitude, noble or ignoble, gathered them up. He stood before the assembled Parliament of England, and he spoke with that quiet tone of power and dignity of intellect, which only a philosophic mind could furnish. He lived a philanthropist a philosopher and a christian of the first order, as well as a man of letters—and he was a Papist.

Think of this ye blues and puritans, who swaddle and sermonise. Cant is not Christianity, no more than kneeling is devotion.

The *practices* of Catholic Christianity have nothing to do with her principles. There are a hundred things you may believe or practice, just as you please. They are good for the morality of the multitude, but no more. The wisest and most learned doctors of Catholic christianity set them down as nothing, only as they conduce to the piety of the people. In themselves they are insignificant, in their operation, benevolent.

It is necessary to understand those principles—it is also necessary to understand the acting of the Roman power upon Ireland and England. The Unity of the spirit in the bond of peace, was preached by the apostle. This is only following it out. A centre of unity is necessary for Christians. Your quasi-reformation and liberty of opinion, upon abstract matters, have split the European world and made more than rumours of wars. "The blessed shall possess the land" set the democratic religionist of Germany into revolution, as they were allowed to read the Scriptures and interpret them.

The Power of the action of the See of Rome upon England or Ireland, are any European country, is now the stupidity of nonsense. It *prestige* in, 'that way belongs to the past, but the utility of a unity is allowed by all learned and enlightened men.

We do not dwell upon these things as religionists or bigots. We speak of them for the sake of unity; and now when Rome has spoken in condemnation of the College's Bill, as being hurtful in its operation to the great working of Catholic christianity, we are disposed to obey its wisdom, because it is the voice of the Catholic Church that speaks, regardful of the religious interest of her children in all corners of the world. Our allegiance to our Sovereign, and our obedience to the law of the land, are admitted principles, but have nothing to do with religion. An Atheist may be a good subject and a brave man. Spinosa was the most moral man, though denying the existence of a Deity.

Catholic opinion and Catholic unity we think uphold as being the great supporters of chris-

tianity. Your philosophers and latitudinarians may call it by any name they please, and dogmatise as they will, but we will still continue to lift our voice for the unity of the spirit in the bond of peace.

That the Government will now modify this measure, in accordance with the avowed principles of Catholic Ireland, and the principles of the Catholic Church, we can have no doubt. The bishops and clergy of Ireland should alone have the guiding and guarding of the Catholic population. Who are more competent for the revision of Irish Colleges, and their general superintendence, than the Catholic Prelate? Sceptic or latitudinarian professors in the proposed colleges would be a national, religious and social evil. We dwelt on the topic so much, in detail, a few days ago, that it precludes the necessity of our going further to-day.—*Cork Examiner.*

JAULNAH, *24th September*, 1846.

The Rev Mr M'Donnell has applied to Government for a place of worship for the Catholic congregation. In consequence of not having a place, the service has hitherto been conducted in Mr. M'Donnell's dwelling house; Government has ordered that one of the vacant Public buildings should be fitted up for the purpose, as there are a number of buildings lying idle; but it was objected by the Priest that these buildings being so much out of the way would prevent the attendance of the greater part of his flock, and applied to Government for assistance for the purpose of erecting a Chapel in some convenient place. Since this application, a house has been purchased for 300 Rs. which formerly belonged to the American mission, close by the Horse Artillery Lines, which has hitherto been occupied by the H. A. School. With little alterations the place will serve Mr. M'Donnell both for dwelling and chapel, as it is large enough: he I believe anticipates the amount from Government.—*Hurkaru.*

M. de Duesberg, the new Minister of State in Prussia, is the first Roman Catholic that has ever been appointed to such an office in that kingdom.

A letter from Rome, of the 18th ult, states that M. de Boutenieff, the Russian Ambassador, with all the *personnel* of his embassy, had proceeded on the previous day to the Quirinal Palace, where he had a private audience with the Pope.

The iron tube or tunnel, by means of which the Chester and Holy head Railway is to be carried across the Menai Straits, will require 6,000 tons of iron plates to form it.

The *Augsburgh Gazette* of the 27th ult. states that expectations are now entertained of the settlement of the differences between Austria and Sardinia. The late Pope had been appointed arbitrator in the affair, and after his death the two cabinets named the Emperor of Russia to that office.

The rich convent of Servites, near Prague, has lately been destroyed by fire. Not a single book of its extensive and valuable library could be saved.

All the letters from the Roman states agree that Don Miguel is making preparations for an expedition into Portugal.

DR. PUSEY, whose health is very indifferent, has been with his family sojourning for some weeks at Tenby. Owing to extreme weakness, he does not appear at church or at all in public. Mr. Newman, hearing of his indisposition, came to see him about a fortnight ago; and Dr. Pusey was so affected by the visit (it being the first time the two gentlemen had met since Mr. Newman's secession) that a relapse has been the consequence. He is now somewhat better.—*Bristol Gazette.*

The Court of Rome has decidedly condemned the principle on which the new Irish Colleges are to be founded—*London Mail.*

THE CATHOLIC CHURCH.

MORE CONVERSIONS.

The Rev. J. J. Plumer, Baliol College, Oxford, son of the late Sir. T. Plumer, Master of the Rolls, has made public profession of the Roman Catholic faith.

Mr. Scott, the nephew of the well known commantator upon the Bible, has left the Church of England for that of Rome.

An English lady, whose name we have in confidence, was admitted into the Church at Saint Malo about a week ago.

Mrs. Thomas Ticehurst, late of Battle, in Sussex, was admitted into the Holy Catholic Church by the Very Rev. R. B. Roskell, D.D., on Saturday, at Manchester.—*Tablet.*

A correspondent informs us that, on last Sunday, the 23d instant, in the parish of Killanne, five members of a Protestant family, named Hughes, were received into the Catholic Church by the Rev. P. Rossiter.—*Wexford Independent.*

The Rev. N. A. Hewitt, late an Episcopalian clergyman, the Rev. Mr. Major, formerly of the same Church, at Moyamensing, and the Rev. E. P. Wedham, of Ticondeaga, are among the new fruits of the Church in Philadelphia.

On Monday, the 31st ult., the Rev. John Julius Plumer made his profession of Faith, and was received into the Church, at St. Mary's College, Oscott.—*Kandy (Ceylon), July 6th*, 1846

NEW ROMAN CATHOLIC CHURCH AT CHEADLE.—The new Roman Catholic church recently erected at the sole expense of the Earl of Shrewsbury was consecrated on Monday. The style is that which prevailed during the reigns of the Edwards, commonly called the decorated, and no labour or expense has been spared to render it, as far as possible, a perfect revival of the art of that period. It is, however, by the chaste magnificence of the interior that this new Church is principally distinguished. The walls and pillars are completely covered with various designs, in which gold and purple are most conspicuous. The walls of the chancel are gilt with dead gold, and the side chapels are equally superb. Mr. Pugin is the architect. The Earl and Countess of Shrewsbury, accompanied by a distinguished party of friends, were present on the occasion. The new church is dedicated to St. Giles.—*Globe.*

CATHOLIC INSTITUTION FOR THE DEAF AND DUMB OF IRELAND.

Our readers are aware that a few pious and humanely disposed individuals have within a short period made considerable advances towards the erection of a Deaf and Dumb Institution. For a long period the necessity of this has been deeply felt by all who knew the wants of our population, and the appliances in operation to proselytise the afflicted children of the land. Institutions have been founded and supported by the Protestants of Ireland, principally of the class called Evangelical, whose main purport has been by holding out a promise of educational improvement, of food, and of shelter to the afflicted Dumb, and of ultimately binding them to trades or procuring for them other employment, to proselytise and seduce them from the religion of their fathers. At the annual exhibitions of these institutions not a few are made to exhibit their mental culture by abuse of what, alas! unhappy innocents, they knew not to be the revered religion for which their forefathers bore persecution, their priests' banishment, and to which their parents cling with a tenacity greater than to life itself.

The only wonder is, that before this, Catholic zeal and piety, which are in process of such rapid development, did not project an institution such as that whose infant progress we now hail.

We understand that the two nuns who have been for the last six months at the celebrated institution of the "Bon Sauveur" at Caen, in Normandy, have just returned to Ireland. During their sojourn there they have been fully instructed in the art of teaching the deaf mutes, and have been made perfectly acquainted with the course and manner of instruction pursued at that great parent house.

We are happy to say that the children who accompanied those pious ladies to France, have also retured to their native city in good health, and not without having done honour to the land of their birth, as during their brief stay at the "Bon Sauveur" they evinced such talent and application as to have received rewards of merit from the Institution.

We are delighted at being able to make this announcement to the public as it gives the greatest promise of what we may expect from our Irish Institution, to whose speedy foundation we may now look forward with such feelings of hopeful anxiety.

We cannot close our present remarks without expressing our deep feelings of gratitude as Irish, to the community of the Convent at Caen, who received the Irish visitors within their walls, with all that purity of affection which religion alone can inspire, and moreover with a disinterestedness that rejected every offer of remuneration tendered by the Irish ladies for the term of their residence at the "Bon Sauveur."

Already the subscription list of this excellent and much needed institution presents a goodly array. We trust that the promise given in the progress of the youth whose return we announce, will serve as an additional stimulant to those who have not yet come forward to aid in the holy undertaking.—*Freeman.*

BRISTOL.—The new Roman Catholic Bishop, Dr. Ullathrone, has come to reside in Bristol; he has taken one of the largest houses in King-square. The Bishop's private secretary is the Rev. Mr. Estcourt, late curate of Cirencester, and one of those who went over in the recent secessions to Rome. Harfordhouse, in Deighton-street, has been taken by the Sisters of Mercy, whose number has been of late somewhat increased. There are some reports that Bristol is about to be raised into a separate Bishopric, under Dr. Ullathrone, and that Mr. Newman has gone to Rome to qualify himself for being the actual successor to Dr Baggs, at Prior Park. In the upper part of the county an equally energetic movement in favour of Romanism is being made; Mr. Lee, a Roman Catholic gentleman, who purchased Woodchester Park, late the property of Lord Ducie, having built an establishment for seven priests there, and also instituted an asylum for Sisters of Mercy. On Sunday the Bishop preached twice to crowded congregations at the Roman Catholic Chapel, Bristol.—*Local Paper.*

The Right Rev. Dr. Egan, attended a grand Mass at the Catholic chapel in Dingle, on the 8th inst., and after the divine ceremony being over, he congratulated the people of Dingle for the two christian societies established in the parish—the one of the order of St. Vincent de Paul, and the other for instructing in the Christian doctrine—the former some benevolent and charitable persons had formed themselves into a society for visiting the sick, and relieving them in their distress; and the Rev. prelate spent the remainder of the day in administering the sacrament of confirmation to upwards of two thousand (male and female) who were prepared previous to his coming. The missionaries took their departure this morning from Dingle to Darrynane Abbey, on their way to Dublin, after having spent six weeks in Dingle. They crossed Dingle bay, accompanied by several boats and by thousands of the people of the surrounding parishes as a mark of their affection. The sea coast along to the entrance of the bay was thronged with people, when they passed by leaving behind them an impression on the minds of the people of Dingle that will never be erased. Miss Mary M'Kenna, a young lady who was brought up in the Protestant religion, was taken into the Catholic Church at Dingle this week by the missionaries.—*Kerry Examiner.*

The festival of St. Louis, the 25th of August, was observed this year in Rome with much ceremony. The cardinals, according to annual custom, attended mass in the Church of St. Louis of the French. Mgr. Sacrista chaunted the grand mass. The cardinals, twenty-three in number, were ranged on each side of the choir; and at the bottom, in front of the altar, Count Rossi, the French Ambassador, was placed in a stall, covered with a carpet richly worked with *fleur de lis.* After the benediction the Ambassador went up to the Sub-dean of the Sacred College, and profoundly saluted him, in token of his acknowledgment of the honour of his presence. Count Rossi afterwards paid the same

tribute of respect to the rest of the cardinals. In the evening, after vespers, the Pope, according to custom, went to St. Louis. When he arrived at the door of the church, Count Rossi opened the door of the carriage, and received his Holiness. After remaining some time in prayer before the altar, the Holy Father went into the sacristy, and permitted several persons to kiss his foot, Count Rossi standing on the left side of the Pope's chair.—*Cork Examiner.*

Sudden Death of a Clergyman.—On Saturday morning last, about seven o'clock, the village of Lahinch was thrown into an unusual state of excitement, in consequence of the Rev. Mr. Bowles, a Roman Catholic priest from the county of Tipperary, having been seized with a sudden fit of illness while bathing, which caused death almost instantaneously. Prompt assistance was rendered to the Rev. gentleman by an individual who happened to be convenient to the spot, who had him conveyed forthwith to Mr. Hanrahan's hotel, when medical aid was speedily called in, but every effort to restore animation proved ineffectual. Mr. Martin, coroner, held an inquest on the body on yesterday morning.—*Clare Journal.*

Sheerness.—A Catholic Commander.—On Monday, the 24th of August, about four o'clock in the afternoon, the crew on board her Majesty's ship Hound, fitting for sea at Sheerness, was in great excitement. A seaman accidentally fell overboard from the gangway into the sea; he had almost disappeared, sinking down to the bottomless grave. The excellent Commander, G. H. Wood, at the time was in his cabin, hearing the noise, sprang on deck, with full uniform precipitated himself into the sea, and, after some repeated struggles, succeeded in rescuing a fellow-creature from drowning, and saving the life of his poor sailor! When the gallant captain got on board, he was much exhausted, and the life of the seaman nearly gone. It was truly gratifying to see the whole crew standing around their good captain, and the gratitude of the poor sailor rescued from death. There is neither swearing or blaspheming on board of the ship, but a kind and truly-pleasant subordination, ready obedience. Commander G. H. Wood is a Catholic, and a practical Catholic, who commands respect by his conduct and talents. With such officers, we do not hesitate to think that the Government may do away with flogging.—*Tablet.*

Damascus.—Aleppo.—His Grace the Archbishop of Damascus lately received, during his stay in London, a letter from Aleppo, dated 17th July last, which announces the conversions to Catholicity of the Syrian Bishop of Ourfa (near Aleppo) and of his secretary. This Prelate made his abjuration in the hands of the Patriarch of the Syrian Catholic Rite, who resides at Aleppo, and read the Profession of Faith of Urban VIII. The newly-converted Prelate will shortly return to his diocese, with a well-grounded hope of bringing to the fold of unity the greater part of his flock. The letter received by the Archbishop of Damascus announces, moreover, the conversion of one hundred and fifty families at Mosoul, and his Grace feels convinced that in consequence of the liberty now granted to the Catholic religion, and of the good dispositions manifested by the Christians of the East, error will ere long disappear from that land, the cradle of the true Faith.—*Correspondent.*

Education at Rome.—It may not be known generally if at all, that the schoolmaster in his travels has penetrated even into the eternal City. Within these few years evening schools have been established for the working classes of Rome. The founders of the system were two citizens, whose names deserve to be honourably recorded; they were Signor Michel Gigli, advocate, and Signor Giacomo Casoglio, a poor wood-engraver. The instruction given consists in reading, writing, arithmetic and religious teaching; Signor Morichini, in the preface to the regulations for the evening schools for artisans, states, that there exist in Rome fifty-five of these schools for children; two pious schools, one of which directed by the fathers of the faith; three Christian schools; and many parish schools, in all sixty-four. Two facts will concur in the extension of these schools. The first is the foundation of a small weekly journal, published by Senor Ottavio Gigli, son of the Senor Michel Gigli, who consecrates himself to the moral education of the poor. This journal is entitled *l'Artigianello* (the Little Artizan.) The editor has been honoured with a general suffrage in all the Pontifical States, where he has 4,000 subscribers. He makes generously a gift of one copy every Saturday to every person frequenting the evening schools. The second of these facts is the institution of Senor Morichini, with the most praiseworthy views, of a preparatory school for the instruction of masters destined to teach in the evening schools.—*The Cork Examiner.*

Do not Despise Small Things,—The possibility of a great change being introduced by very slight beginnings, may be illustrated by the tale which Lockman tells of a vizier, who, having offended his master, was condemned to perpetual captivity in a lofty tower. At night his wife came to weep below his window. "Cease your grief, "said the sage, "go home for the present, and return hither when you have procured a live black beetle, together with a little *ghee* (or buffalo's butter,) three clews, one of the finest silk, another of stout packthread, and another of whipcord; finally, a stout coil of rope." When she came again to the foot of the tower, provided according to her husband's commands, he directed her to touch the head of the insect with a little of the *ghee*, to tie one end of the silk thread around him, and to place the reptile on the wall of the tower. Seduced by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued to ascend till he reach the top, and thus put the vizier in possession of the end of the silk thread, he drew up the pack thread by means of the silk, the small chord by means of the pack thread, and by means of the chord, a stout rope capable of sustaining his own weight—and so at last escaped from the place of his duresse.—*Quarterly Review.*

The Indian relief fund trustees have distributed 10,000*l.* amongst 330 district relief committees principally in the south and west of this kingdom, the number of whose destitute poor amounts, according to the returns, to 630,700.—*Patriot.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 21, 1846. [VOL. XI

DEATH OF THE VERY REV. DR. RABASCALL V. G. B.

In another part of our issue to day, we announced the serious illness of the Very Rev. Dr. Rabascall. In a few hours after this intelligence reached us, we received the sad news of his death. He expired at 12 o'Clock on Friday the 20th Instant. The premature death of this much lamented Clergyman at about the age we conjecture, thirty-five, must be ascribed in a great measure to his unwillingness to omit even when indisposed, any of the sacred and important duties confided to him. For several days before he would consent to profit of Medical Advice, he had been suffering from that species of feverish cold, which is usually so prevalent here, at this season of the year. The result unhappily was, that, the fever meanwhile gained such an ascendency, as to baffle all the efforts of the most unceasing and kind professional exertions of Doctor Pearson.

The great worth of Doctor Rabascall has been known for some years to the Catholics of Bengal. About the year 1840, the lamented subject of this notice having been sent by the Holy See as Superior of the Mission to Mindanao, one of the Phelepine Islands, passed on his way thither through Madras, where he became known to the Archbishop Vicar Apostolic of Bengal. The political state of the Spanish Government (Dr. Rabascall was a Native of Spain) rendering at that time his Mission unavailing, he was permitted by the Holy See, to enter on the Indian Mission, and as the Archbishop at this juncture was appointed to Bengal, Doctor Rabascall preferred to serve under his Grace, rather than under a strange Prelate, with whom he had formed no acquaintance. In the Bengal Mission, Serampore was the first district in which Dr. Rabascall's prudence piety and zeal were displayed. His assiduous attention there to promote the cause of religion and education soon won for him the respect and affection of his flock. From Serampore Dr. Rabascall was removed by the Holy See to Aden, where he continued his Missionary Career with distinguished success for several months. With the permission of his superiors, he again returned to the Bengal Mission. His distinguished success in the instruction and conversion of the Natives, attracted the notice of several respectable Catholics, who generously contributed to provide for his wants, and thus enable him to devote his energies uninterruptedly to the great cause in which he had laboured hitherto with such advantage. At the death of the late lamented Doctor Kennedy, Dr Rabascall was appointed Vicar General and Superior of St. John's College, and for the short time he filled these important offices, gave great hopes, that his Ministry would be attended with a largely encreased benediction. In the midst of these hopes, it has pleased his Creator to accept his pious intentions, instead of the labours he would have to undergo had he survived. After much suffering, endured with patient and edifying resignation, he expired. Accompanied by the sincere regret of all his flock and especially of the poor, to whom he was ever a kind and charitable Pastor.—May he rest in peace.—*Amen.*

CALVINISM.

The doctrine of John Calvin, a famous reformer, born at Noyon in France in 1509, and deceased at Geneva in 1564. The better to form a correct idea of Calvinism, it will be of service to attend a little to the spirit of its author. Instructed by one of the emissaries whom Luther and his fellow-reformers had sent into France, he undertook to form a system of theology in unison with the opinions of his teachers—a task which hitherto none of the innovating apostles had attempted. This, Calvin flattered himself he should accomplish by his book entitled *Institutio Christiana*, which appeared in print in 1536. In this work he lays down as an uncontrovertible maxim, that the only rule of faith to a true believer, is—Holy Scripture; and that God himself reveals to each by a particular inspiration of the holy spirit, its truth and proper meaning. But how we are infallibly to distinguish between this pretended inspiration and the fanaticism of an impostor, he has not thought proper to acquint us.

Compelled to abandon his native country he retired to Geneva, where Farel and Virét had already introduced the principles of the German reformers. Here he quickly forced himself into notice by declaiming against a decree of the Synod of Berne, which had presumed to new model the public liturgy. Doubtless Calvin thought himself more fully inspired than this reforming synod. Unfortunately, the synod thought otherwise; and poor Calvin was once more obliged to retreat, though not long after, upon a favourable change of system at Geneva, he was recalled, assumed a kind of absolute religious monarchy, established a consistory, regulated at pleasure the form of service, the rites to be observed in the celebration of the Lord's supper, &c. and invested his consistory with full powers to issue censures and excommunications. Thus this self-commissioned preacher, after inveighing with pious zeal against that authority which the pastors of the Catholic church challenged as essential to their ministry, himself usurped an authority a hundred times more absolute and tyrannical, and forced the inspiration with which he had complimented each individual of the faithful—respectfully to acquiesce.

The translator of Mosheim, who pretends that Calvin surpassed all the other reformers by his erudition and talents, is obliged to own that he pushed his temerity, his morose severity and turbulent disposition to still greater lengths. (*Vol.* 4, p. 91, note.) And what admirable qualities are these—of an apostle! But the consistency of Protestants will easily excuse in Calvin and other sectarists of the age, *on account*, say they, *of their superior merit and virtues*, what in the Roman pontiffs they are pleased to ascribe to ambition and lawless despotism, unpardonable in *them*, though never carried to half the excess. In what then, it may be asked, did the extraordinary virtues of this furiously crabbed reformer consist? Was it, forsooth, in that Christian meekness and forbearance with which, impatient of control, he persecuted even unto death, men who, in dissenting from him, thought themselves inspired like himself, and by his own principles had a divine right to follow what appeared to them the dictates of the Holy Spirit? But, in lieu of scripture and the private inspiration of each individual, Calvin found it more convenient now to substitute—his own tyrannical authority as the sole rule of faith at Geneva; and condemned to the flames poor Servetus his fellow reformer, because he could not recognise in the Word of God the same sense and doctrines which he (Calvin) pretended to discern; while at the same time he zealously declaimed against magistrates for prosecuting heretics in France.

Nor has the Calvinism of latter times ceased to be practically inconsistent It has always taught Holy Scripture to be the sole rule of faith, and that God enlighteneth every believer to discover its true meaning: also, that the sentiments of the fathers, the decrees of councils, the decisions of the church itself, are mere human authority to which no man is obliged to yield assent; and still it has not ceased, in flat contradiction to all these principles—to hold synods, to draw up professions of faith, to condemn reputed errors, and to excommunicate those that professed their adhesion to them. Thus has it treated the Socinians, the Anabaptists and Arminians; who had all an equal title, even on Calvinistic grounds, to commence reformers, as the Calvinists themselves, or their master Calvin. A deist of our times who received his education in the very focus of Calvinism, with much energy and propriety charges the whole sect with this glaring contradiction.

"Your history," says he, "is full of facts which prove you to have exercised an inquisition most intolerant and severe; and that, instead of suffering the persecutions of others, the reformers soon became themselves relentless persecutors.....The Protestant clergy arrogated to themselves the exclusive right of defining, regulating and pronouncing upon every thing: each one imperiously dictated to others his own peculiar fancies as a supreme law...What man was ever more sarcastic, more imperious, more positive, and more divinely infallible in his own conceit than Calvin? The smallest opposition, the least objection

was enough in his estimation to devote the rash man that made it, to the stake: it was a work of Satan, and consigned him to damnation. Servetus was not the only person whose presumption in thinking otherwise than Calvin, cost him his life."

"Most of his fellow reformers," says Rousseau, "were, like him, intolerant and violent;—all of them so much the more criminal, in proportion as they were inconsistent; that bigoted orthodoxy which they affected to maintain, was itself a heresy according to the principles of the sects." (*Deuxieme Lettre ecrite de la Montaigne, p.* 49, 50, 68.)

A Protestant must be blind indeed, to imagine that Holy Scripture is the only rule of *his* faith. Before he reads this divine book, a youth is already taught by the lessons in his catechism and those of his instructors—to predetermine the scriptural meaning; and this is the inspiration which conducts him in the perusal of the sacred book In fact, a Lutheran never fails to recognise in scripture the sentiments of Luther; a Socinian, those of Socinus; a member of the church of England, the tenets of the Episcopalians; just as a Presbyterian thinks he there recognises the doctrines of Calvin. This fundamental defect in the general system of the reformation is alone sufficient to point out its absurdity.

It is hard to conceive what solid answer Calvin and his colleagues would have been able to return a well instructed catholic, that should have argued with them to the following effect: "You pretend yourselves commissioned by Almighty God to reform the church, while, in reality, you have received your mission neither from any lawful pastor, nor from any christian church whatever. Of course your mission must be extraordinary and miraculous. Make good your claim by miracle, as Moses, Jesus Christ and his apostles—all have set you the example. Luther and divers others declare themselves reformers as well as you: you do not coincide with them; you teach in many instances a quite different doctrine; you censure and condemn each other. Which of you am I to believe in preference? You propose to me the sacred scripture as the only rule of my faith; but you refuse to acknowledge as scripture, many books which the catholic church assures me are such; and how shall we decide this important point, which scripture itself leaves undetermined? You present me with a translation of the bible. Give me some secure pledge of the fidelity of your translation, of which I am not qualified myself to judge. You say, I must not listen to the authority of men; you yourselves are mortal men; consequently I must not yield obedience to your's, in any thing that you may please to tell me. As holy scripture is the sole rule of faith, it is needless for you to preach, or to expound the word of God at all. I can read as well as you; it is my duty there to find what God reveals, and not your's to point it out. You promise me the inspiration of the Holy Ghost to instruct me in the true sense of scripture; very well; this inspiration itself dictates to me, that you are preaching falsehood; and that the catholic church alone is privileged to teach the truth."

(*To be Continued.*)

CATHOLICITY OF THE CHURCH.

(*Continued from page* 269.)

Our opponents would vainly object that their ancestors and masters were happy, in this work of separation, to have imitated the feeble beginnings of Christianity itself: for this would be nothing short of a serious blunder, and a complete misunderstanding of the subject. There was no question at the period of Luther, Henry VIII, and Calvin, as in the time of Christ and his apostles, of establishing the Church; but the duty of all was then, what it now is, and ever will be, to adhere to the true Church already existing. But the few individuals just mentioned, acted precisely the opposite part; and having preferred against the Church, a variety of imaginary and calumnious charges, in the discussion of which they themselves were both the witnesses and judges, they withdrew and cut themselves off from its communion; and hence it is as false to exculpate them and their followers from the guilt of schism, and impute it to the Catholic body, as it would be to assert that the sun separates from the departing ray, and not the ray from the sun; the spring from the flowing streamlet, and not the streamlet from the spring; the tree from the falling branch, and not the branch from the tree.

The reformers, then, far from having carried the Catholic Church along with them in the religious revolution which they effected, broke all connection with it, and separated themselves from it as completely as an amputated limb is separated from the body to which it formerly belonged. This fact is placed in a still stronger light by the circumstance, that the changes which then took place in so many points of religion, were all on the side of Protestants; not one was witnessed in the Church of Rome. Luther, Calvin, and others, before they became her adversaries, acknowledged and reverenced all those articles of faith, all those principles of morality, all those essential rules of discipline and ecclesiastical government, against which they afterwards declaimed with such unrelenting hostility. The Church

of Rome, on the contrary, whether before, during, or after the council of Trent, never altered her belief, her principles of morality, her sacrifice, her sacraments, her hierarchy of pastors, or her centre of unity. She professes and teaches at the present day, what she held and witnessed in former times; and she believed and taught in former times, before the period of Luther, what she believes and teaches now, according to her own invariable rule, to admit only that which has been always and every where admitted by the great body of Christians; '*quod ubique, quod semper, quod ab omnibus creditum est.*' Thus does she always exhibit, without the least shadow of change, the same divinely established constitution, the same code of doctrine, the same form of worship: pursuing her steady course towards eternity in defiance of persecution and calumny, and remaining always unchangeable, whilst she beholds everything change around her. Her very form and structure, therefore, and her unvarying course forming an insuperable barrier against everything like schism or innovation, how can she be accused, with any appearance of truth, of having fallen into the guilt of novelty or schism; and how can *they* be free from this imputation, or be supposed to have carried the Catholic Church along with them, who not only went out from her, but tore asunder every bond of unity, discarding, overthrowing, and destroying, to the extent of their power, whatever bore a trace of Catholicity? If such could be excused, the most notorious heretics of ancient times, as the Manicheans, Arians, and others, would be also perfectly excusable: for they had the same right with Protestants, to say that they carried away the true Church to their own party!

We have so far shown that Protestants could never boast of Catholicity or universal diffusion, and that they have no claim whatever to the title; it now remains to be shown, that this essential and splendid characteristic of the true Church has always belonged and still belongs exclusively to the Roman Church, or in other words to that society of Christians which acknowledges the bishop of Rome as its visible head upon earth, and the necessary centre of its unity. Even as far back as the age of the apostles, the Romans whom St. Peter had converted, were greeted by St. Paul in these words: "your faith is spoken of in the whole world" (Rom. i, 8); and he declares in the course of the same epistle (x, 18), that "verily the sound of the apostles went over all the earth, and their words unto the ends of the whole world." Of the Roman Church, also, does St. Irenæus speak, in the passage which we have quoted (p. 70), and which describes at once its unity and its Catholicity, as we gather from another chapter in the same work in which he positively asserts that "to this Church, founded by the glorious apostles, Peter and Paul, on account of its superior headship, the whole Church must have recourse, that is, the faithful of all countries." (*Adv. Hæreses* lib. iii, c. 3) We find the same in the other fathers; St. Cyprian, for instance, has these words: "You have requested me" (he speaks to a certain Antonianus) "to transmit a copy of your letters to (Pope) Cornelius, that he may know that you are in communion with him, that is, with the Catholic Church." (*Ep.* 52.) We read in St. Jerom that he made the following inquiries concerning Rufinus: "What is his belief; that of the Roman Church, or that which is found in the books of Origen? If he answer the first, then we are Catholics." (*Apol adv. Ruf.* l. i.) St. Optatus of Milevis refuted the Donatists on the two-fold ground that they possessed not Catholicity and were not in communion with the see of Rome. (*Lib. ii, Contra Parmenianum.*) And to close the authority of the fathers, the celebrated words of St. Augustine against the Manicheans, show to what Church he attributed the exclusive prerogative and title of Catholic: "Many are the considerations which justly hold me in the bosom of the Catholic Church; the assent of nations,..... the name itself of Catholic.... the succession of pastors from the chair of Peter down to the present bishop." (*Contra Epist Fundam.* c iv. Also *Serm.* 131, *alias* 11, *de Verbis Domini*, n. 10).

(*To be continued.*)

DARJEELING.

Letter from the Rev. J. McGirr, to his Grace the Most Rev. Dr. Carew.

My Lord Archbishop,—Your Grace's letter of the 2d reached me on the 7th instant, and in reply I beg to say, that all the instructions contained therein shall be promptly and strictly attended to, as I am fully convinced that a strict adherence to such valuable instructions, will be most beneficial to the well being of the institutions.

It is really a loss, that the public are not sufficiently convinced of the many important advantages, Children would derive from spending a few years in this excellent climate, which is better adapted for them, than either that of England or Ireland, as is admitted by all who have been here. The difficulty is, that the place is in its infancy as yet, and consequently the advantages derivable from it, known only to a few, but after the lapse of a few years I am satisfied it will be a very impor-

tant station, as there is scarcely one who comes here, who does not secure a location to build upon as soon possible.

Mr. Cruise who came here, towards the end of the last month, from Purneah, with his three sons, whom he placed as boarders at our school, was so delighted with the excellence of the climate, that he is resolved to build here, in order that he may be able to spend, if not the entire, at least the greater part of the year on the hills. Three or four pupils more, are preparing to come from his neighbourhood to the schools, from his having mentioned in a letter to his friends, the sensible effects he experienced from the short stay he made here. The new houses are being built, the Convent I expect will be completed in a few months, it will be a very convenient comfortable house, well adapted for the purpose. The committee are truely indefatigable in their exertions in behalf of the institutions; we are all in excellent health—trusting your Grace and the clergy of Calcutta are in the same, and requesting to be remembered by your Grace at the altar,

I remain, my Lord,
Your Grace's most obedient subject,
JOHN MCGIRR.

Darjeeling, November 10th, 1846.

MIDNAPORE.

THE MOST REV. DR. CAREW,—My dear Lord Archbishop. I left Calcutta last Friday, and arrived at Tambluck Saturday evening at 8 o'clock. Next morning at half past six, I left Tambluck, to go by Dawk; the road in several places is very bad, the Bearers were obliged to walk two or three feet in the water, and mud several times; I arrived here at nine o'clock in the evening; Mr. and Mrs. Sinaes, with some other Catholics, who were waiting for me, received me very kindly. This morning among the Catholics, Mr. and Mrs. Cunningham, came to hear mass in the provisional Chapel. They are very much pleased at my arrival, and have great hopes of the prosperity of this mission; they beg that I will remain here till Christmas day; the other Christians informed of the spiritual wants of the Christians of Cuttak, and several other places; but upon this subject I shall write to your Grace again when I receive more information, I think it is better to put the Mission of Kishanagur, under the care of the Rev. Mr. Bocaccio, during my absence.

Trusting you are well,
I remain at your service,
your faithful and
obedient Missionary,
THOMAS ZURBURG,
Of the Carmelite Order,

Midnapore, Nov. 10th, 1846.

LOODIANAH.

To the Editor of the Bengal Catholic Herald.

VERY DEAR SIR,—I have now to bring to your notice, the generosity of Captain Poet, 27th N. I. Regiment. Lahore, who lately forwarded me 36 Rupees, of which 10 are for Loodianah; 10 for Ferozepore; 10 for the Church of Chunar, and 6 for the Catholic Orphanage of Agra. May God bestow upon him and his family, his most abundant blessings.

I have moreover to notice the truly Christian generosity of Conductor Ryan, who in 1845, during 3 months, gave hospitality to the lamented Father Francis, and has not been less generous towards me, from last April till now. How many expenses has he not incurred for us! I offer up for him and his good pious wife, the same prayers as for Captain Poets family. The third person to whom I am much indebted is Quarter Master Sergient Burke, H. M. C. 90th Regiment, and after him comes Staff Sergeant Fauster, also at Loodianah.

Going out of this, J. R. Hughes, at Ferozpore and Mr. Bartels at Jullunder, deserve also our gratitude. Lahore is not in want of some generous Catholics, may God bless them all! and to make you sensible, Dear Mr. Editor, how meritorious must be in the sight of God, the generosity of those good Christians, I have to inform you, that first we have no Chapel in any of the above mentioned places. 2dly we have no Bungalo, no house, except one here at Loodianah. 3dly every thing here bears an exhorbitant price; for exemple. 1 Dozen of Claret for Mass, 29 or 30 Rupees, only 12 Loaves of Bread for 1 Rupee, and every article according to the same prices, if you wish to have a Tailor, he requires 10 Rupees per month.

Now without pushing this list any further, how could a poor Missionary live here with 90 Rupees, if God did not inspire some of his good children to come to his help.

But much less, could he find out the necessary means to purchase even a Tent for his shelter, if those generous souls were not moved to succour him. Perhaps one would say; but the Regiments make large subscriptions for the support of the Catholic Clergy and for other good purposes. I would reply; yes there are some Regiments such as the 21st Fusileers at Agra; the 10th at Meerut; the Catholics of which show themselves the true Children of Catholic Ireland. But how many other Military Corps. in which the Catholics are like infidels; and could see a poor Clergyman dying with hunger, without giving him a morsel of Bread. Again some one would answer: it is because you are foreigners,

to him also I reply, take for example, the Rev. Father McDonnell at Ferozpore is an Irishman, and nevertheless he is in a worse condition than either the Rev. father Vincent at Umballah, or myself at Loodianah.

The truth is, that the Catholics of whom I speak, forget not only their pastors, though their own countrymen: but even their poor fathers and mothers at home; eat and drink whatever they have, and make their brutish belly, the God, to which they sacrifice every thing, even their souls, their eternity.

Then, Dear, Mr. Editor, if neither those Catholics, or the Government will pay attention to the wants of the Catholic Missionaries in these poor destitute provinces, you, at least will request your readers to pray to God, that he may send here some good Regiments, not to enrich us, God forbid, but to help us to build some Chapels for the Service of God.

How painful it is to have, for years, to celebrate the holy sacrifice under Tents in which the storms so frequent in those Countries, disturb and interrupt the divine Mysteries; or in those cursed Barracks, where the men Vomit thousands of blasphemics.

I am always,
Your's most affectionately,
L'ABBE JOSH CAFFARELL,
Loodianah. *Apostolic Missionary.*
October 27, 1846.

VERY REV. DR. RABASCALL, V G. B.

We learn with deep sorrow that the above named most zealous and edifying Clergyman lies dangerously ill from Fever brought on by neglected cold.

BENGAL CATHOLIC ORPHANAGE.

J. G.	2	0
Mr. Lynch Apothecary, Dum-Dum, ...	8	0
Rev. Mr. D'Mello, ...	10	0
Miss O'Connell, Loretto House, ...	12	0
Do to provide an Ayah, for a Native Infant abandoned by its Mother, ...	8	0
A Protestant Friend,...	10	0

THROUGH MR. N. O'BAIEN.

A Friend,... ... ... Rs.	16	0
Do...	10	0
A. B. C.	5	0
A. H. J. Larpent Esq, ...	16	0
M Pillins,...	16	0
J. G. Smith, ...	10	0
B. H. Rigley, ...	5	0
R. O'Shaugnessey, ...	16	0
C. Campbell,...	10	0
A. H. Leddie, ...	5	0
J. Beckwith,...	16	0
W. A. Bowen, ...	5	0

PROPAGATION OF THE FAITH.

A donation from P. S. D'Rozario, Rs.	25	0
Mr. Piaggio and Associates, ...	10	0

DONATIONS.

Captain Poet, through Very Rev. Fr. Caffarell, ... Rs. 10 for Loodianah. 10 for Ferozepore, 10 for the Catholic Chapel Chunar, and 6 for the Catholic Orphanage Agra.	36	0

Selections.

TO THE HONORABLE JOHN MONTAGU, ESQ.

Secretary to Government.

GRAHAM'S TOWN, AUGUST 1846.

SIR,—At the last meeting of the South African Auxiliary to the British and Foreign Bible Society, held a few days back in Cape Town, the *Commercial Advertiser* announces that you occupied the chair. In the reported speech of a Mr. Johnstone Bourne I find the following interesting sentences:—

"The labours of the society in Belgium have been met by an attack from the Romish Bishop of Breda of extraordinary and violent abuse, following up the recent Bull of the Pope himself, in which he denounces the Bible Societies and their supporters, and enjoins upon his clergy to take away from the people, wherever they can do it with safety, such copies of the Scriptures as they have obtained possession of. It is an old axiom that "the enmity of the vicious is *the* test of virtue," and I believe with the excellent Bishop of the Diocese in which I am *privileged* to dwell, that *His Holiness* of Rome could not have paid the Society a higher compliment nor presented his own deluded and deluding Church in a more unfortunate position, she having placed the Bible first on her list of books in the Index Expurgatoris of the Vatican, and then striving to wrest it from the hands of her followers abroad."

The meaning of this clumsily constructed piece of calumny is—

1st,—That the character of Gregory the XVI. is so notoriously bad and depraved that whatever he opposes must of necessity be good.

2nd,—That he with his subordinate Imp. the Bishop of a Belgian Diocese, Breda (which by a slight error happens to be not in Belgium but in Holland, and is not a Bishoprick but a Vicariate Apostolic) in order to be revenged of the Bible Society, did prohibit Christians to read the Sacred Scriptures, and did put the Bible in company of Machiavelli and treatises on Magic and Judicial Astrology upon the Index or catalogue of prohibited books—nay, the first on that index.

3rd,—That said vicious Pope Gregory did issue an order to his clergy throughout the world

to wrest the Bible out of the hands of the Laity wherever it was practicable.

4th,—That the intelligent Bishop of the Diocese in which the said Johnstone Bourne was privileged to dwell, when he heard of this did in the most solemn manner shake his head at the Pope, and was heard to exclaim oracularly "that this was the highest compliment the Society had ever received during the forty-two years of its existence."

These calumnies, Sir, against the religion of a portion of your fellow-colonists—many of them as intelligent—all of them as loyal as yourself—have gone forth under the sanction of your name and approval. They are calculated and no doubt intended to hold us up to ridicule, and make us objects of contempt and loathing to our neighbours. They are injurious to our feelings, inasmuch as they contain an unmanly and un-English attack upon a venerable old Bishop, the Head of the Roman Catholic Church, who was not present either by his friends or himself to rebut your attack.

They are at direct variance with the spirit of the law of this colony which proclaims all Christians on an equality in matters regarding religion—and though last not the least among the evils, they are calculated to foster feuds and dissentions, and to destroy those kind and charitable feelings which Christians, although differing in their professions of faith, ought still to entertain towards each other,—at a time too, when a heavy calamity had fallen upon the colony and when the greater number of us Roman Catholics were in the field in the service of our Queen—this cool insult of yours, honorable Sir, was like many of your late measures, rather ill timed and infelicitous. That a sharp and ready-witted man of business who had met with considerable opposition from the old established people in the Bible-line in Holland should have made use of hatred to Popery as a stimulant to his expected customers is after all not very wonderful, considering that the scene was laid at the Cape,—but that these calumnies should come forth under the broad seal of colonial authority is certainly to be classed among the strange things that have happened within the last year. Now Honorable John Montagu, I am the last person in the world to question your right to preside at a public meeting, even though it happened to be for the repeal of the union between England and Ireland, or for the annexation of Oregon to the States,—but then I have a right to express my opinion as to your prudence and discretion in the exercise of that right. You are in the first place a member of the Church of England as by *law* established—not by the Bible Society,—and therefore until the Queen, Lords, and Commons, in their wisdom declare that Bishops are useless, the Bible all-sufficient, and that instead of the universities and clergy regularly ordained, we are to be content with such graduates in sanctity as Doctor Philip, and Mr. Cherry of Madras, one would have thought that the Zion of the Anglican establishment would have found a champion in the Secretary. But there are other reasons equally forcible which should make a prudent man filling the responsible situation which you have the honour to occupy, pause before he fraternized with the agents of the British and Foreign Bible Society. It is notorious that the objects of the Society are two-fold,—the first is, to circulate the Bible in the vernacular tongues, without note or comment, every where,—the 2d is, that its agents are to persuade mankind to interpret the Bible not by any authorised standard of Church authority but by their own private opinions. In opposition to the Divine teaching, which declares that "Christ will be with his Church to the end of time," and that "he who is not with him is *against* him," these gentlemen make a new gospel and declare that their object is not to promote "any sectional branch of the Church," but that their object is a *greater* and a *nobler* one than this, "to establish the dearest liberties of mankind." Mr. Bourne speaks of the movement of the Rongists in Germany with delight, and anticipates great results, while the German governments not bad judges of their own affairs—look upon the Ronge movement as replete with dangers to themselves, and this dread is not confined to the Catholic states. There can be no doubt then that the design of the Society is of a political, or at best, of a mixed nature. The American branches are still less guarded in their expressions than the English. They openly mathematize the antiquated monarchies of Europe—are as anxious for the dismemberment of Italy as they are for the conquest of Oregon or California, and labour unceasingly for the attainment of their object. Their agents are the crowd of Deists and compromised political adventurers who nestle in Corfu and Malta, and are to be found in London, New York, and Marseilles. Through the agency of these and under the plea of distributing Martini's Italian Bible without note or comment, the American Bible Society sows the seeds of confusion and sedition in the Italian soil and menaces the smaller Italian states. But if there could be any doubt as to the republican tendencies of the Society the running commentary on the text furnished by the Editor of the *Commercial Advertiser* is sufficient to clear it up. He is no insignificant authority on these points. He is full of the Perfectibility of a republican form of government. According to him the grand effect of reading the Bible is to change the main currents of thoughts and affections and alter the natural destiny of states and nations. Spain and Italy, and the wretched dictatorships of Southern America, when the Society has once poured its flood of scriptural light across the chaos, are to spring up like the "soaring and sinewy Republic of the North." Now Honorable Sir, this is plain honest speaking—no disguise is attempted—the avident object of the Society, by distributing the Scripture and inciting the people to use their own lights in their interpretation, is to accelerate the human mind in its progress to the unbounded freedom of a Republican form of Government. I am far from attempting to cast a censure upon the respectable Editor for the candid avowal of his partiality for a Republic. He has an undoubted right to his political creed, and holding the opinions he does concerning the distribution and interpretation of the Sacred volume, he is consistent. He sees where he runs. He has not, honora-

ble Sir, the yoke of Mother Church about his neck, nor are his opinions circumscribed by the articles or the creed of Athanasius. Depend upon it too, sir, he is a man wise in his generation, and has good and substantial reasons for his choice. He no doubt has heard that many of his countrymen with not more talents and political honesty than himself have in the "sinewy republic" by dint of industry risen to wealth and eminence, made their way to the Legislature and the Senate, and now hold the destiny of England perhaps in their hands—and what more honorable than to long for such an arena as this?

To play the part of Mentor to a small Colonial Government—betimes to twit and defend it—to help it up and occasionally to let it fall on a pillow when you can no longer support it—to watch the tides in Downing street—calculate the value that is attached to the opportune twisting of a fact to answer a given purpose—to be the apologist, in short, of the Government in the main, and yet to keep up editorial dignity—all this in the happy colonies under the mild sway of Victoria the 1.—brings the unfortunate Editor just—more wrinklers and brain work—the appointment to a Breakwate Commission. The Secretary, however well disposed, may solicit in vain for anything more substantial—the friends and dependents of the Minister who commands the Parliamentary majority swallow all the Colonial good things. Good writing like probity—

"*Laudator et alget,*"

And are not these substantial reasons why the Editor of the "Advertiser" should prefer a new country the "sinewy Republic,"—and why, despite of slavery, repudiation, and Lynch-law, he should make up his mind to worship Benjamin Franklin and the Far West. But that your thoughts should run in the same channel—that your leanings should be in the same direction is indeed to me a problem. But, honorable sir, I don't presume to question your right to preside at this meeting of Chartists in Spirituals. I only give my commentary upon the proceeding. My complaint against you is that being in the chair you permitted a vile personal attack upon the venerable head of my Church—himself a Sovereign—to pass by unrebuked. The character of the Pope notoriously vicious! Who told you, Mr. Montagu? This is the first time I have heard the breath of calumny breathed against the personal character of Mauro Capellari—not less venerable for his years than his virtues. The simplicity of his life—the integrity of his morals—unwearied attention to his official duties—profound learning united to strong sense and deep penetration,—these qualities joined to a knowledge of the temper of the times in which he lived, recommended him to the suffrages of his brethren, and without the slightest temporal interference or court intrigue he was elevated to a high office in the most tempestuous times. In his long pontificate he has not disappointed the hopes of his friends, and he has the happiness to have no personal enemies. In opposition to the wishes of the Spanish government he gave Bishops to the emancipated Spanish colonies of South America. He is the friend of Poland, and has not been afraid to publish to the world the cruelty and perfidy of Russia. He is a lover of peace and seeks to preserve his own dominions from a repetition of the scenes he had witnessed in his youth. In his pontificate Pasquin is silent or harmless. And it is against such a venerable Pontiff as this—now in his 81st year—that you had the manliness to fling your calumnious accusations—and that too when he was defenceless. Discretion—valour—charity—hon'ble John Montagu, where are they?

The second calumny I complain of is the assertion made by the Biblical agent, Bourne, that the Pope has put the Bible on the Index Expurgatorius—(not Expurgatoris, as Mr. Bourne has it.) Mr. Bourne, from the sample we have of him in his speech, appears to be rather a young hand at his business. His Latin, his geography, and his axioms appear equally incorrect, and if his Bibles be in the same ratio, I don't envy their happy purchasers. Who ever heard of such an axiom as this—"The enmity of the vicious is *the* test of virtue?" Four men commit a murder; the prime instigator to save his life becomes an informer; the others die hating him, if you will.—and on account of their hatred, in virtue of this astounding axiom, he is metamorphosed into a saint. What a pity, Sir, some of the schoolmasters present did not initiate this gentleman into the use of the definite and indifinite articles. He ought to have said "the enmity of the vicious is *a* test, that is, one test of virtue,"—not that it is the sole test. These things, honorable Sir, are discreditable to you as a scholar. But I return to your charge against Gregory the XVI. He put the Bible on the Index. Did he indeed, Mr. Montagu? When? The House of Lords ordered the Statutes of the Realm to be burned by the common hangman. One assertion is just as credible as the other, and as likely to happen, and much more so should the Bible Society supersede the Bench of Bishops. The Bible is the foundation of Catholic morality. It is a principal ground in our dogmatic teaching. It is read by our priests, explained in our churches, and lectured on in our Colleges and Universities. To put the Bible on the Index would be to close our Churches, Schools of Theology, and universities, and lay Christendom under an interdict. The Pope means what he says. Luther made a fire in the square at Wiemburg, and into it he flung the Pope's Bull, with the whole "Corpus Juris,"—but on the next morning, the students went to their lectures and the professors lectured on the Canon Law just as if nothing had happened. The professors coveted their salaries, and the town's people did not like to lose the profits accruing from the presence of the students at the new university. This is a characteristic trait of German Luthernism. Not so with the Pope,—with him "nescit vox missa revertis." Versions of the Scriptures in the original languages are continually issuing from the press of the Propaganda. Translations into the vernacular must be approved by the Ordinary of the place where they are published, and must have notes appended to them to explain difficult passages. This is the only restriction.

With these restrictions alone the Catholic Church holds in the words of Pius the Sixth to

Archbishop Martini. "That the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine to eradicate the errors which are so widely disseminated in these corrupt times."

Now, honorable Sir, it is hard to suppose you so ignorant as not to know that the Doway or Catholic approved version of the Scriptures in the English language is to be had in every Catholic bookseller's shop,—that numerous editions of it have been published within the last few years,—that it sells in portable size as low as four shillings,—in this town you can have it from a Protestant bookseller for five,—and yet you do not scruple to represent us as belonging to a deluded and deluding Church, whose vicious head wrests the Scriptures from our hands, because he is afraid of the light they will shed upon our errors. The Bible on the Index! No Catho- permitted to read the Bible! Enemies of the Word of God! Enemies of light! Shocking nasty Catholics! Who would respect them? Who would be civil to them? Who would permit them to educate his children? Who would let them into his house, or give them money to build their Churches? The Bible on the Index! Doctor Philip in the Inquisition! Verily honorable Colonial Secretary Montagu, this is too bad!

I have the honor to remain,
Honorable Sir,
Your obedient Servant,
A CHURCHMAN AND A CATHOLIC.

MAITLAND'S CHURCH IN THE CATACOMBS.

(From the Spectator, Sept. 19.)

For four centuries the oppressed and despised Christians of the early Church of Rome possessed beneath the soil of the Eternal City another city exclusively their own. Here they found an asylum—not always inviolate—from the wrath of the heathen; and in the dark, narrow galleries, lined with the tombs of their martyred brethren, they met not as conspirators thirsting for vengeance, but to celebrate their feasts of love and peace, and to confirm their faith in the resurrection of the body and the life everlasting. When the triumphant Church no longer needed the shelter of the Catacombs, the secret of their windings was gradually lost; many of the entrances became blocked up by rubbish; and it was not until the sixteenth century that the vast necropolis was reopened, and its storied walls were made legible to the investigators of Christian history. So abundant were the records then brought to view, and such was the enthusiasm they excited in the minds of the first explorers, that two of the earliest writers on the Catacombs of Rome, Bosio and Boldetti, occupied thirty years each in collecting materials for their works: and left them after all to be completed by their survivors. The galleries have now been stripped of all their sculptures, paintings, and inscriptions; which have been carefully transferred to public and private museums in Rome, and there they have been fully studied by scholars, and illustrated in several elaborate works. They have also afforded food for polemic, and have been made the subject of some curious historical scepticism, now entirely set at rest. The authenticity of these remains is incontrovertible, and universally admitted; and Doctor Maitland is justified in appealing to the indications they give of the notions and usages of the primitive Church, as to testimony of the most trust worthy kind, since it is indirect and perfectly unintentional. The origin of the Catacombs was as follows.

'The great increase which took place in the extent and magnificence of ancient Rome during the latter times of the republic, led to the formation of quarries in the immediate neighbourhood, from which were obtained the materials necessary for building. In this respect, the city of the Cæsars resembles many others: of which it is sufficient to name Paris, Naples, Syracuse, and Alexandria, all more or less surrounded or undermined by long, tortuous excavations. Their size and shape differ according to the firmness of the substratum; those of Naples being large and lofty; while those round Rome, from the crumbling nature of the soil, are narrow and low.

* * *

'These subterranean works first attracted general notice during the time of Augustus, when their extent rendered them dangerous. They then obtained celebrity as the scene of a domestic tragedy referred to by Cicero in his oration for Cluentius. The riches of Asinius, a young Roman citizen, had excited the avarice of Oppianicus, who employed an accomplice to personate Asinius, and to execute a will in his name. The pretended Asinius having bequeathed the property to Oppianicus, and obtained the signatures of some strangers, the true Asinius was inveigled to the gardens of the Esquiline, and precipitated into one of the sandpits, (in arenarias quasdam extra Portam Esquilinam). It was in similar caverns that Nero was afterwards advised to conceal himself when terrified by the sentence of an enraged Senate; on which occasion he made answer to his freedman Phaon, that he would not go under ground while living. The circumstance is related by Suetonius.'

The height of the galleries is generally eight or ten feet, and their width from four to six. The walls are of puzzolana; a volcanic sandy rock, which being much used for making cement, the whole subsoil on one side of Rome came in course of time to be perforated by a network of excavations, spreading ultimately to a distance of fifteen miles. The *arenarii* or sand-diggers were persons of the lowest grade, and probably formed a distinct class. Happily, they were among the earliest converts to Christianity; and they put the Church in exclusive possession of these otherwise inaccessible retreats. It appears certain that no Pagan ever found sepulture in the Catacoms; the exhausted quarries of the Esquiline hil were the common receptacles for the dishonoured dead, who had no friends to defray the cost of burning their bodies.

The fact that the Catacombs were employed as a refuge from persecution rests upon good

evidence, notwithstanding objections that have been made founded upon the narrowness of the passages, the difficulty of supporting life, and the risk of discovery incurred by seeking concealment in an asylum so well known to their enemies. These objections scarcely apply to a temporary residence below ground in times of danger, and it is not pretended that the Catacombs were inhabited under other circumstances. In the excavations at Quarnel, not only persons, but cattle, contrived to support existence: added to which we have, as will be seen presently, the direct testimony of several writers. Had the intricacies of the Catacombs been well known to the heathen authorities, or the entrances limited in number to two or three, they would doubtless have afforded an insecure asylum. But the entrances were numberless, scattered over the Campagna for miles; and the labyrinth below so occupied by the Christians, and so blocked up in various places by them, that pursuit must have been almost useless. The act of the Martyrs relate some attempts made to overwhelm the galleries with mounds of earth, in order to destroy those who were concealed within: but setting aside these legends, we are credibly informed that not only did the Christians take refuge there, but that they were also occasionally overtaken by their pursuers. The Catacombs have become illustrious by the actual martyrdom of some noble witnesses to the truth. Xystus, Bishop of Rome, together with Quartus, one of his clergy, suffered below ground in the time of Cyprian. Stephen the First, another Bishop of Rome, was traced by heathen soldiers to his subterranean chapel: on the conclusion of divine service, he was thrust back into his episcopal chair, and beheaded. The letters of Christians then living refer to such scenes with a simplicity that dispels all idea of exaggeration; while their expectation of sharing the same fate affords a vivid picture of those dreadful times. * * *

"In the time of Diocletian, the Christian Caius is said to have lived eight years in the Catacombs and to have terminated this long period of *confession* by undergoing martyrdom. Even as late as the year 352, Liberius, Bishop of Rome, took up his abode in the cemetery of St. Agnes during the Arian persecution.

'The discovery of wells and springs in various parts of the corridors assists us in understanding how life could be supported in those dismal regions; although there is no evidence to prove that the wells were sunk for that purpose. One of them has been named the Font of St Peter; and however apocryphal may be the tradition which refers it to apostolic times, the fact of its having been long used for baptism is not to be disputed. Some of the wells are supposed to have been dug with the intention of draining parts of the Catacombs. * * *

'These circumstances prove sufficiently the general habit of taking refuge in the cemeteries on any sudden emergency; and it is not difficult to understand how the concealment became practicable. On the outbreak of a persecution, the elders of the Church, heads of families and others particularly obnoxious to the Pagans, would be the first to suffer; perhaps the only individuals whose death or exile was intended by the imperial officers. Aware of their danger and probably well versed in the signs of impending persecution, they might easily betake themselves to the Catacombs, where they could be supported by those whose obscure condition left them at liberty.

'The importance of the Catacombs as a retreat was not unknown to the heathen; every effort was made at the begining of a persecution to prevent the Christians from escaping by a subterranean flight; and several edicts began with a prohibition against entering the cemeteries. Valerian and Gallienus decreed death as the punishment of disobedience; a sentence which was carried into execution in the case of Cyprian. (Procons. Acts)'—*Scot.*

NATIONAL EDUCATION AND THE PHONO TYPIC SYSTEM.

(*From Douglas Jerrold's Weekly Newspaper, Sept. 5.*)

We had anticipated having the pleasure of laying before our readers an account of a novel and interesting experiment made a short time since in Boston (United States) in teaching adults to read in an unusually short period, as detailed in the eloquent language of the Rev. E. N. Kirk (whose name must be familiar to those who have attended the late World's Temperance Convention) one of the committee appointed to inquire into the results of this educational experiment. But this gentleman being, like most other active promoters of the cause of human improvement, so engrossed by a variety of engagements as to be unable to fulfil his intention, we are compelled to supply the loss thus occasioned by a brief account drawn up from such documents as have been placed in our hands. The experiment referred to, and to which we are desirous of drawing the attention of the friends of National Education, was conducted by means of the new system of spelling, called the "Phonetic," invented by Mr. Isaac Pitman of Bath. It may be necessary to premise that the distinguishing feature of this system is the adoption of a separate symbol for every distinct sound, instead of employing *one* letter to represent *several* different sounds; (thus A for instance denotes *seven* distinct sounds, and the sound given to A in the English alphabet is represented in *eighteen* different ways) according to the principle or rather *no* principle of the prevalent system.

It appears from the report of the committee appointed to examine the results of the experiment referred to, as well as from the letters of parties present at the examination, inserted in some of the American newspapers, that the circumstances of the experiment were as follows;—The persons instructed and publicly examined, were four coloured adults (one man and three women) the eldest 48 years of age, the youngest 23. They were totally ignorant "of the name or power of a single letter of any alphabet." They were not only ignorant, but utterly unused to any mental application. They all pursued laborious occupations. Their attendance on the instruction was very irregular. Three different individuals acted at different times as teachers,

all inexperienced, and each having a different method of instruction. The books employed were found to be printed in too fine a type for adults, as they often complained that it pained their eyes to read. The large charts of the Phonotypic alphabet now employed, could not be procued at the commencement of the course. The place of instruction being used for other purposes, the attention of the pupils was necessarily diverted from the teacher. Notwithstanding all these disadvantages under which the experiment was conducted the the result *of seventy two* hours of instruction, extending over a period of about six weeks, was, that these adult pupils, previously so ignorant and so totally unaccustomed to all mental application were able to read stories containing two, three, and four syllables with as much facility, according to the testimony of the teachers present, as is usually attained by pupils, on the old system after *three years'* study! "The exhibition," says the report of the committee, "was very interesting, as tending to show that the whole art of reading and spelling, the acquisition of which, now consumes years of of painful study (at a season of life too when the mind should not be confined to dumb artificial signs) might be reduced to learning the sounds conventionally attached to forty characters." For it appears that according to the Phonotypic system, when these forty characters are learned any word, of which any of these sounds forms a constituent, may be readily pronounced. In conclusion, the committee declare "their conviction that the new system presents claims of no ordinary character upon the candid and careful consideration of the friends of learning, of popular education and of humanity."

CONVERSION MADE EASY.

(*From Douglas Jerrold's Weekly Newspaper, August* 29.)

There is a Society, whose avowed object is "the education and extension of Protestant principles among the numerous class of Italians who, as minstrels and for other purposes, are annually introduced to our shores." This society met on Tuesday. And we learn from the meeting, that the society now support "eleven pupils!" Now, albeit these pupils sang "an Italian hymn adapted to Protestant verse," we cannot very rapturously congratulate the society on the success of its self-chosen mission. We cannot but suspect the worth and sincerity of a conversion to which the wants of the back and belly may have mainly contributed. With every faith in the excellent intentions of the London Italian Society, we more than question their enduring utility.

From what was spoken at the meeting we suspect that the Society is flattered and sustained by the thought that it presents a very menacing aspect to the Pope. Pius the Ninth may, it is just possible, not be aware of the fact, that there is in the British metropolis a proselytizing body, denominated the London Italian Society; banded together with the avowed object of crimping and kidnapping from him his spiritual subjects. Nay, more; so great has been their success—so dangerous do they threaten to become to the Roman Pontiff—that they have at this moment eleven converts, who have renounced the Pope and the Gregorian chant, and taken to the Archbishop of Canterbury and Protestant hymns!

We repeat it. We respect the motives of the London Italian Society; still with such a variety of home distress to choose from, we think this selection of the Indian wanders a little eccentric. But if, touched by the friendless condition of these strangers, they would solace their wretchedness, must they need couple with alms conversion? Must their benevolence stop short of the Catholic, and only take to its bosom the new-made Protestant? Again we say, we see no triumph in the conversion of the starving outcast, when creature comforts are to be the immediate rewards of his apostacy. Verily, in such a case the belly *has* ears, and quick ones.

Again may not the published fact, that this Society takes especial care of the Italian wanderer, have some effect upon the regular supply of the commodity? A journey to London is divested of half its peril and hardship when it is known to the transalpine minstrel that a Society will, with open arms receive him—clothe, and solace him,—his labour in return to sing Protestant hymns? We may be wrong, but we think the better humanity would be, to attempt to influence our Government to come to some understanding with the Italian states to keep these "minstrels and others" at home—and not, by the ready accordance of passports, to throw them upon the misery of foreign destitution. Yet, doubtless, the Society is proud—very proud of their eleven Protestant pupils. Triumphant work! The Society has converted starvation to full bellies; rags to whole coasts. When Protestantism would count its converts, should it be so very exulting, and above all so very *sure* of eleven Italians—ignorant as Roman earth—tattered, homeless, and starving? We prize not converts so very easily obtained. Now if the Society would grapple with difficulty, indicating its power in the greatness of its conquests, we can point out higher game than any of their converted eleven. Let the Society seek other Italian minstrels, rolling in wealth and lapped in luxury. Let the body proselytize some of her Majesty's singers, the *bassi*, the *tenori*, the *prime donne*—Italians and Catholics all. Let the Society teach Lablache and Mario and Grisi—or any such ministrels whose fortunes place them beyond its worldly aid, to sing with an earnest and believing spirit Protestant hymns—and we will at once allow the genuineness of the conversion. But we repeat it, there is an apostacy that is of the belly, and not of the heart.

Mr. Newman, we are told, is off for Rome to gaze in new light from the triple crown—to become *all* Catholic. Every week the papers tell of Churchmen and folks of station, with their wives and families, going over to the Pope. This is sad, dispiriting. Nevertheless, we cannot wholly despair of Protestantism, when we learn that the London Italian Society numbers for its converts, eleven "minstrels and others." By the way, are the organs of the apostates fitted up with Protestant tunes?

THE ENGLISH CHURCH.

It strikes us that there is something peculiarly inexpansive in the system of the English Church system, as compared with those of other communions which must be in a certain measure attributed to the inaptitude of its ministers for the pastoral charge. To take one instance, we have the Roman Catholics, even out here, making their way and getting a head, unless indeed the lamentations we sometimes see in the religious periodicals, and occasional diatribes from the pulpit are mere words of sound and fury signifying nothing. But we apprehend that there is more in them than that. The Roman Catholics do gain over people brought up in our communion, instances on the other side are in comparison rare: and there are few acquainted with Calcutta, but will admit, that the Roman Catholics are taking up before us ground open to all among the poor and obscure nominally Christian population. Any religion rather than none is a natural instinct of the human heart, and so we say better they be Roman Catholics than uninstructed in any religion at all; though we wish that the lack, on our side, be it of moral energy, or controversial talent, or ecclesiastical training were made up, so that our clergy should effect what their position seems to require them to attempt, and to warrant others to expect them to achieve.—*Calcutta Star, November* 14, 1846.

BATHING AND WASHING MACHINES.

In London a Society has been formed with the Bishop of London as its president, and an establishment for bathing and washing has been made on the Hampstead road. An intelligent writer gives the following account of it:—

Entering by the principal doorway in George Street, Euston Square, I was led through a covered passage to a lobby or receiving-room from which corridors diverge to the right and left. Going first to the left, we find twenty separate apartments, each entering from the corridor, and containing single baths—cold warm, or shower—for men. Of these, fourteen will be used at the charge of 1d., and the remaining six, having some-what better fittings, at 2d each time. Besides these there is a range of ten superior baths for men, approached by a separate entrance and gallery, to be charged at the rate of 6d. About sixty gallons of cold fresh water raised from springs two hundred feet below the surface will be supplied, together with towels to each bather. When, however, the same baths are required tepid or warm, the charges will, in each case be double; namely 2d, 4d, and 1s. Beyond the single baths, two tepid plunge or swimming baths, which are in the course of erection, will be speedily completed: one of them will be 36 by 18,, and the other 60 feet by 20. They are to have different means of access, and to be charged respectively at 2d. and 6d. each person. This completes the left wing of the establishment. To the right of the receiving-room, arranged on a similar plan, and to be used on the same terms, are twelve baths for women, five of which are fitted up in a superior style. Another door from the receiving-room conducts, by a separate passage, to five very commodious apartments, each of which, arranged with every attention to neatness and comfort, contains a vapour and shower bath, the charge of which will be 1s. The washing department, occupying the remainder of the right wing of the establishment, has an entrance distinct from that to the baths. It consists of a long washing-room, in which are placed sixty double tubs, and a patent drying machine, a series of hot-air drying closets, an ironing-room, a mangling room and six mangles, and a waiting room. Each washing-tub is divided into two unequl parts, the larger one for washing in, whilst in the other linen may be boiled by means of a jet of steam thrown into the hot water at the bottom of the tub. The tubs are separated from one another by wooden partitions, so that the occupant of any tub may continue her labour without being interrupted or over-looked; and each compartment is provided with a shelf and other convenience. After being washed, the clothes are put into a machine, in which they are whirled at a great rate, and the water driven out of them. This apparatus, which serves the purpose of wringing, is a patent, and is employed successfully at asylums and other large establishments. The clothes are next hung up in drying-closets, which are supplied with currents of air-economically heated over the large furnace, employed in warming the water for the baths and tubs. In situations adjacent to these accommodations are mangling machines, and also an ironing apparatus. For the use of everything, hot irons excepted, for the space of three hours, the charge is 1d., and with irons 2d.—a charge so trifling for the weekly washing and dressing of a family's garments, as not to be beyond the reach of even the most humble individual.—*Cork Examiner.*

Portugal continues in a state of anarchy, the Government being inefficient to suppress disturbances in the provinces, or to maintain credit in the capital. An edict has been issued muleting the foreign creditor of 20 per cent., and the home creditor of 10 per cent., besides further deductions on all payments from the Treasury. The Portuguese are, however, a loyal race, and may consider all curtailments of income made up to them by the length of the young princess's baptismal additions, for which we must refer to another column, space being wanting for their needless repetition.

Italy hardly knows herself in the joyous garb she has worn since the accession of Pope Pius the Ninth. Deputations are daily arriving at Rome with assurances of gratitude and loyalty, whilst Rossini is engaged upon a grand hymn in commemoration of the amnesty. Amongst many acts of munificent liberality, may be noticed a donation of 350 scudi to indigent Jewish families. Prince Joinville has been nobly entertained by his Holiness on a recent visit to Rome.

IRELAND.—Both from the north and south of Ireland the most gloomy accounts continue to be received as to the failure of the home-grown supply of food; and unless either food or work be immediately found for the people, "an outbreak" is spoken of as inevitable in the course of the next month.

BOMBAY MAGDALEN ASYLUM.

Subjoined is the Prospectus of the Magdalen Asylum—the intention to establish which we mentioned some weeks since. The objects to be attained are so desirable—the means of obtaining them so eminently simple, that both must, we should think, commend themselves to every right-thinking person. The total amount of money wanted is so singularly small, that no difficulty whatever ought to be experienced in rising it immediately. The poor outcasts for whom a place of refuge is meant to be provided, are at present almost transgressors by compulsion: they have no choice but to pursue the unhappy career they have commenced, or quit it for starvation. Not only are the victims of their own errors and misfortunes objects of pity, but a feeling of respect for ourselves—even did the stimulants referred to fail us ought to be sufficient to make us desire to keep from native eyes the degradation of our countrywomen. The subject is one on which delicacy prevents us from saying much: we trust we have said enough where so little and vocacy ought to be required.

'SKETCH OF A PROPOSED PENITENTIARY FOR BOMBAY.'

'The exceeding desirableness of some Asylum for females who, having experienced the miseries of prostitution, are desirous of regaining a character and position in Society, has been greatly felt by a few individuals whose situatian has brought under their notice this most unhappy class of persons. But a very short time ago the writer of this sketch was intreated by a wretched European woman, with tears in her eyes, for God's sake to rescue her from the den of infamy in which she was living, but there was no place in which she could be received.

'It is therefore proposed to open an Asylum for the reception of such; limiting the cases, as being the most urgent, to *European* and *Indo-Briton* females. Their admission into this Asylum will be with their own consent, and as a matter of favour. They will be brought under necessary restraint and regulation, by which their professed penitance will be subjected to trial, whilst at the same they will receive daily religious instruction. They will also be required to employ themselves, for the benefit of the Asylum, in washing, ironing, sowing, and other suitable occupations. Such of them as show they have received the desired benefit, will be suitably provided for as opportunities shall occur; and those to whom, *after* sufficient time, it is no good can be done, will be discharged from the Assylum—this, however, only when absolutely necessary.

'The probable expences of such an Asylum are estimated as follows:—

House rent, say.....	Rs.	69 per mensem.
Master and Misstress. ...	„	30 or 40 „
Food and clothing for 10 inmates.	„	50 „
Two Peons.....	„	12 „
Total Rs.		152 or 162 „

Besides which there will be an outlay required of about two hundred rupees for furniture, cooking utensils, &c., at the commencement. The estimate for food and clothing may be considered too law: but donations of old clothes from ladies are expected; and the proceeds of the *work* of the inmates will be applied to make up the balance.

'It is proposed to raise this amount by monthly shares in two classes, viz., of 5 Rs. each and of 2½ Rs. each, and by donations: a shareholder of 5 Rs. monthly, and two shareholders conjointly of 2½ Rs. each, to have the privilege of sending an inmate to the Asylum as a vacancy may occur.'

'The arrangement and supervision of the Asylum to be committed to such Ladies as shall kindly undertake the charitable work, assisted by the advice and co-operation of a Clergyman.

'The Asylum to be opened so soon as sufficient funds are forthcoming.

'Mr. Henry Antone, (of the Secretary's office) and his wife, have consented to accept the situation of master and mistress: persons in every way qualified. The Asylum is under the patronage and supervision of the Police Magistrate.

GEORGE CANDY.'

Times, November 7.

MAGDALEN ASYLUM.

We give in another column an extract from the *Bombay Times*, containing a Sketch of a proposed Magdalen Asylum for that place, with the few remarks on the subject offered by our cotemporary. We hope that the contemplated institution will not only exist on paper, and the expenses of the establishment are stated at so low a figure, that we are inclined to think our Bombay friends will immediately raise the sum necessary for setting it on foot.

Our reasons for noticing this prospectus, arise from a conviction that the present affords the most favourable opportunity for getting up a Magdalen Asylum in Calcutta. We do not advocate any agitation of the subject through the medium of the press, the simple statement of the small outlay which is required to produce such a great amount of good, is in our opinion likely to do more good than a series of appeals to the sympathies of those who know well enough already that the class of beings under consideration are as wretched as any on the face of the earth. We are inclined to hope, leaving all Maudlin sentiment out of the question, that there is a sufficient number of good Christians to be found in Calcutta, to raise the trifling monthly sum necessary for the support of such an Asylum. Let a beginning be made by some one who is willing to take the lead in such a good work, and we shall soon see the results. It will afford us great pleasure to register subscriptions towards such an object, and we can hardly rate the benevolence of Calcutta so low as to think that 200 or even 500 Rupees cannot be immediately raised for such an object. We need then say no more than to commend the Bombay prospectus to the attention of our readers.—*Cal. Star, Nov.* 17, 1846.

The American Missionaries in Turkey.

"All zeal for a reform, that gives offence
To peace and charity, is mere pretence."
Cowper.

Having found their endeavours ineffectual to get access to the higher and more intelligent classes of Armenians in Turkey, they prevailed, perhaps by promises of a better fortune, on men of low stations to secede from the National Church, and to evince their secession publicly, without any apparent cause, but on the score of being forced by their Patriarch to the worship of images, and to an implicit belief of the traditions, which is a palpable falsehood. The number of these men, however, is comparatively small, not exceeding a hundred in all; and as to their principles and standing in society, I shall only quote an extract of a letter from the Rev. Dr. Horatio Southgate, Bishop of the American Episcopal Church in Turkey, to some of the English Journalists, which was recently transcribed by the *Malta Times*. This prelate, by disparaging the attempts made by the American Missionaries to cause disruption in the Armenian Church, and by extolling the course pursued by their Patriarch, says of the Proselytes: "*The sentiments of the disaffected, are as much at variance with Anglican Protestantism, so with the institutions and canons of the Oriental Church. They are, I believe, a mixture of Infidelity and Radicalism, destructive to every thing like Church order or primitive truth.*"—*Extract from a letter in the Englishman.*

The Moon through Lord Rosse's Telescope.—The Rev. Dr. Scoresby, in lecturing on this subject, at Whitby, stated the moon's appearance, as seen through the telescope, to be magnificent It appeared like a globe of molten silver, and every object of the extent of a hundred yards was quite visible. Edifices, therefore, of the size of York Minster, or even of the ruins of Whitby Abbey, might be easily perceived if they had existed. But there was no appearance of anything of that nature, neither was there any indication of the existence of water nor of an atmosphere. There were a vast number of extinct volcanoes, several miles in breadth; and a line of them in continuance about 150 miles in length, running in a straight direction like a railway. The general appearance, however, was like one vast ruin of nature; and many of the pieces of rock, driven out of the volcanoes, apperred to be laid at various distances.

Mr. Gesner, of Prince Edward's Island, has made a discovery of some interest. During a geological examination of the colony, he obtained from the Indians two kinds of farinaceous roots "as promising in their appearance as were the indigenous potatoes of Virginia, carried to Ireland by Sir Walter Raleigh, from which the common kind was derived. These roots are called by the Indians respectively "musquascto," and "san-gaa-ban." Mr. Gesner says of the former—'As an article of food it is excellent, and as such is highly esteemed by the Indians; who generally remove every root as soon as the habitat of the plant is discovered. It contains much nutritive matter, is wholesome, and, I have no doubt, if properly cultivated, it will prove to be prolific." The other root is less liked by the Indians; but Mr. Gesner says, "I have eaten some of the roots, and found them dry, mealy, and palatable."

Origin of Courts Martial.—The act for trying military offences by courts martial was first occasioned by a mutiny in a body of English and Scots troops upon their being ordered to Holland to replace some of the Dutch troops which William III. had brought over with him, and intended to keep here. The King immediately communicated this event to Parliament, who readily agreed with him to give them sanction to punish the offenders, and on the 3d of April, 1689, (1 William and Mary,) passed an act for punishing mutiny and desertion, &c., which was to continue in force until November following. It was, however, renewed in January, 1690, and has, with the interruption of three years only, from April, 1698, to February, 1701, been annually renewed since, with occasional alterations and amendments, as well in time of peace as war.

MIND YOUR PRONUNCIATION.

The abuse of Latin in puritanical works leads our author [the Rev. W. Maskell, M. A.] to the following anecdote, "A Clergyman concluded a long speech at a meeting, held four years ago at Southampton, to the admiration of the ladies present, by the word '*Magna est veritas et prevalebit.*' The last word he pronounced, 'prevail-a-bit': whereupon another clergyman rose, and after complementing him for his eloquence, said that he was sorry to differ from him, but he could not help believing that truth would not merely *prevail a bit*, but that it would prevail a great deal.—*History of the Marprelate Controversy, New Quarterly Review.*

Rome.—The *Augsburg Gazette* publishes a letter from Rome of the 5th instant, mentioning that the Pope received an autograph letter from Louis Philippe containing expressions of the highest esteem for his Holiness. A letter from Sinigaglia announced the arrival in that city, from Corfu, of 25 refugees, who had availed themselves of the late amnesty. They were welcomed by the inhabitants with the liveliest joy; and the refugees requested the Pope's brother, Count Mastai, to express their gratitude to his Holiness. The enthusiasm of the people of Rome had even manifested itself in the fashions. The ladies in their dresses, &c., preferred the pontifical colours of white and yellow, and the men also wore cravats of the same colours. The *Cologne Gazette* of August 16, inserts some Italian correspondence stating that several states of Italy feeling alarmed at the liberal measures adopted by his Holiness, had addressed a note to the Austrian Government on the subject. The latter, it was stated, had made representations to Rome, and much curiosity was felt in Italy to know whether Pius IX. would long persist in his measures of reform.

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one Faith, one Baptism."

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 28, 1846. [VOL. XI.

THE LATE VERY REV. DR. RABASCALL V. G. B.

In our last issue, we recorded the melancholy death of the above Very Rev. Gentleman which occurred at 12 o'Clock noon, on Friday the 20th inst. at St. John's Chapel, Presbytery. His remains were removed for interment at 5 o'clock on the evening of that day; and although the notice of his demise and the hour when the funeral would take place, could not, from the shortness of the time, have received much publicity, the procession was numerously accompanied.

The hearse was followed by Chevalier Lackersteen's Coach, accompanied by David John, Esq. with the Rev. Dr. Nash and Rev. Mr. Formosa the clergymen who assisted at his dying bed.

The other Clergymen preceded the bier in slow and mournful procession. When it had approached the Cathedral road, it met with great delay, owing to the densely crowded throng of mourning friends, who came to take a last farewell of their fond pastor.

His Grace, the Most Rev. the Archbishop, vested in Pontifical robes, assisted by his Clergy wearing black cassocks and surplices, received the venerated body at the chief entrance of the Church. The *Miserere* was then chaunted with that edifying solemnity so peculiar to the beautiful dirges of the Catholic Church. Having entered the middle aisle, and the body being placed on the bier, in front of the High Altar, the funeral service commenced. His Grace officiated, assisted by Rev. Mr. Formosa and the other priests.

When the *Benedictus* had been sung, the Rev. Dr. Nash ascended the pulpit, and pronounced the funeral discourse, which was truly affecting. As the few hours that intervened from the time of the dissolution to the interment, precluded the possibility of the Rev. Gentleman making any preparation, we must therefore confine our notice of his discourse to those few desultory notes which we have taken upon the occasion.

He took his text from the 14th Chap. 1st Book of Machabees.

" The High Priest Simon and his brethren placed themselves in danger to protect their holy places and the law. He strengthened the weak and the lowly, and demanded the fulfilment of the laws, he glorified the sanctuary by restoring his own brethren, and they decreed him liberty, and registered his name on pillars upon Mount Zion."

My Lord Archbishop, beloved brethren in the ministry, and dearest Christians.

The words which I have chosen as my text, are but a feeble portion of one of the most eloquent, sincere and unaffected panegyricks that was ever written to commemorate the virtues of a great ruler and a good priest. The inspired historian whilst he rapidly sketches and brilliantly surveys the history of one of the most extraordinary and amiable men that ever adorned the Jewish priesthood, wisely exhibits a character so venerable for holiness, as a perfect model and a splendid example for the clergy and people of all subsequent ages—we find this prince of peace alternately dividing his precious time between the cares of public life and private duties, at one moment composing with the gentle authority of a parent, the storms and fiery impulses of a headstrong people, always prone to revolt and idolatry: the next, with uplifted hands offering at the consecrated altars of Israel, the blood of the lamb, or the vine, the types of another covenant less rigid but more sublime, and of a sacrifice that was to be offered up " from the rising to the going down of the Sun;" occasionally warning in the stern accents of prophecy, his beloved subjects to fly those wild and unholy lights of rebellious discord, by which his country and his ancestors were treacherously attracted and uni-

versally ruined—steadily pursuing the even and inflexible tenor of his way, he triumphantly checked by the influence of religion and learning, the headstrong ardour of impetuous youth, and the wicked usurpations of men in power. His life was spent in reclaiming the reckless, in protecting the innocent, and he drew down from the high sanctuary of heaven, the richest blessings of grace, and the fertilizing bounties of nature, and poured them out frequently and liberally upon the priesthood and the people. It was the pride of his reign, and the wish of his heart to compose the troubled sea of human passions, by infusing the sacred and combining oil of true religion into the hearts of all: and he held forth the olive branch of peace and concord equally to the Mede and the Persian, the Jew, and the Roman, the Infidel and the Believer. The prayers and the wailings from the fields and the temple of Israel, went up like incense to the throne of the Most High, and his memory shall dwell in benediction for ever and ever.

If I could, beloved brethren, form any contrast with such a character, if I could, without blasphemy, draw an analogy between the life of any departed christian, and that of a Saint canonized in Scripture, if I could without any outrage to the sacred text, take so daring a flight, that analogous idea would be found in the many virtues which adorned the good and virtuous priest for whom we are here assembled this evening, to perform the last sad duties of religion.

In order to form some idea of the many virtues which distinguished the life of our dear departed friend whose wasted form now lies exposed to our view, let us briefly consider what are those virtues which elevate the christian and the priest The former has to believe the Gospel, and to obey its divine precepts—the latter to practise them in the most heroic degree of his sublime calling. His labours must be unceasing for the salvation of his fellow-creatures—from the dawning of the day to the midnight hour, he must go wherever his arduous duties may summon him. At one time, hanging over the feverish litters of expiring sinners, inhaling the fetid atmostphere of poverty, disease and crime; his time and his life are not his own, both are the property of his flock, even the solitude and slumbers of the night, the natural period of repose for all other men, are frequently broken by the wild accents of sorrow, or the unceremonious intrusion of some distracted messenger demanding the last solemn rites for an aged parent, or a dying friend; sudden illness, protracted disease, the scorching beams of a sultry summer's vertical sun, domestic comfort and public happiness must be to him the same: the innocence of childhood, the excesses of the profligate, the retiring modesty of female shame, the rude and officious insolence of the clown, the sneer of the unbeliever, the credulity of the superstitious, the pride of the wealthy and the servility of the mean; these and numberless other incongruities in season, nature and language he must meet, seek and endure; he must in a word, be the slave and servant of all the numberless and motley varieties of character, disposition and rank, within the sphere of his locality, and must literally become what the Redeemer foretold, "all to all, in order to gain some to Christ." That our departed friend has performed these onerous duties, you yourselves are the judges. His labours speak for themselves in those many Conversions which he has effected from Hindooism and Mahomedanism to the pure faith of Jesus Christ.

Though Literature, Philosophy and Languages were carefully treasured up in his rich and comprehensive intellect; though his manners would have graced a court, and his virtues have shed a lustre on the proudest mitre of India, he was found faithfully at his subordinate post in the worst hours of contagion and labour.

If I were to select a model for the Christian Priesthood, one who combined all the speculative knowledge of his profession with a minute comprehension of its smallest details; a priest who melted down the ponderous materials of Theology, and fused them into the more polished and attractive acquirements of life; who "went about" like his divine master, "doing good" indiscriminately to the Jew and Gentile, the Greek and the Samaritan, it would be the late revered Very Rev. Vicar General of Bengal who has bequeathed by the steady light of his bright example, a legacy richer than the purest gold, which the young and the old, his cotemporaries and Juniors amongst the clergy should enshrine in their bosoms, be proud to study and zealous to emulate.

My Lord Archbishop, I had little thought when a few months ago, I appeared here, on a similar occasion, the advocate of religion sorrowing over a departed luminary of our Church, that such a melancholy duty would have so soon devolved upon me. But, how mysterious are the judgements of the Great God and how unsearchable his ways! I had then, My Lord, said, that a second stroke of affliction had visited you, now, a third has heavily fallen upon you I had then said that the Lord had shivered a proud pillar of our altar, this day, he has broken down a beautiful shaft.

My God! why hast thou dealt so with thy people? Hast thou sent a curse on this Mission? No, O God! We know that thy "mercies are above all thy ways," and that man's extremity is thy golden opportunity. We will not then speak the language of despair. When Abraham had bared his arm to immolate his only child, when the blow was about to fall on the darling object of his heart, thou didst send thy Angel to arrest the stroke. We then fondly hope that the Almighty has something in store for this poor Vicariate. A passing cloud may for a time obscure the glorious luminary of day and deprive us of its cheering influence, but "it continueth" not "in the same state."

Christ had selected twelve illiterate men to carry his name to the boundaries of the earth; sufferings and cruel death had soon terminated their earthly Mission, yet after their departure to Heaven, a stately fabric arose in all its proud beauty and majesty, defying the strong convulsions of time and the overthrow of the most powerful dynasties of the earth. "The blood of the martyrs," said Tertullian, "was the seed of Christianity."

It may be a consolation to you my Brethren, to know that his sickness was soothed by the kindest fraternal care, and that the highest medicinal art was skilfully and assiduously employed to arrest the fatal progress of his treacherous disorder. His Physician had brought to the treatment of the case, the highest physiological science improved by deep research and the long practice of twenty-one years in this country, in the lecture hall and Hospitals. From my long experience of the visitation of the sick, I must say, that Dr. Pearson's treatment of the case, I never saw excelled.

The last moments of our departed brother were characteristic of his pure life. Prayer and resignation to the will of Heaven were the engrossing objects of his solicitude, and having retained his faculties to the very moment of dissolution, the last holy effusion that melted away upon his dying lips was *Jesus, Mary and Joseph*. We who knelt by his peaceful couch, do hope, that our supplications to God, had wafted his last expiring sigh to Heaven for mercy on his soul. I could wish, Beloved Brethren, to pursue the subject farther, but being exhausted by long nightly watchings, and my dear brother having only departed this life, at 12 o'Clock, this day, it cannot be expected that you would require more from me ——— Let us then unite our entreaties to Heaven for mercy upon him—let us join our voices with the Prelate and Priests supplicating Heaven to open wide its "everlasting gates" that his soul "may enter."—And that he may, one day, welcome us all into those regions of bliss, is the fervent prayer of the humble minister of religion who now addresses you, in the name of the Father, and of the Son, and of the Holy Ghost"—*Amen.*

After the Sermon, the concluding portion of the service was chaunted and the venerable body was lowered into the grave before the altar of the B Virgin, amidst the loud and deep lamentations of all who were present. Never before have we witnessed, on any former occasion, such a solemn outburst of passionate expression of feeling. Thus closed this public tribute of respect to a valuable and regretted Clergyman. Talents of a superior class—acquirements profound and varied—a mind noble and disinterested—a heart the very temple of honor, sincerity and truth—a benevolence worthy of his sacred calling as a Minister of the Christian religion—youth and health—these, and every other qualification that could enoble or adorn human nature were the characteristic traits of Dr. Rabascall. It cannot be wondered at, therefore, that his premature demise is by every class of persons, deeply lamented as a public calamity not easily to be forgotten, or too much to be regretted.

CALVINISM.

(*Continued from page* 283.)

The reasoner with the arguments given in our last No, Calvin would quickly have ordered to execution. "*Such monsters,*" he says, "*must be choaked with fire and smoke, as was here done in the case of Michael Servetus a Spaniard.*" (Calvin's Letter to Mons. du Poét) The sanctity of Calvin's doctrine of Calvinism, consists principally in the following heads.

1. Absolute predestination and reprobation, independent of the foreknowledge which God has of the good or evil works of each particular person, purely because it is his will, without the least regard to the merits or demerits of men! 2. According to Calvin, God gives to the predestinate, faith and justice *inamissible*, and imputes not to them their sins! 3. In consequence of original sin, the will of man is enfeebled—to such a degree, that it is incapable not only of any good work meritorious of salvation, but of any action whatever, that is not vicious and *imputable* as sin! 4. He teaches, that it is impossible for man to resist evil concupiscence, and that free-will consists barely in being exempt from coaction or force, and not from necessity! 5. That we are justified by faith alone; consequently, that good works contribute nothing to salvation; and that the sacraments have no other virtue but that of exciting our faith!

6. That Jesus Christ is not really present in the sacrament of the eucharist, and that we therein receive him by faith only. He admits only two sacraments, Baptism and the Lord's Supper: all exterior worship, and the entire discipline of the Catholic church, he absolutely rejects.

To perfect his new system of theology, Calvin ransacked the various errors of almost every sect, ancient as well as modern; those of the Predestinarians, the Donatists, the Iconoclasts; those of Vigilantius, of Berengarius, the Albigenses, the Waldenses, the Beguardæ, the Fratricelli, the Wicklefites, the Hussites; and finally, those of Luther, and the Anabaptists. In reference to the blessed eucharist, he does not close in with Zuinglius who took it to be a mere figure of the body and blood of Jesus Christ; on the contrary, Calvin says we *verily* receive both the one and the other, yet by faith only! Nor does he admit Luther's scheme of *impanation*, or—the presence of the body and blood of Christ, together with the bread and wine, any more than transubstantiation with the Catholics. Behold here three different and materially discordant methods—of explaining what Holy Scripture says regarding the blessed sacrament, devised by the three *inspired* chiefs of the reformation! According to Zuinglius, the words of Jesus Christ—*this is my body*—mean only—*this is the sign of my body*. Calvin maintains, that they import something more; since Jesus Christ had promised to give us his flesh to eat. (John 6. 52.) Then, resumes Luther, the body of Jesus Christ is truly present—together with the bread and wine. Not so, cries Calvin: for if we once admit a real presence, we must of necessity admit the Catholic transubstantiation, and the sacrifice of the mass. How admirably do these divinely commissioned and divinely instructed gospelers accord in uniformity of doctrine!

If we compare what Calvin delivers upon predestination, with what he says of the want of free-will in man, we shall easily conceive that Bolsec had great reason to reproach him with making God the author of sin;—a blasphemy which, horrible as it is, is equally the crime of Luther. What alone, in the ideas of these two champions of Protestantism, constitutes the difference between the reprobate and the elect, is simply this,—that God does not impute their sins to the latter, but does so with regard to the former. Is it then consistent with the divine justice to impute to men, the sins which they have it not in their power to avoid; or to damn some, and save others, precisely because it is his pleasure? Calvin's abuse of several passages of Scripture, in order to establish this execrable doctrine, itself demonstrates the absurdity of the maxim—that Scripture alone is the rule of our belief.

The inamissibility of justice, and the inutility of good works in order to salvation, taught by this reformer and by the Lutheran divines, also involve the most pernicious consequences. They are diametrically opposite to the most formal testimonies of Holy Scripture, and solely calculated to excite in christians a senseless presumption, and a marked contempt for all the works of piety. That Calvin's doctrine relative to the eucharist is absolutely unintelligible, even Mosheim and his translator are forced to acknowledge. The Calvinists themselves seem, in general, now aware of the inconvenience, or rather the *absurdity* of their master's system: hardly have they retained one single dogma in its original purity: some they have *altered;* others they have softened and found it necessary to modify. They have almost with one accord preferred the sentiment of Zuinglius respecting the Lord's supper; and with him consider it merely as a figure. On predestination vast numbers have adopted the system of Arminius.

Catholic controversialists have combated with success the various tenets of Calvinism, even in its most palliated form. They have demonstrated the formal opposition of its doctrines to scriptural authority, to the most ancient and perpetual tradition of the church, and to the truths which every christian, as such, is bound to admit. Calvin and his associates accused the Roman church of adulterating the religion established by Jesus Christ, and taught by his apostles. The reverse has been proved a thousand times in the fullest evidence. They themselves were the innovators: not one solitary sect throughout the universe before the pretended reform professed Calvinism, or the religion of Protestants; they are alike detested and proscribed, in societies which have been separated from the church of Rome more than fourteen hundred years. Deism and Socinianism are, exclusively, their undoubted offspring.

Calvinism—from its first establishment at Geneva, has there constantly maintained its ground: and, of the thirteen Swiss cantons, six profess the Calvinistic doctrine. Till the year 1572 it was the dominant religion in Holland; since that period, the republic through motives of policy has tolerated all persuasions, although rigid Calvinism is still the established religion of the state. In England it has been gradually upon the decline ever since the reign of Elizabeth notwithstanding the lawless efforts of the Puritans or Presbyterians—to promote its interests. When

the church of England had discarded in great measure its original fanaticism, the Calvinists were classed among the non-con-formists, and were simply tolerated. In Scotland and in Prussia, Calvinism is yet in all its purity. In certain districts of Germany it is mixed with Lutheranism, and was tolerated in France till the revocation of the edict of Nantes by order of Lewis XIV.

Doubtless it will be asked, how a system so devoid of reason, a system calculated to make the most virtuous minds despair, and to confirm sinners in their wicked course—to hold up the Deity as a tyrant, rather than an amiable master, has, nevertheless, found its votaries almost in every department throughout Europe. What we are about to say in order to account for this phenomenon in France, may be remarked, with due proportion, of the other European districts. At the commencement of the sixteenth century a reform of morals, and, in some instances, of discipline too, was certainly much wanted. The councils of Constance and Basle had laboured hard to procure it, as well as in regard of the head, as of the members of the church; but unfortunately, without the desired success. With the actual state of things, all were discontent, and every circumstances announced an approaching revolution.

(*To be Continued.*)

CATHOLICITY OF THE CHURCH.

(*Continued from page* 284.)

All Christian antiquity, has awarded to the Roman Church exclusively, both the prerogative of universal diffusion and the name of Catholic. These rights she also maintained after the age of the fathers, and still more indisputably than ever, as idolatry had then disappeared from the civilized world, and there was no society of Christians separated from the Roman Church, that could with any appearance of justice and truth be compared with her, in regard to the extent or number of the nations that were subject to her authority. It is true, she occasionally suffered from the assaults of heresy and schism, which deprived her of a certain portion of her children; but she never experienced any considerable loss in one country that was not, under the divine protection, advantageously repaired by fresh spiritual conquests in some other parts of the world. The same age that gave rise to the Nestorian and Eutychian heresies, witnessed also the conversion to the Catholic faith of the Irish, Scots, Franks, and Burgundians. When the progress of Mahometanism contracted the limits or diminished the glory of that faith in several countries of Asia and Africa, this loss was compensated by the conversion of the Visigoths, Lombards, Frisians, Anglo-Saxons, and various tribes of Germany. But never was this especial providence of God in favor of his Church and for the preservation of her Catholicity, more strikingly displayed than on the two following occasions. In the interval between the middle of the ninth and that of the eleventh century, the Greek schism, that had been commenced by Photius and renewed by Michael Cerularius, separated many of the eastern Christians from the Church of Rome; but it was during the same period that she received into her fold most of the nations of central and northern Europe, the Normans, Moravians, Bohemians, Hungarians, Poles, Danes, Swedes, and Norwegians. When the north of Europe, in its turn, was wrested from her communion by Luther and other reformers, Almighty God opened to her missionaries a new path across the ocean, and the Catholic faith was soon planted in America and the East Indies, over an immense extent of territory. So successful particularly were the apostolic labors of St. Francis Xavier in Japan and eastern India, that in the space of ten years and a half, he baptized no less than ten or twelve hundred thousand idolaters; and shortly after, Father Claver, in South America, imparted the same blessing to three or four hundred thousand converts, besides the multitudes that were converted by other missionaries.

It is plain, therefore, that the Roman Church notwithstanding a variety of apparently irretrievable losses, and an almost uninterrupted series of persecutions raised against her by the powers of darkness, has preserved during eighteen centuries, the distinguished prerogative of Catholicity, such as it was promised by Christ and foretold by the ancient prophets. She has always been eminently visible, like *a city set on a mountain*, and far superior, both in numbers and extent, to every other Christian denomination; nor can it be denied, even by her bitterest enemies, that she possesses this two-fold advantage now, as well as at any former period. Her faith alone is professed in many countries, as in Italy, Sicily, Portugal, Spain, Belgium, South America, Mexico, the Philippine islands, &c. In many others, as Ireland, France, Bavaria, Austria, Bohemia, Hungary, &c., it is the belief of a vast majority of the inhabitants. It also numbers a great body of adherents even in those countries where Protestantism or the Greek schism prevails, as in the United States of America, England, Scotland, Holland, Saxony, Prussia (five or six millions of Catholics), Russia (several millions also), Greece, &c. In fine, it has dioceses or Apostolic Vicariates, with prosperous missions, in the other parts of the world; for instance, in northern and western Arica,

in the Turkish empire, Eastern India, China, Australia, the various islands of the Pacific, the territory watered by the Columbia river, the Rocky Mountains, Texas, &c. A society thus diffused and known throughout the whole world, is undoubtedly Catholic or universal, in the true sense of the word, and properly designated, as it has always been, by the name of *Catholic*

It is to be observed, moreover, that the Roman Church, even compared with the aggregate of the sects that differ from her in faith, triumphantly asserts her exclusive claim to the title and reality of this essential attribute. Surely none will concede them to the Greek schismatic Church, confined as it is to such narrow limits and reduced to a state of complete degradation under the Turkish yoke. There being no ground of comparison between her and the Church of Rome, much less could any of the other eastern sects aspire to the same qualification. As for Protestants, we have already seen the comparatively small extent of each of their societies, at the side of that church from which they separated. But even viewed in their collective strength, how vastly inferior are their claims to those of the Catholic church! To what has been already said on the subject in the preceding portion of this article, we will add two remarks that can leave no room for either doubt or cavil. The first is an observation which was made fourteen hundred years ago by St. Augustine against the Donatists (*Advers. Cresconium*, l. iv, c. lxi. 75), and consists in this, that wherever Protestants are to be found, there Catholics are also, but not *vice versa;* on the contrary there are many Catholic countries, as Italy, Portugal, Spain, South America, &c., where Protestants have no religious establishment, at least none worthy of being taken into consideration.* We observe in the second place, that according to the highest and rather overrated account given by Protestant authors, the whole number of Protestants throughout the world does not exceed sixty-five millions, whereas the number of Catholics, according to the lowest account, is now admitted to be not less than one hundred and thirty-four millions, which leaves a difference of something more than the double * But if we follow the more recent and more accurate statistics of the Christian world,* which state the number of Catholics to be from one hundred and eighty millions; if we admit also with Hassel, and other celebrated geographers, that the whole number of Protestants is only from fifty to sixty millions, this computation will give the ratio of three to one, which is a still more striking disparity in favor of the Catholic world. It is then manifest that the Roman church is not only Catholic, but is exclusively so; she is the only Christian society in existence that can boast with truth of universal diffusion. (*To be Continued.*)

* This is nearly the proportion to be found in America taken separately, as was ascertained about 1825 by De Humboldt, a well known Protestant traveller. "The number of Protestants," says he, "throughout all continental and insular America, from the southern extremity of Chili to Greenland, is, in regard to that of Roman Catholics, in the proportion of one to two." Hence, according to his calculation for that time, "out of the whole population of America, which amounts to thirty-four millions two hundred and eighty-four thousand inhabitants, there are twenty-two millions, one hundred and seventy-seven thousand Catholics, and eleven millions, two hundred and eighty-seven thousand Protestants." (*Rev. Prot.* t. i.) It is true, the number of Protestants has increased since 1825; but who can deny that the number of Catholics has also increased in the same and perhaps in much greater proportion?

* See U. S. Cath. Mag., vol. ii, 1843, pp. 635, 698.

MIDNAPORE.

To the Editor of the Catholic Herald.

SIR,—I beg to send you a short extract from a letter I lately received from that devoted Missionary, the Rev. Mr. Zubiburu, and shall feel obliged if you will give it a corner of your excellent paper.

Your obedient servant,

A LAYMAN.

(EXTRACT.)

"*Midnapore, Nov.* 18.—I arrived here in the evening of Monday last. The Catholics received me with great kindness—they live as united, as if they were one family. From what I have observed, I consider them not only as models for Catholics generally, but also for many religious communities. The station seems very healthy—the place being rocky, the houses are very dry, they are also cheap."

TABLET TO THE MEMORY OF THE VERY REV. DR. RABASCALL, V. G. B.

We understand that since the death of this truly pious clergyman, a Subscription is being set on foot by some of his pious friends and admirers, who, anxious to testify their esteem for one who labored so streanuously and disinterestedly in the cause of religion, are about to erect a Monument to commemorate his many virtues.

CATHOLIC NEWS.

The Right Hon. the Earl of Fingal is to receive the vacant Garter.

Sir Charles Wolseley, Bart. whose death was announced by the late Mail, embraced the Catholic Faith a few years since.

THE REV. D. EGAN.

To the Editor of the Bengal Catholic Herald.

Sir,—I regret to state, that our truly pious and exemplary Pastor, the Rev. D. Egan has left us through indisposition, to revisit the ever fertile and salubrious shores of Erin. It would be useless for me to dwell on the merits of the above named Rev. Gentleman, after the convincing proofs that I have both witnessed and read in the *Madras Catholic Expositor*, and *Bengal Catholic Herald, &c.* of his pious zeal in the cause of Catholicity, his unwearied exertions in propelling that sterling branch entitled Father Mathew's Society, both here, and at Bellary; his kindness and urbanity towards the native as well as the European Catholics, endeared himself to all, and particularly to the once erring, but now reformed sons of *Granu*. Many who gratefully acknowledge their joyous release from crime and intemperance, to the transcendant stage of morality and religion, to the Rev. Mr. Egan, and many of our grateful Brethren that were recently writhing under the agonizing pains of Cholera, and other diseases prevalent in this pestilential country, own with pride, and thankfulness, their speedy renovation to health and life, to the same benign clergyman. May God spare him to be till an ornament of our true and Apostolic Church, whose tenets he strenuously, successfully, and substantially advocated for a number of years in this benighted land, such are the fervent prayers, of the Catholic Non-Commissioned Officers, and Privates of the Left-Wing H. M.'s 94th Regiment and their Brethren at Fort William.*

P. S.—Our good Archbishop has given us as a substitute, the Rev Mr. McCabe. This young ecclesiastic, preached last sunday in the Fort, a very edifying and impresive Sermon.

BENGAL CATHOLIC ORPHANAGE.

Color Sergt. Coen, H. M. 21st Fusileers,...	Rs.	3	0
Quarter Master Sergt. Killeen do. do.		6	0
Capt and Mrs. Graham Meerut,... ...100			0
Mr. Gomes, ...		1	0

Through Mr. N. O'Brien.

J. A. Guest, ...		3	0
J. N. C.		10	0
George Dearman, Esq.		16	0
H. H. Withers, ...		16	0
C. G. Alsop, ...		5	0
G. W. Wingrove, ...		10	0
D. McC., ...		5	0
J. Paton, ...		2	0
A. H....	Rs.	5	0
F. R. P.		10	0
C. H.		10	0
A Scotchman,...		16	0
A poor man, ...		1	0
Do. do		1	0
Colonel Forbes, ...		32	0
Capt. Lang, ...		5	0

* From a letter just received, we learn with pleasure that Rev. Mr. Egan's health was so much improved even at the Sand Heads, that he hoped to be able to return here from Madras.

PROPAGATION OF THE FAITH.

Chinsurah.

Collected by Misses Vogle and forwarded thro' Rev. Mr. Prendergast,...Rs. 10 8

ST. JOHN'S COLLEGE.

Donation thro' Color Sergt. Coen,...Rs. 30 0

Selections.

Church Statistics.—The Catholic Church of France is at present divided into fifteen Archbishopries and sixty-six Bishopries, including that of Algiers. Amongst the dignitaries who at this moment fill these different sees, there is only one whose nomination dates as far back as the period of the consulate—being Cardinal de la Tour d'Auvergne, Bishop of Arras, who was consecrated May 16, 1802. All the Archbishops and Bishops named by the Imperial Government have disappeared. There are only eleven remaining who were named under the restoration. The Government of July has appointed the fourteen Archbishops and fifty-five Bishops, or sixty-nine out of eighty-one. The senior of the French prelates, with regard to appointment, is therefore the Bishop of Arras, who has held his high dignity for more than forty-four years. The oldest prelate is Mons, de Pons, Bishop of Moulins, who is now in the eighty-eighth year. The Catholic Church of France has only two Cardinals, Mons. de Bonald, Archbishop of Lyons, and Mons de la Tour d'Auvergne, Bishop of Arras.—*Daily News*

The *Churchman says*:—"We are far from thinking the "Evangelical Alliance" a matter to be passed over in silence. It is in one sense an absurdity; and there is much that is simply ludicrous in its proceedings. Again, it is a failure, confessedly a failure, and none of us have yet learned to separate the notion of contempt from any failure. And it has given us too much incidental blasphemy and profanity: and under this aspect its proceedings become an object of Christian loathing. Still no right-minded person but must, to some extent, sympathise with an abstract yearning, wherever it exists, after Unity. Even the vague faltering step of the blind after a truth which they feel but cannot see, is an omen in itself of good. And surely a willing cry, however inarticulate and feeble its moans, from the great depth of our English masses of schism and false doctrine and ignorance, is a solemn thing. However inconsistent, still whatever claims to be a confession of sin is not to be trifled with."

COLUMN FOR THE CURIOUS.

(From Chambers's Edinburgh Journal.)

THE MINUTE.

Much skill and perseverance have been displayed by the ingenious in all ages in the construction of miniature objects—the purposes to be gained being minuteness of proportions with delicacy of finish. Variable watches have been set in finger-rings; a dinner set, with all its appurtenances, placed in a hazel-nut; and a coach and four enclosed in a cherry-stone. Many of these might well be regarded as the result of ingenious trifling, were it not that every exercise of mechanical skill and clever manipulation, though not of itself applicable to any practical purpose, is yet furthering the progress of art, by training the hand to perfection, and leading the mind to new and, it may be, more useful conceptions. Under this impression, we mean to present our young friends with a few illustrations of tiny mechanism, contrasting them with the infinitely more minute and wonderful organizations of the natural world. If the former can stimulate to imitative skill and industry, the latter may excite wonder and reflection, and thus lead to the study of one of the most interesting and instructive departments of creation.

Among the ancients, the ingenious seem to have attained a wonderful degree of expertness at this species of fabrication. Cicero, according to Pliny's report, saw the whole Illiad of Homer written in so fine a character that it could be contained in a nut-shell; and Ælian speaks of one Myrmecides, a Milesian, and of Callicrates, a Lacedæmonian, the first of whom made an ivory chariot so small and so delicately framed, that a fly with its wing could at the same time cover it and a little ivory ship of the same dimensions; the second formed ants and other little animals out of ivory, which were so extremely small, that their component parts were scarcely to be distinguished with the naked eye. He states also, in the same place, that one of those artists wrote a distich, in golden letters, which he enclosed in the rind of a grain of corn.

The tomb of Confucius, a miniature model of Chinese workmanship, is considered as the most elaborate, costly, and beautiful specimen of Oriental ingenuity ever imported into Europe. It is chiefly composed of the precious metals and japan work, and adorned with a profusion of gems; but its chief value consists in the labour expended on its execution. Its landscapes, dragons, angels, animals, and human figures, would require several pages of description, which, after all, would, without a view of the model, prove tedious and unintelligible. The late Mr. Cox of London declared it to be one of the most extraordinary productions of art he ever beheld, and that he could not undertake to make one like it for less than L. 1500.

Among the many curious works of art produced by the monks and nuns of ecclesiastical establishments, none have been so much admired as their fonts, real and in model. On these were often lavished vast sums, and all the ingenuity which the sculptor, carver, or worker in metal could command. The font of Raphael has long been known and admired; that executed by Acavala in 1562, and presented by an emperor of Germany to Philip II. of Spain, may be considered, however, as the most elaborate of such performances. The model is contained in a case of wrought gold, and is itself of book-wood. The general design may be regarded as architectural, embellished with several compartments of sculpture or carving, consisting of various groups of figures in alto and basso relievos. These display different events in the life of Christ, from the Annunciation to his Crucifixion on Mount Calvary. The groups are disposed in panels and niches on the outside, and in different recesses within. Some of the figures are less than a quarter of an inch in height; but though thus minute, are all finished with the greatest precision and skill; and what renders this execution still more curious and admirable, is the delicacy and beauty with which the back and distant figures and objects are executed. Though only twelve inches in height, and from half an inch to four inches in diameter, it is adorned with various architectural ornaments, in the richest style of Gothic, and also figures of the Virgin and child, a pelican with its young, six lions in different attitudes, several inscriptions, and thirteen compositions in basso and alto relievo. The work is said to be of unrivalled merit and beauty, and will bear the most microscopic inspection. It was offered for sale in England about thirty years ago; but we are ignorant of its after—— destination.

In the Annual Register for 1764. it is stated that Mr. Arnold, a watchmaker in London, had the honour to present his majesty, George III., with a curious repeating watch of his own construction set in a ring. Its size was something less than a silver two-pence: it contained one hundred and twenty five different parts, and weighed altogether no more than five penny-weights and seven grains. This species of mechanism, however, is by no means uncommon; the emperor Charles V., as well as James I. of England, are said to have had similar ornaments in the Jewels of their rings and watches; a little larger perhaps, are not unfrequently set in ladies' bracelets. In Kirby's 'Wonderful Museum,' notice is taken of an exhibition at the house of one Boverick, a watchmaker in the Strand (1745), at which were shown, among other things, the following curiosity:—1st. The furniture of a dining room, with two persons seated at dinner, and a footman is waiting—the whole capable of being enclosed in a cherry-stone; 2d, a landau in ivory, with four persons inside, two postilions, a driver, and six horses—the whole fully mounted and habited, and drawn by a flea; and 3d, a four-wheel open chaise, equally perfect, and weighing only one grain. Another London exhibitor, about the same time, constructed of ivory a tea-table, fully equipped, with urn, teapot, cups, saucers, &c.—the whole being contained in a Barcelona filbert-shell.

In 1828, a mechanic of Plymouth completed a miniature cannon and carriage, the whole of which only weighed the twenty ninth part of a grain. The cannon had bore and touch-hole complete; the gun was of steel, the carriage of

gold, and the wheels of silver. The workmanship was said to be beautiful, but could only be seen to advantage through a powerful magnifying glass. In the Mechanics' Magazine of 1845, mention is made of a high-pressure steam engine —the production of a watchmaker who occupies a stand at the Polytechnic Institution—so small that it stands upon a fourpenny piece, with ground to spare! 'It is' says our authority,' the most curious specimen of minute workmanship ever seen, each part being made according to scale and the whole occupy so small a space, that, with the exception of the fly-wheel, it might be covered with a thimble. It is not simply a model outwardly: it *works* with the greatest activity by means of atmospheric pressure (in lieu of steam); and the motion of the little thing as its parts are seen labouring and heaving under the influence, is indescribably curious and beautiful.'

These, and many more which might be added, are, however, of rude and colossal magnitude compared with the delicate organisations of the vegetable and animal world. In the former, we have structures so fine that they only become visible to the naked eye when growing in myriads; in the latter, animalcules so minute, that a microscope of high power is required to detect them. Let us take, for example, the *Achlya prolifera*, whose soft silky threads may sometimes be seen adhering to the surface of gold-fishes, and covering them, as it were, with a whitish slime. This appearance is generally looked upon as a species of decay or consumption in the animal itself, and not as an external clothing of parasitic plants. It is however, a true vegetable growth, each individual consisting of a single stalk, with a minute pear-shaped ball on the top, containing numerous grains, which are the seeds or embryos of future plants. Dr. Unger describes this tiny organism, when at its full growth, as consisting of transparent threads of extreme fineness, packed together as closely as the pile of velvet, and much resembling in general appearance certain kinds of mouldiness. When placed under the microscope—for the unassisted eye can perceive nothing of its true construction—each thread is terminated by the pear-shaped ball already alluded to, which is about 1-120£th of an inch in diameter, and consists of a single cell filled with a mucilaginous fluid, in which float the procreative granules. The contents of this cell are seen to be in constant motion from the earliest stage of their existence; but as they advance to maturity, the mucilage disappears, and then the motion of the granules becomes more rapid and violent, till ultimately they burst their way through the cell, and are transferred to the water, there to perform their circle of being, and to give birth to new races of granules. All this takes place with such amazing rapidity, that we are assured an hour or two suffices for the complete developement and escape of the spores; so that we need not wonder when we are told that, once established, the *Achlya prolifera* will often complete the destruction of a healthy gold fish in less than twelve hours. Here, then, we have a little organism—and it is only one among a thousand which might be named—composed of parts for attachment, for growth, for support, and for reproduction, each in its kind as perfect and as unerring in its results, though visible only to the microscope, as the most gigantic cedar. Ask the most ingenious mechanic to fashion one of its filaments in model with all its cells, one of its reproductive balls with its thousand sporules, and, waiving altogether the attribute of life, he could no more produce such a complexity of parts than he could his own existence.

Let us pass now to the animal world, where the minuteness of the mechanism is still more wonderful, inasmuch as creatures visible only through a powerful microscope are endowed with organs for locomotion, organs offensive and defensive, organs for digestion, reproduction, and the other functions of the animal economy. And these organs, be it observed, not simple, but complex; composed of parts, jointed and articulated, and these parts each furnished with nervures for circulation and sensation. The minutest part of the most delicate mechanism ever fashioned by human hands must have dimensions appreciable to the eye or hand. But what shall we say of the component parts of animalcules, where the entire creature can only be discerned through the lenses of the microscope? 'Upon looking,' says Dr. Mantell, 'through an instrument magnifying forty-thousand times in superficial dimensions, we find a drop or two of pond water swarming with animals of various shapes and magnitudes. Some are darting through the fluid with great rapidity, while others are pursuing and devouring creatures more infinitesimal than themselves. Many are attached to the twig of pond weed by long delicate threads; several have their bodies enclosed in a transparent tube, from one end of which the animal partly protrudes, and then recedes while numbers are covered by an elegant shell or case. The minutest kinds—the Monads—many of which are so small, that millions might be contained in a single drop of water, appear like mere animated globules, free, single, and of various colours, sporting about in every direction. Numerous species resemble pearly or opaline cups or vases, fringed round the margin with delicate fibres; that are in constant oscillation. Some of these are attached by spiral tendrils; others are united by a slender stem to one common trunk, appearing like a bunch of harebells; others are of a globular form, and grouped together in a definite pattern on a tabular or spherical membranous case for a certain period of their existence, and ultimately become detached and locomotive; while many are permanently clustered together, and die if separated from the parent mass. No organs of progressive motion similar to those of beasts, birds, or fishes, are observable in these beings; yet they traverse the water with rapidity, without the aid of limbs or fins; and, though many species are destitute of eyes, yet all possess an accurate perception of the presence of other bodies, and pursue and capture their prey with unerring purpose. The *Monas termo*, for example, has been calculated to measure about the 22,000th part of an inch in its traverse diameter; and so numerously does this animalcule sometimes appear in putrid infusions, that not fewer than ten thousand millions must be contained in

a cubic inch—a number of living and active organised beings greater than the number of human inhabitants upon the whole surface of the globe! —*Cal. Star, November* 21, 1846.

"IT CAN'T BE DONE."

(*From the Spectator, August* 29.)

The contrast between our immense pretensions and our puny practice may well strike the foreign visiter with amazement. We English vaunt ourselves the most "practical" people on earth; we boast that we alone can fully estimate substantial reality as contradistinguished from shadowy fancy; we are also the boldest of races: and our potency in wealth and strength excels all comparison. In fact, however, our crotchets are as fantastic as those of any people, and quite as unsubstantial; only, instead of being poetical or exalted, they incline to the sordid. Our boldness is mocked by the timid caution which makes us shrink at the bare idea of censure which we despise; and our potency by the impotent alacrity with which we dispose of the most desirable and easy tasks in such phrases as "impossible," "it can't be done.'

Entering the capital of this mighty nation by the great aquatic highway, the foreign traveller is struck with one overwhelming characteristic—the huddled confusion of the scene. Through the crowded masts he sees nothing but warehouses, wharfs, work-shops, and other buildings that borrow traits from every element of ugliness—disorder, crude construction, even poverty of appliances, decay, neglect, an utter recklessness of symmetry or propriety of look. Pursuing the same way into the very heart of the capital, he finds that the view does not mend. The banks of the river are a vast back-yard, where poverty and indecency seem to struggle for supremacy in a contest of exposure. The rubbish of the work-shop and the refuse of the wharf adorn the banks. Squalid lanes debouch into the broad stream alternately with filthy drains. The famous Thames, of which he has heard so much in poem and history, is a sewer. By a strange inversion, the very entrance to London places you behind the scenes. He contrasts the aspect offered by the greatest and most civilized city in the world with the use to which ancient Florence and Pisa turned the natural opportunity of a river, with its noble walk on either side and unbroken array of palaces, still preserved by the poor and decayed cities. He asks why the English have not set their houses in order along the banks of *their* river, and secured decency even though they waive magnificence? He is told that "they can't," for the wharfingers! He used to hear, indeed, that England could do any thing; but now he finds that the owners of those blacks sheds and tumbledown quays, loaded with coal, quick lime, old casks, and amphibious sailor-porters, snap their fingers at England—King, Lords, Commons, and all. He is puzzled; but is silent.

He comes within view of the British rival to St. Peter's at Rome; but what has happened to it? the huge pile is as black as a coal-barge. "Is it always so?" he asks. Oh, yes; every building in London turns that colour. The new Houses of Parliament are beginning already, before they are finished. "What is the reason?" It is the coal smoke. "Well, but it is not impossible to prevent all this smoke: your newspapers have reported the existence of plans for that very purpose long ago." Yes, that's true. "Why, then, don't you stop it?" Oh, we can't. It has been tried: Mr. Mackinnon introduces a bill every year, but some Minister always snubs him. We are a practical people, you know: and it is thought rather eccentric and fussy to meddle with the smoke, for after all, it is only a matter of beauty. "Only beauty! No wonder the English are a discontented, drunken, and melancholy people."

The steam-boat has approached the pier, and the traveller must land. What a strange scene now presents itself! The steamer cannot at once close with the wharf, because a crowd of others interfere, and there is a long delay while those others move off. In the interval he observes the English customs as to the process of landing. He finds that it is, with few exceptions, the English custom to have a beggarly landing-place made of timber. The steamers huddle round it with their living freight. A rude boarding is made the path to the shore: steamers rocking and swaying to and fro, while all the passengers, men, women and children scramble off and on. To exasperate the turmoil, rough sailor voices incessantly urge the sheeplike flocks of land lubbers with shouts—"Now, Gravesend!"—"Richmond!"—"To the shore!"—"Now, ma'am!" Men with baskets, big boxes, sacks, and bars of iron, bustle in and out, amid the women especially. Each process of landing and embarkation is a kind of frenzied paroxysm, renewed every time a steamer touches the quay. "Is it always so?" Oh, yes! you answer with some pride; there is always this traffic. "But the confusion?" Oh, that can't be helped. You see, we are a free people, and we are very jealous of all interference or "regulation." "But it would be so easy to prevent all this, and certainly much pleasanter, with a little expense of ingenuity and outlay." Yes, it would be easy enough; but I don't think it can be done. You see, we are a practical people, and do not much like fanciful niceties.

Our traveller lands, and passes, with augmenting wonder, through the narrow streets. "I thought that after the fire of London your streets were widened?" So they were; but what was wide in Charles the Second's time we think narrow now: we are never contented. "I think you have no reason to be contented with those streets: they are so narrow that you cannot see the public buildings in them." Ground is very expensive, and it would waste money to make them needlessly wide. "But they are not wide enough for the purpose: see how we keep on waiting because the street is too narrow for the traffic: do not your hurried men of business grumble at that?" Yes, they grumble. "Well, and are you not wealthy enough to pay for widening?" I should think so: I believe every body would like it; but I doubt whether it can be done.

"What is this pleasant smoothness of motion?" It is the wooden pavement that we are riding over. "How quiet it is, too: the din of London appears to have ceased." Yes, it is delightful: everybody is quite sorry that it is all going to be pulled up. "Pulled up! what for?" It is so slippery for the horses; it quite wears them out; and they are always falling. "But cannot you make it not slippery?" We have tried various ways—of grooving, for instance; but none of them answer: they do not alter the nature of the surface of the wood, which, you know, is always slimy when wet. They say, indeed—that is, Mr. Leitch Ritchie says—that in St. Petersburg they put pitch and grit on the wooden pavement, which is used throughout that great city, and that it quite prevents the slipperiness. "Have you ever tried that plan?" I don't know; I believe not. I think the companies have only tried the grooving; because, you see, if the pitch and grit succeeded, *all* the companies could use it, and no one of them would get any peculiar and private advantage from it. "But the public? has any one tried it on behalf of the public?" I believe not: we leave all those things to practical men.

You are at Charing Cross. "What building is that?" The National Gallery. "Gallery of The National Gallery of Arts. "Of what! that thing? Where do you put your ancient pictures?" There. "Where, then, do you put your modern pictures?" There too. "What! *both* in that little place! Where is your ancient sculpture?" That is in the Museum: that we do not class as art, but as curiosities. And some of our best pictures are not here, but at Hampton Court, twelve miles off. "What a strange building that is!" Yes, it *is* rather bad: but we are a practical people, and have not time for the arts. "I should have thought that when the arts were in question, the most practical people would have paid most concentrated attention to the subject."

Hyde Park Corner, "What is that scaffolding?" It is for hoisting up the Wellington Statue. "Oh—ah? but I thought that was given up, as it would look so bad?" It is only going to be tried: it will be set there for three weeks, to see how it looks. "But can't you tell how it will look beforehand? surely any competent architect or artist could tell that." So they say, but Sir Frederic Trench says not; and he says that *Punch* has no influence on the public mind. "So the British people must succumb to Sir Frederick Trench! Who is he?" Oh, he has paid great attention to wax-lights, park-trees statues, and soforth.

You take your foreign friend to Buckingham Palace. At first he thinks it is "Pimlico Square," a triple row of small houses eligible for gentlemen having business in town: but you undeceive him. He presumes that it is a model of comfort inside? Quite the reverse. It is planned on the principle of thorough mixture: the Lord Chamberlain is always boiling glue and hammering under Queen Victoria's private rooms,—though what can be done with all the furniture thus made, hot and hot, *pro re nata*, nobody can guess. The kitchen is painfully obvious. Royal guests have to be mixed up with the common household for want of sleeping-room. Moreover, the site is about the worst in London. We are about to spend a hundred and fifty thousand pounds or more in tinkering the Palace. Why not build a new one, everybody asks, in a fit situation—on the site of Kensington Palace, for instance? Nobody can tell, unless it is because we are such a practical people.

It seems that to be practical consists in doing nothing because we wish it, nothing because it is decorous, but only what we can't help."

Progress of Popery in England.—The opening of the new Roman Catholic "Church of St Giles," built by the Earl of Shrewsbury, at Cheadle, in Staffordshire, has been made the subject of very bombastic glorification on the part of the worshippers of the Virgin and Saints in this country. According to the glowing account given of this gorgeous spectacle, such a sight has not been seen since England "lost her faith." The *Tablet* of last week appears without an Editorial Article, because the Editor was at Cheadle, assisting at the "magnificent function!"

On the auspicious morning of St. Gile's day, the holy bells of the Church,—*the second peal executed in this country for the solemnities of Catholic worship since the revival of religion*, rang, merrily, as the procession moved on to the Church.

"The cross came glittering on, borne between two Acolyths with lighted tapers, the choir following it chanting psalms. The clergy, arrayed some in surplices, some in tunicles, others in chasubles and some in copes, formed the body of the procession. Nearly a hundred clergymen walked in the procession, and to them succeeded nine bishops, attended by their respective chaplains, and vested in copes and precious mitres. After these came His Grace the Most Rev. Dr. Polding, Archbishop of Sidney, and the Syriac Archbishop of Damascus, attired in copes and precious mitres, and attended by their chaplains. Then came the assistants of the Bishop Celebrant, the Right Rev. Dr. Wiseman, who, vested in a chasuble of cloth of gold, richly embroidered and with precious mitre on his head, proceeded with his Assisting Priest, the Rev. M. Hannigan, his deacon, the Rev. Dr. Fergusson, and subdeacon the Rev. J. Amherst. Last of all came the Right Rev. Dr. Walsh, Bishop of the Central District, attended by the Hon. and Rev. G. Spencer and his Assistant Deacons, the Rev. Mr. Moore and Mr. Ivers, of St. Chad's Birmingham. His lordship had on a magnificient cope of cloth of gold and a most precious mitre and crosier, and gave his holy blessings to the crowds who kneeled to receive the benediction of their loved and venerated pastor."

This array of archbishops and bishops is somewhat imposing. A Correspondent of the *Post*, who signs himself, "*Catholicus*," complains, that "the Roman Catholics are *extending* their hierarchy on all sides and assuming the titles of our own Bishops without reserve." Dr. Polding's assumption of the title of Archbishop of Sydney, it is remarked, "has been openly protested

against, *from the altar*, by the Bishop of Australia. Will Bishop Bagot submit to Dr. Ullathorne being called *Bishop of Bath*?" We apprehend that he must. Notwithstanding the forbearance and delicacy of the Anglo-Catholics towards their erring sister the Church of Rome, which led our rulers in Church and State to give up the intention of making Malta the see of an Anglican bishop, the Romish hierarchy discover no similar courtesy. On this occasion after a solemn pontifical high mass had been celebrated, *coram Episcopo*, by the Right Rev. Bishop Wiseman, we are informed that Dr. Gillis, *Bishop of Edinburgh*, ascended the pulpit and preached the sermon for the day. The following will, perhaps, suffice as a specimen of this Episcopal oration:—

"He had not come there to cast one dark shade upon the bright features of their present state, nor to mingle one drop of bitter remembrance in the cup of this day's holy joy. He loved to repeat, that their captivity was over, and that the blessed year was come when, after they had been humbled for their sins, and chastened by adversity, they were now called upon to rise and be of good heart and rebuild their Jerusalem, notwithstanding the difficulties that still remained in rebuilding the temple and the walls. Let them not, then, waste their precious hours in bewailing the blessings which others enjoyed and which they had lost; let them rather be thankful that they were born in the present days. Had they not beheld the sons of their former persecutors incline their hearts to the dictates of mercy and of justice, and break those bonds wherewith their forefathers were bound? Had he not permitted them to emerge from the seclusion of unconsecrated garret chambers and to join in open day in their long proscribed worship to their Almighty Father? Had they not with them noble families, who, through the long course of three centuries, to their honour be it said, had refused to forswear the words of their Redeemer, and far from coveting the honours of the kingdoms of this world, had resolved rather to endure the horrors of the fiery furnace, like the faithful children of old? Had they not their prelates and priests multiplied even beyond their hopes—their people increasing on every side, and now covering the land? Had not chapels succeeded to private rooms, and Churches to chapels, till this magnificent edifice has now been reared, which is more in harmony with the Catholic rites, as it is more in harmony with the Catholic heart of him who has long, like David of old, mourned that the ark of God dwelt within curtains, and who has, like him, prepared the charges for his temple. Were there not also peaceful dwellings raised to instruct the young, to shelter the widows, and to protect the poor? Had not the convent bell tolled anew on this emancipated island, as it did of old, in the days of Anselm and Augustin? Had they not seats of Catholic learning, the *alumni* of which would compete with any other seminary in England? and had they not professors who might vie with those in her oldest university? Ah! her oldest university! He felt assured that these words would come home to the hearts of them all; for it was impossible to breathe the air of England and to think of Oxford, and not to feel the heart expand as if it would break with that charity which passeth all things, and to knock without ceasing, at the gates of heaven, that in his mercy, an angel might soon be sent to earth with a message of mercy, to the troubled inmates of those ancient cloisters, who were still left to feel that Divine faith was a victory which human learning unassisted could never reach—that the Catholic Faith is a pearl of another ocean than any in this world—that it is a gift which none but angels can bring down, and which none but the Lord of angels can bestow. Oxford was once Catholic! Oh, write these words upon those noble walls, and upon the hearts of your children—'Unless the Lord build the house, they labour in vain that build it—unless the Lord keep the city, he watcheth but in vain that watcheth it.' But were not their ranks recruited and strengthened from the very strongholds of her whom they still loved, and prayed for, and over whose wayward moods they mourned? And more still, had they not come together to honour her before whose queenly rank even seraphs bowed: and what might they not expect from her intercessions with him who still called himself and was her Son, veiling, in that outward form, the high Majesty of heaven? And prayers were constantly ascending, like sweet perfumes, from every part of the world—should not those prayers be heard above? Were they, then, to doubt the word of Jesus Christ? or was there anything which they might not hope for England now, when the whole Catholic world have set aside a solemn hour of common prayer for her,—and casting aside their mutual rivalries and jealousies, have registered a vow in heaven, as if they would take it by storm, and daily besiege the throne of God with prayers, that he would bring back to the Church this long-lost island?"

Oxford and Oxford teaching have, unhappily, furnished but too much ground for this boasting. Otherwise, in the event of the day, there would seem to be, after all, nothing to justify such a lavish expenditure of magniloquence. A very wealthy and very superstitious nobleman devotes a portion of his princely revenue to the erection of a fancy Church,—a splendid architectural gim-crack; and straightway, the votaries of Rome are fain to persuade themselves that the middle ages are coming back again. The erection of a new Church, by individual munificence, is not so very rare or unprecedented a thing as to afford cause for wonderment. Papists, Puseyites, and, Protestants have alike displayed their zeal, and, gratified their taste, by similar achievements.—*Patriot.*

TRACTARIANISM.

The reaction which is inevitably following the vagaries of Tractarianism in some places, naturally excites the outcries of the persecuted party. Here is a lamentable account, given in the Tractarian journal of last week, of certain acts of sacrilege committed recently in a parish in Essex, the name of which is not given:—

"It appears, that on Whit-Tuesday last, Archdeacon Jones officially visited the Church,

and thought proper to record the following very vague notice, in his Visitation paper.

"'The Archdeacon strongly disapproves the manner in which the communion-table was [is] dressed up, and he *hopes* the Rector and Churchwarden will see the propriety of removing the flower-pots and *other obnoxious ornaments*, without further notice.

"'(Signed) "'H. O. JONES.'

"On Wednesday evening (yesterday week) the Churchwarden (there is but one) entered the Church during the absence of the Minister, who was just recovering from a severe illness, and just as the bell had ceased for evening service, Mr. Dowsing, junior, seized upon the altar-candlesticks and candles, the offertory basin, two small flower-glasses (*placed midway in the east window.*) and an oak cross, inlaid with pearl, with the Sacred Monogram in the centre. Having put these various ornaments into a basket, and having trampled upon the velvet cushions, he marched off with his sacrilegious spoil, leaving the altar gate open, and proceeded to the font, where he *wrenched* off an ebony cross from the top of the cover, and departed from the Church! All this took place in the presence of the organist, who was utterly astonished, and during a heavy storm of rain and thunder, which one might have thought would have prevented even the most profane or fanatical man from violating and despoiling the sanctuary of the Lord, at such a moment.

"It appears that the cross and the flower-glasses were the private property of the Incumbent; the alms-basin and the candlestick had been presented by him, ten years since. That the Churchwarden is indictable for theft as well as sacrilege, we have no doubt whatever, and we feel confident that the Lord Bishop of Rochester will see that ample justice is done in this case. Unfortunately, however, we understand that his Lordship is not in England at the present moment, and, therefore, we have thought it right to lay these facts before the Church at large especially as it may be useful that our readers should know what a Churchwarden, even in these days, is capable of. The Puritan lessons of the last two or three years have not been thrown away; the pupils of Mr. Chancellor Raikes, and of the *Record*, may be expected to go somewhat beyond the letter of their teaching.

"The cross and flower-glasses were the private property of the Incumbent." A strange defence! What business had "the private property" of the Incumbent, to occupy a place on the communion-table of the parish? We have heard of Oxford men, of late years, who have gone forward, from the cross to the crucifix, with the body of our Lord suspended in agonies from it. Nay, we believe that "St. Mary" has also been similarly held up to view in ivory or marble. Now, if one sort of "private property" of this class may creep into our Churches, why not another?

There is also a Church in Oxford, St. Peter le Baily, which has been latterly, served by curates, who began in Tractarianism, and soon lapsed, we believe, into Popery. A better appointment has just been made, and the new Curate gives notice of the following, among other changes:—

"There will, however, be made some changes in the general character of the service, which I now proceed to mention in detail.

"The chanting of the *Venite Exultemus*, *Te Deum*, *Jubilate*, and *Psalms*, after the Gregorian method of intonation, I hold to be so utterly inconsistent with the spirit of our Reformed Church, that I really could not with comfort to myself perform service where such and similar novelties should be adopted. I purpose, therefore, to read the *Psalms* and *Te Deum* in the ordinary manner, and to chant the *Venite* and *Jubilate*, as they are chanted at Holywell and St. Mary's, and other churches in Oxford. This rule will hold good as well on Sundays as on week-days."

He also alters the hour of daily service, (enforced by the Bishop of Oxford.) from eight in the morning to ten. Great complainings we heard on this score also in the same journal already quoted.—*Record.*

THE FEAST OF THE NATIVITY OF THE BLESSED VIRGIN.

(*From the Times, September* 17.)

The *Semaphore de Marseilles*, of the 12th instant, quotes a letter from Rome, of the 8th, giving an account of the Feast of the Nativity of the Blessed Virgin, on which occasion the Pope was conducted in triumph to the church of the Madonna del Popolo, where it is usually celebrated. "From the date of the publication of the amnesty," says the writer,—

"The Roman people resolved to give the Holy Father a public testimonial of their gratitude, and decided that it should be on the 8th instant, the Feast of the Nativity. A subscription was accordingly opened for the purpose of erecting a monument destined to commemorate that act of clemency, and a temporary triumphal arch, representing the intended monument was built on the Piazza del Popolo; its summit and base were surrounded with statutes, symbols of religion and of the virtues of which Pius IX. is the model. Inscriptions extolling those virtues, in appropriate and affecting terms, adorn the columns. A rich carpet, with the arms of the Holy Father, surrounded with various devices, was spread under the arch; and thence to the Quirinal the whole line which the pontifical *cortège* was to pursue was strewn with flowers. It is impossible to describe the aspect of the Corso at this moment. I can only compare it to an immense saloon, magnificently decorated, offering to the eye everything that is calculated to move the heart and mind. 100,000 enthusiastic spectators, richly dressed, completed its decorations. It was a truly sublime spectacle. The most profound silence pervaded the crowd on the announcement of the approach of the Sovereign Pontiff, and permitted us to hear the distant acclamations which saluted his passage. Five horse Gendarmes opened a passage for the *cortège* through the multitude. Five hundred young men dressed in black, holding branches of laurel in their hands and bearing the pontifical colours, walked six abreast, and sang hymns in praise of

Pius IX. They were followed by the household of the Pope, dressed in crimson, and after them came the pontifical carriage, from which His Holiness, whose tears betrayed his deep emotion, bestowed his benediction under showers of flowers and sunnets, and amidst the most deafening acclamations."..... "Pius IX.," adds the correspondent of the *Semaphore*, "now possesses a moral power that nothing can resist. The Sovereigns of the other states of Italy are fully aware of it. They know that their subjects would instantly respond to an appeal of the Sovereign Pontiff. The time is come when princes should meditate on those words of Scripture,—*Et nun reges intelligite.* May they soon comprehend their meaning! On the other hand, may the hopes conceived by the friends of progress and of a wise liberty, from the glorious and promising accession of Pius IX. to the chair of St. Peter, not be ultimately deceived!"

CURRAN'S FIRST GREAT EFFORT.

At last this matured genius found a great public opportunity, and used it. A cruel wrong had been done by one so high as to awe down all advocates, and corrupt the foundations of justice—there was need of an avenger, and he came.

The Cork summer assizes of 1780 are memorable, for there this Protestant lawyer appeared as a voluntary counsel for a Roman Catholic priest against a Protestant nobleman! Was there ever such audacity?

To be sure, Lord Doneraile had acted like a ruffian.

He had seduced a country girl. Shortly after, her brother broke some rule of his church, and was censured by his Bishop. The paramour sought Lord Doneraile's interference in her brother's favour. It was promptly given. Accompanied by a relative of his, a Mr. St. Leger, ex-captain of Dragoons, his lordship rode to the cabin in which Father Neale, the parish priest, lived. Father Neale was an aged man, and a just and holy clergyman, but a very poor one. He was kneeling in prayer, when Doneraile's voice at the door ordered him out. Book in hand, with bare and hoary head, and tottering step he obeyed, and heard at his lordship's stirrup a command to remove the censure from the convenient miscreant, whose sister Lord Doneraile favoured. The priest was half a slave; he muttered excuses, "he wished to—and but for the Bishop he would remove the censure,"—but he was only half a slave: he refused to break the rules to which he had sworn. A shower of blows from his lordship's horse whip drove the old priest stumbling and bleeding into his hovel.

And yet every lawyer on the circuit had refused to act as counsel for this priest against that lord, when John Curran volunteered to plead his cause.

Reader! think over this, and you will get at something of the man and the country then.

He did all that mortal could do, and more than any lawyer now or then would. He grappled with the baseness of Lord Doneraile, and dragged his character out on the table. He left his instructions, and described Captain St. Leger as "a renegade soldier," and "drummed-out dragoon." He heaped every scorn on Lord Doneraile's witnesses, from their own story. He seemed to forget that he was speaking to tyrants—he treated the jury as men; he spoke as a man—virtuous, and believing others so. That jury, so adjured by genius, forgot penal laws, lordships and ascendancy, remembered God and their oaths, and gave a verdict for Father Neale.

Verily those thirty guineas damages were a conquest from the powers of darkness—the first spoils of emancipation.

On account of this trial, Curran fought a duel with Capt. St. Leger, and endured the hostility of the Doneraile family; but, in exchange, he obtained the admiration and trust of his countrymen, and a glorified conscience. If he wanted more, he received it a few weeks after, in the dying and solemn blessing of Father Neale.—*Curran's Speeches, edited by Davis.*

National Houses of Shelter for persons discharged from Custody.

Among the various schemes, which humane persons of the present day are putting forward in England, is one which has for its object to establish national houses of shelter for persons discharged from custody. This plan appears to us to be characterised by none of that overdrawn sentimentality, which is visible in many of the projects, which are set on foot by Quixotic benevolence. Unfortunately the system which prevails in our prisons renders such institutions as those now proposed but too necessary. There is too much promiscuous association in our prisons, and the characters of those immured in them instead of being reformed, are often irretrievably ruined. But such is not always the case, and many a felon, who has expiated his crime by undergoing the punishment awarded by law, would gladly avail himself of any means of regaining his position in society. Nor must we forget that many of those who enter our prisons are innocent of the crimes with which they are charged. Last year no less than six hundred persons were discharged from the metropolitan prisons only, under circumstances of acquittal. Yet the world makes no distinction Into what employments can these unfortunates step from the threshold of a jail? Without some means of regaining a character what can they hope for? Who will admit them into their families? The risk is too great to be undertaken by private individuals. It is then a work of no small importance to establish places of refuge, where under proper inspection, an opportunity may be afforded to those on whom the stigma of having been inmates of a jail rests, of retrieving their reputation, and a door thus opened to them by which to re-enter the society of honest men.

We are therefore happy to be informed that meetings have been held for the purpose of furthering the plan of establishing National Institutions of the nature above described, that Parliament has been petitioned on the subject, and that many corporate bodies have entered warmly into the design.—*Cal. Star, November* 21 1846.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 23.] CALCUTTA: SATURDAY, DECEMBER 5, 1846. [VOL. XI.

CATHOLICITY OF THE CHURCH.

(*Continued from page* 300)

Were it objected that there are several regions of the Globe, for instance, the central part of Africa and of New Holland, in which the Roman faith has never been planted or is scarcely known, we answer that this objection does not destroy the fact which we have already established, viz the universal diffusion of that faith throughout the world, in the true and moral sense of the term, and this is sufficient, as we have likewise shown, to fulfil the ancient prophecies and to constitute Catholicity. The Roman church in fact, is by far more extensive than the Assyrian, Greek, and Roman empires were in all their power; and yet these empires are said by the prophets and evangelists to have embraced the whole world. (See Dan. ii, 39; Jer. xxxiv, 1; Luke ii, 1.) Again, the Roman church is more widely spread at the present day than it was in the first ages of Christianity, and yet, even at that early period, the holy fathers triumphantly vindicated her universal diffusion, and her exclusive claims to the title of Catholic. In fine, when we cast our eye upon that multitude of nations, tribes and peoples, that are attached to the see of Rome as to their essential bond of unity, we are compelled to acknowledge that this society is truly Catholic or universal according to the language of Scripture, and according to any language whatever To deny this, when no Christian denomination possesses one half the extent of the Roman Church, would be to reject the declaration of the Nicene and the Apostles' creeds, and to deny the existence of any Catholic Church upon earth!

It will perhaps be urged that the heathen nations, whose errors were so universally admitted before the Christian era, even at present surpass, in point of numbers, the society in communion with the see of Rome, and consequently that this Church cannot lay any exclusive claim to universal diffusion. But this objection is easily solved. It is plain in the first place that the remark cannot in the least avail our dissenting brethren, who will readily acknowledge with us that the true religion cannot possibly be found in the impious and absurd doctrine of the pagans, however widely it may be disseminated, or how vast soever the multitude of its unfortunate abettors.

In the second place, it should be carefully observed that these marks of the true Church, unity, sanctity, *Catholicity*, and apostolicity, are not necessary to discriminate it either from the false religion of the Pagans, Mahometans, and modern Jews, or from the various sects of deists and infidels, all of which are sufficiently refuted by other evidences; for instance, by the contradictions and other insuperable difficulties of their respective systems, the fulfilment of the ancient prophecies in favor of Christianity, the miracles of Christ and of his apostles, &c.: but they serve to distinguish it from other societies which falsely assume the name of the true church, and the refutation of which must be drawn from other sources than the divine origin and evidences of the Christian religion, because these in general they admit. To convict them of error, therefore, we have recourse to those essential and splendid characteristics which our Lord has stamped upon his church, and among which Catholicity holds a conspicuous rank. As a further answer to this objection, we might deny that any false religion ever possessed the extent of the Roman church. For paganism itself, although it every where consists in the worship of false deities, is not one undivided and unvarying system of religion; not more than Christians, Mahometans and Jews, could be said to form one religious society, on the ground that they all acknowledge one true of God, the Creator of heaven and earth; but it embraces a great variety of separate and contradictory systems and its forms, even in essential particular

have been almost as various as the nations that have been subject to it either in ancient or modern times. The doctrine of the Persians, who acknowledged no other deities than the sun and fire, certainly bore no resemblance to that of the Egyptians who worshipped a multitude of plants and animals. The Greeks with their Saturn, Jupiter and other false gods, were probably altogether ignorant or regardless of the divinities adored by the Britains, Germans, and Scandinavians. The same difference or rather opposition of heathen ideas is witnessed among pagan nations at the present day: for instance, among the Chinese, East Indians, Africans, and the aborigines of America. Paganism, therefore, does not constitute *one* false religion, but a multitude of false religions that have no connection or acquaintance with each other, and are confined individually within narrow limits, compared with those of the Catholic Church. The same is true of the Mahometans, or the followers of the impostor Mahomet. Not to mention the variety of small sects which exists among them, they form two principal parties, most hostile to each other, the Sunnities or sect of Omar followed by the Turks, and the Shyites or sect of Ali followed by the Persians. Moreover, it is certain, as all geographers allow, that their whole number does not equal that of the Catholic community, nor are they half so widely spread throughout the world But this is still more the case with the Jews, whose entire population, according to the most accurate statistics, does not exceed four or five millions.

(*To be continued.*)

CALVINISM.

(*Continued from page* 299.)

At the close of the fifteenth century, Alexander VI had scandalized the Church by his excesses and ambition. His successor Julius II. more intent upon warfare and conquest than attentive to the government of the faithful, was a mortal enemy to France, and was hated in proportion. Leo X. who succeeded him, had but little zeal for reform. In a word, it was easy to foresee that the general discontent, and the abuses of the times, would quickly occasion a revolt against the papal authority itself.

Hence it is not surprising, that the emissaries of Luther and his fellow reformers found every where disciples eager of seduction.—To declaim immoderately against the pope,—against the clergy both secular and regular; and—to censure with much heat and pretended zeal religious abuses—was an expedient which never failed to obtain attention. The practice of confession, fasting, works of satisfaction; the observance of vows, attendance at the public service, and the maintenance of the ministers of religion—were now become a hardship no longer to be borne; and an opportunity now presented itself of throwing off the yoke. The poison spread so rapidly among all ranks and conditions of life, that those whom it had tained were themselves astonished at their numbers. The books of Luther, Melancthon, Carlotsadius and Zuinglius, and those of other reformers, lighted up the torch of fanaticism throughout the kingdom. It mattered little what principles were embraced, provided a change of religion were effected. Calvin's famous work determined the choice in favor of Calvinism.

The disaffection of the people towards the actual government in France, had not been less favorable to the revolution in question than were the abuses in the ecclesiastical polity Francis II. a feeble and inactive prince, left the administration of affairs to the Duke of Guise. The grandees jealous of this rival authority, espoused in opposition the Calvinistic cause, and formed the conspiracy of Amboise in concert with that party; which, though eventually defeated, did not fail to raise more enemies to government by the punishment itself of the conspirators, and thus to hatch new projects of revolt.

Upon the accession of Charles IX. to the throne, it was his wish to reconcile the two parties; and with this view he accorded a general amnesty for the past. But an unfortunate though accidendal tumult at Vassi, in which several Calvinists lost their lives, was made the pretext of a civil war; and it was prosecuted by both parties—with all the fury that fanaticism could inspire; till at length the Protestants dictated to their lawful sovereign the terms of peace. A king thus reduced to treat with his own rebel subjects, does not easily pardon the affront; and Charles IX. conceived the rueful project of ridding himself by assassination of the Huguenot chiefs. The populace thus habituated to carnage, stopt not here, but proceeded in the work of blood till some thousands had been immolated to their fury. This nefarious act of treachery was followed by another civil war; which Henry III. at length terminated by a treaty still more favourable than the former to the cause of Calvinism. The discontented Catholics, in their turn, formed a league which they very improperly denominated sacred; and now became as untractable as the Huguenots themselves. Henry IV. who had been educated in the principles of the reformation, after a long and doubtful contest with the Leaguers, was at length universally acknowledged as law-

ul sovereign, and granted to the Calvinists a new edict of pacification similar to the preceding ones, termed the pacification of Nantes. In the reign of Lewis XIII the Protestants again flew to arms; but were unsuccessful, and beheld their places of security ceded to them by Henry IV. dismantled and in ruins. Lewis XIV. more puissant and despotic than his predecessors, revoked the edict of Nantes in 1685; and, from that epoch down to the late revolution, the Calvinists have not been allowed the *public* exercise of their religion.

This narrative, short and uncircumstantial as it is, may suffice to give a tolerable idea of the lamentable evils which a pretended reform of the catholic religion caused to France; —a reform which, far from purifying faith and morals, has revived, as we have already noticed, a multitude—of erroneous doctrines proscribed in the different ages of the church; a reform—whose principles overturn the very basis of morality centered in the liberty of man;—throw tender consciences into despair, and the wicked into a fatal security;—do away every motive of practical virtue, and from their very birth, have inspired their fanatic votaries with a sovereign contempt, alike of civil and ecclesiastic subordination. Recovered at length from their ancient bigotry, the bulk of Calvinistic doctors easily admit, that the Romish church which they thought proper to abandon, holds no *fundamental* error, either in its doctrine, its morality, or its form of worship; and that a good catholic may work out his salvation in the profession of his own religion. Why then, may we be allowed to ask, was all Europe involved during the lapse of more than an entire century in anarchy and disorder, for its destruction and the establishment of Calvinism in its place? The tumult and confusion consequent upon its introduction into France, (and the same may be generally asserted with truth in regard of other nations) are fairly deducible from the avowed maxims of the chief reformers. In 1520, before any edict had been issued against Luther, he asserted in his book on *Christian Liberty*, that the christian owes subjection to no man; and inveighed in terms of the utmost virulence and disrespect against all crowned heads and sovereigns indiscriminately. This was a prelude to the wars of the conquering Anabaptists. In his public Theses he maintained it to be a sacred duty to dethrone alike, both popes and emperors who should espouse their cause. In his treatise, *On the Common Treasury*, he countenanced the rifling of churches, of monasteries, and of bishoprics; and deemed it in the ordinary course of things —that the gospel should occasion tumult, and be ushered in with blood. Such was the spirit which accompanied his turbulent emissaries into France.

(*To be continued.*)

To the Editor of the Bengal Catholic Herald.

Sir,—When God on Mount Sinai, amidst thunder and lighting delivered to Moses the Commandments, as a rule to guide and regulate the actions of his chosen people, he emphatically declared that any infringement of them should be severely punished. One of the Commandments then given, says, "thou shalt not bear false witness against thy neighbour," and how far this injunction of our Lord has been fulfilled by the Editor of the *Calcutta Christian Advocate* remains for us to see. This Advocate improperly called Christian, takes for its motto charity in all things, which it knows as much of as the Grand Lama, or Nicholas of Russia. St. Paul tells us, that if he spoke with the tongues of men and angels, and have not charity, he was, as the sounding brass or tinkling cymbal. And that if he distribute all his goods to feed the poor and delivered his body to be burned, still without charity, it profiteth him nothing. He then goes on to declare in what true charity consists. Charity (continues he) is kind, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth. How far the Editor of the Advocate, followed this rule laid down by Saint Paul, will appear from his giving insertion in his journal of the 21st Inst. to a letter from a certain Dr. Macgouan, who writes from Kingpoin, China; in which are contained the foulest calumny and basest misrepresentation that ever issued from the pen of any writer, (if we except the meek Editor of the Advocate.) This Dr. McGowan like his pious brother, seems to burn like another Elias, with a holy zeal for the propagation of God's honour, against the Priests of Baal, and certainly to do him justice, he shows a great deal in the letter from which the Editor of the Advocate took his extracts. After describing the opposition, Foreigners meet at Canton (he thus continues) "Western unbelievers have found it convenient to extol the literary portion of the Chinese. The very men who have for several days been engaged in worshiping a Gudgeon, in hopes of getting rain. Foremost among the worshippers, have been the highest Magistrates, Priests and people have vied with each other, and their rulers in supplicating fish and reptiles to water their fields. Enclosed, I send you a drawing of our Lady, the queen of heaven as she is styled by the Chinese, and by whom she is universally worshipped." Bravo; Dr. Macgouan, what a great pity it is, you are not here in this city of palaces, to help your brother of the

Advocate, in his pious endeavours to convert the Brahmins, and us, poor benighted Papists. *Omnes dii deaque te donent tonsore ob verum consilium.* For though wonderful are the stores told by your holy Martyrologist Fox. still he is nothing in that art, to Dr Mc-Gowan, even the celebrated Baron Munchausen himself sinks into the shade when compared to Dr. Macgouan, telling us of Magistrates, Priests and people worshiping a Gudgeon in the hopes of getting rain. What a pity it is that the Evangelical Society do not engage the services of Dr. Macgouan, and the Editor of the *Advocate*, at four hundred rupees per mensem, to continue Fox's Martyrology to the present period. For though we have not now existing such saintly characters, as St. Edward the sixth, Pious Cranmer, Holy Knox, chaste Harry, the virgin Elizabeth, and the Wittemberg Dr of divinity himself, still we might find among the followers of Nicholas Storck, and Thomas Muncer, some who might be ranked in the catalogue of Saints. Really it seems surprising that the Editor of the *Advocate* would contaminate his journal (though bad it is) under the impression that even the most bigoted of his readers would ever give it the least credence For blind and bigoted and void of reason, must that person be, who takes for gospel truth whatever the Editor may choose to insert or write against popery. And certainly we cannot account for it, excepting on the hypothesis, that no matter whence the source it comes from, provided it be against popery, it must be emphatically believed, reminding one of what a certain minister once said to the celebrated Grotius. This minister once preached a very fiery sermon, to prove the Pope to be Anti-christ, upon which Grotius remonstrated, saying, it avails nothing when he could not defend it by any plausible argument. To which he replied, that whether it was true or not, he would preach it, because his flock were never so well pleased or edifyed as when he proved the Pope to be the beast mentioned in the Apocalypse, and he adds, that if he left off preaching the Pope to be Anti-christ, that all his hearers would immediately become Papists. With regard to Catholics worshiping the Virgin, Saints and Angels, as Dr. Macgouan *et hoc omne genus* (including of course the worthy Editor of the *Advocate*,) I believe, I have only to say, that I really pity them in my heart, and wonder how they can credit such a thing after being so often refuted, unless we suppose that in their blind hatred against anything partaking of Catholicity, they would believe whatever the mind of man would suggest. Now either the Editor of the *Advocate* believed the letter in question, to be either true, or false. If he believed it to be false, he should not have published it, as he would in that case be acting contrary to his conscience, and he would stand accused before God and man of wilfully bearing false witness against his neighbour. If he did believe it to be true, (which I very much suspect) It shows how miserably ignorant he is in theological lore, he should be better informed of our religious tenets, before he would allow such a letter a place in his journal. But as he seems to know as much about our doctrine, as the Great Mogul does of Egyptian Hieroglyphics, I shall instruct him a little on that subject Then with respect to the invocation of the Virgin Mother of God, against which Protestants so loudly declaim, calling it worshiping the creature, instead of the Creator, I shall show them what is the Catholic doctrine on this point. The Catholic Church ever guided by the finger of God, since the time he declared he would be with her all days even to the consummation of the world, believes, that it would be an impious crime to exhibit any particle of that respect and adoration pertaining to the Divine Being, towards any creature, however pre-eminent for sanctity. Because, between the creature and the Creator there is an infinite difference. For to God alone belongs supreme homage, worship and adoration, on account of his infinite perfections, which homage has been called by Theologians, *Latria* from a Greek word signifying worship due to God alone. But though we pay this supreme homage only to God alone, still we are not prohibited from giving an inferior sort of respect called *Dulia*, (from a Greek word also signifying an inferior sort of respect,) to any of God's creatures, who have rendered themselves pre-eminent for sanctity. As for instance, we honour those whose dignity and virtuous qualifications induce us to yield them respect, yet in doing this, we do not confer on the creature. the honour due to the Creator. For in honoring our parents, superiors and those set over us, do we not fulfil the injunctions of God himself, when he tells us to honour our father and mother. And Saint Paul says, let every person be subject to higher powers, for "he that resisteth, resisteth the will of God." And our holy church in doing this, instead of honoring the creature, honors only those rays of grace and holiness, (as a very learned Dr. expresses it,) which emanate from the throne of the Creator, and are reflected in his Saints; those mirrors of virtue and righteousness. But some may object and say, though God commands us to honour our parents, superiors &c. we dont find him in any place sanctioning the honour given to angels. The contrary I

will undertake to prove. In the 23ch. of the book of Exodus, we find the following words clearly proving our point. "Behold I shall send my angel who shall go before thee, and keep thee in thy journey, and bring thee unto the place I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and my Name is in him." Again we find in the eighteenth chapter of Genesis, that Abraham fell prostrate at the feet of the three angels, he received into his tent. And Joshue informs us, that when an angel, who had appeared to him, announced that he was the prince of the host of the Lord, he fell on his face to the ground, and worshiping said "what saith my Lord to his servant."

The next point in which Catholics are grossly misrepresented, is, that instead of addressing their petitions to God himself, they address the Angels and Saints, and call on them for help in their necessities, thus Protestants think and argue If God be more ready to grant than we to ask, why should we address the Angels and Saints for any request, when we can obtain it by applying to God himself. To this I reply, that though God himself be the source from which all good springs, and that there is no other name under heaven by which men can be saved, still, this does not exclude us, from seeking the prayers of the Saints and angels reigning in heaven, for such is the order of God's providence. And we might as well ask, when God could save all without man's interference, why does he employ them as agents in the execution of his designs, one is just as plausible as the other. But let us hear what the sacred volume says on this subject. In the prophecy of Zacharias, we read with what earnestness the Angel of the Lord interceded for the Jews. Saying "O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and the city of Judah, with which thou hast been angry." Tobias also declares that the Angel Raphæl told him, "when thou didst pray with tears, and didst bury the dead, I offered thy prayers to the Lord." And Judas Machabius tells us of a vision, in which he saw the high Priest Onias praying for the Jews, and a little after he saw the Prophet Jeremias doing the same charitable office.—Again St. John in the fifth chapter of the Apocalypse describes how the four and twenty Ancients fell down before the Lamb, having every one of them Harps and golden phials full of odours, which are the prayers of the Saints. Another proof that the Saints and Angels intercede for us, can be adduced from the fact that the Scripture sanctions our requesting the prayers of one another. In the seventh chapter of the book of Kings, we find that the children of Israel intreated Samuel, saying, cease not to cry to the Lord our God for us, that he may save us out of the hands of the Philistines And the Lord himself commanded Elijha Balded and Sophars to ask Jobs intercession for them, from which we can argue thus, that if creatures in a state of probation can avert the anger of God, a fortiori, or by a stronger argument, the Angels and Saints can do it who are the friends of God reigning with him in Heaven. Without derogating from that Supreme homage and honour which is due to the Deity alone. But what will not blind bigotry do, to evade the force of these texts, approving now, and again disproving, and wandering on into inextricable mazes, as the fancy or deluded imagination leads.

Whilst many error draws mankind astray,
From truths sure path each takes its devious way,
One to the right one to the left recedes,
Alike deluded as each fancy leads.

I hope the Editor of the *Advocate* before he allows such ridiculous fables, and nonsensical stuff as the letter commented on, again a place in his journal, will learn the ten Commandments, and follow their spirit practically not theoretically. I would also advise him as a Christian, to follow the example of the good Samaritan, in having charity for all men, as his motto express it, and not calumniate, misrepresent, and ascribe to us doctrines which we abominate as much as he does himself.

I am, Mr. Editor, your's sincerely,

PHILALETHES.

MIDNAPORE.

Letter of the Rev. Thomas Zubiburu, Apostolic Missionary, to his Grace.—The Most Rev Dr. Carew, Archbishop, V. A. B.

My DEAR LORD ARCHBISHOP,—The number of Catholics at Midnapore, is 23. I baptized three boys and one girl, hitherto Protestants. Three adults made their first communion, one remains yet without complying with this sacred duty, for want of necessary instructions. All the others fulfiled their religious duties of Confession and Communion satisfactorily. I likewise enroled them in the confraternity of the B. V. Mary of Mount Carmel, giving each the scapular, &c.

The number of Catholics in the Military station is eleven, of which number I baptized and received into the Church, a Drummer who assisted several times through fear, at the Protestant worship. Mr. and Mrs. Cupingham, and one Drummer received the Sacraments of Confession and Communion, and to each of them

I also gave the Scapular. The other 8 Drummers are yet unable to perform their religious duties for want of necessary instruction. In order to enable them the more easily to do so. I gave them two Prayer Books in Bengali, which I hope will have the desired effect.

This then my Lord, is the result of my short stay in this Zillah of Midnapore, I informed the Catholics that I had received an order from your Grace, to go to Calcutta. On hearing which, they felt so much, that Mr Sinaes, forwarded a petition in the name of the congregation, to request your Grace to allow me to remain, till after Christmas-Day. They expect a favorable answer on to-morrow, in case your Grace will not be able to accede to their request, I shall have to visit some Christians near the river on Tuesday, after which I shall leave, to be in Calcutta on the day appointed by your Grace.

I remain,
Your Grace's
Faithful and obedt. Missionary,
THOMAS ZUBIBURU.
Ord. Carm.

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Donations of warm clothing are earnestly solicited for the above mentioned charitable institutions.

To the Editor of the Bengal Catholic Herald.

SIR,—I will feel much obliged to you, for publishing in your valuable Paper, a second Subscription raised among the Invalids, for the new Catholic Chapel of Chunar.

SERGEANT J. DUFFY,
Act. President Chapel Committee.

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,, D. Desmond, ...	2	0
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Selections.

SPANISH PLACE.—On Thursday, at the Spanish chapel, Charles Scott Murray, Esq., of Danesfield, in Buckinghamshire, was married by the Right Rev. Dr. Griffiths Bishop of Olena, and V. A. of the London District, to Emilia Charlotte Fraser, daughter of Lord Lovatt. The Lord and Lady Lovatt were present at the ceremony, as were the Lord and Lady Stafford, Lady Petre, Lady Bedingfield, Mrs. and Miss Scott Murray, the Hon. Edward Petre, the Hon. Stafford Jerningham, Edward and Frederick Jerningham, Esqs., and a very numerous party. The chapel was crowded to excess. The bride and bridegroom heard Mass and received the Holy Communion from the hands of the Bishop. The wedding party breakfasted with Lord Lovatt in Eden-place, and the happy couple left town immediately after breakfast for Talacre, amid the heartiest wishes, both from rich and poor for their temporal and eternal felicity.

THE CATHOLIC CHURCH IN THE UNITED STATES.

We asked a young friend of ours—or, at any rate, the son of a very old and beloved one in the United States—a young gentleman, too, who is a very good Protestant, according to the doctrines of the Church of England—whether Popery was "progressing" so rapidly as they reported among "the free and enlightened Citizens." As to conversions, the young gentleman—who has not only the shrewdness and intelligence of his country, but who we think decidedly a person of talent—could not positively say; but that the Catholics were increasing prodigiously there was no doubt, he thought. What! asked we, even in the Puritan and Quaker City? He denied, however, that Philadelphia was Puritan (although they did burn Catholic Churches and desecrate Catholic Altars only a few years ago)—and as to the Quakers—so celebrated by an illustrious progenitor of his own—he thought they were *going out*. We believe this, and that "a worse spirit" of Protestantism has succeeded. Be this as it may, it is certain, we hear from other quarters, that the Catholics are increasing marvellously in "the free and independent Republic."

Doubtless—speaking humanly, for we have no disposition to discuss this matter on any other but secular grounds—the increase may, in some degree, be ascribed to the immense immigration of the Irish into the United States. Formerly—and until, we believe, within the last five-and-twenty years—the Irish Emigrants were, generally, Protestant—that is to say, Calvinist—and, for the most part, from the North of Ireland. Even, before the Declaration of Independence, there was a flourishing town in New England, called Londonderry. Subsequently, the Americans have founded a Clonmel, a Kilkenny, and Dublin, and, what certainly amused used us a good deal when we heard of it, a certain town called *Bladeremskite*. We suppose it was built by a Colony of Young Irelanders. It is even reported that the famous Pennsylvania Line, to which Washington and the Americans owed so much in the War of Independence, were made up chiefly of Irishmen, or their descendents. Be this as it may, it is certain that even in those early times (to use the epithet in the American sense), the Irish formed a very considerable portion of the Immigrants. *Since*—or, at least, since a few years after the last war—they have been decidedly, and beyond dispute, the majority. But these, generally speaking, were a different class, and followed a different faith. The great majority consisted of the choppers of wood and the stokers of steamers. But, amongst these Emigrants were men of enterprise and education. They brought their religion along with them, and they kept it. It *necessarily* spread—thanks to the zeal and activity of the Catholic Clergy—nay, to such an extent has it been diffused, that the Calvinists are not a little alarmed. In fact, we see now and then indications of a disposition—of a desire—if it were possible, under the institutions of America, to be accomplished, of preventing "the Growth of Popery" in the United States. But these gentlemen are rather late in the field. They can no longer practice in America the political dogmas taught and acted upon by those most persecuting and bigotted of men, the Pilgrim Fathers of Massachusetts. The Presbyterian Mobs, indeed, may occasionally burn a Church, or set fire to a Nunnery, as they did in Boston—and even the fair character of Philadelphia may be stained by such scenes as were exhibited there a few years ago. But, as to persecution on a general scale, it is out of the question. We may add, it is also abhorrent to the institutions of the Great Republic. And if it had not been so, the numerical augmentation of the Catholics is so great, and so steadily progressing, that a counter-Catholic movement, on a great scale, is out of the question. Even the Protestants of the United States would not tolerate a Czerski or a Ronge. These Actors would be too strong for their boards: except, perhaps, in the City of Boston, where the Illuminati hold forth the doctrines of "the Children of Light"—who went forth the other day on a crusade of robbery and murder against the City of Lucerne, and all for the love of God.

But, perhaps, one of the great causes of the spread of Popery in the United States, is, that which has caused its diffusion on the Continent of Europe and in England—namely, the countless multiplication of the Sectaries—and the bitter animosities in which they indulge against every Gospel-shop but their own. It is true, enough, they all make common cause against Catholics, as the common enemy—but, nevertheless, they are busily engaged in tearing at each other's entrails. And, then, these free and independent Sects—like other free and independent Citizens—see no reason on earth, why, if a new light enters the crannies of their brain, or what they fancy to be new, they should not modify their doctrines accordingly.

And thus it is, that the Calvinistic School of Boston is lapsing into Unitarianism, and that even the Anglical Liturgy of the Episcopalians is subject to serious mutations. We have a Book of Common Prayer, printed in Boston, we think, about 1817; and, having compared it with our own authorised volume, we discovered some remarkable variances. We understand that it has incurred greater changes since—that the Athanasian Creed has been omitted—the Prayers for the Sick modified, and the behest of the Almighty, as having "given power and authority to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of sins," has been suffered, we are informed (for, we have not had an opportunity of consulting any late edition of the Common Prayer, published in America) to drop out of the Text.

In this whirl of change—in this uncertainty of doctrine—in these choppings and changes, there are many people in America, as well as in England, and on the Continent, who see great danger and much scandal to our common Christianity. Many of them read themselves into Catholicity—as the Newmans, Oakleys, and Wards, of the United Kingdom—others became disgusted with the jangling of conflicting sects, and took refuge in the security of the Ancient Church. But, whatever the cause be—for, we have neither time nor space to follow the subject out—the fact is,

itself, unquestionable. In another place the reader will find an article on the subject, which, we think, will have interest even for those that do not sympathise with the writer—merely by reason of the religious statistics which it contains.—*Dublin Evening Post.—Protestant Paper.*

LAW OF MARRIAGES IN INDIA.

(From the Christian Advocate, Nov. 28.)

The *Bombay Witness* says, that 'according to the Law of England any marriage holds good in England, celebrated in a foreign country, according to the laws of that country.' Our worthy contemporary's opinion is quite correct as to the former state of the English Law; and the judgements of Lord Stowell were understood to have settled it. But the recent case of the marriage by an Irish Presbyterian minister, of a Presbyterian and Roman Catholic, completely overturns Lord Stowell's most masterly and enlightened decisions, to which we have referred, namely, those in the case of the late Lord Stair (Dalrymple *v.* Dalrymple) the case of the present Earl of Pembroke (Herbert *v.* Herbert). In this recent case Lord Cottenham, Lord Lyndhurst and Lord Abinger were on one side, and Lord Brougham, Lord Denham and Lord Campbell on the other, and opinions being thus divided, the decision was given against the marriage, merely on the principle that every thing till proved in the affirmative is held in the negative. A very unsatisfactory conclusion certainly! The ground of that decision was obsolete law; or at least law that was worthy of the dark ages, and was considered by Lord Stowell as obsolete; and the principle of it was, that it was essential to the validity of a marriage that a *priest* should officiate. None are recognized as *priests*, by English canon and civil law, but Popish and Anglican Presbyters; and all others who have the privilege of performing marriages, have it by express statutory enactment. In India there is a statute authorising Scottish Chaplains to perform marriages when both or one of the parties is a member of the Scottish Church Establishment. And marriages by commanding officers are also legal under certain circumstances. But no one else can perform marriages except Romish Priests, and Anglican Episcopal ministers in Priest's orders. This is a great hardship in many cases; as for instance, where people object to the forms of the Romish and Anglican Churches; where no such 'priests' are resident: and where native converts who never have had any thing to do with Romish or Anglican 'priests,' and are in no way connected with them, wish to be united in marriage. The missionaries of Calcutta formally represented the case in this view to Lord Auckland, who acknowledged the grievance, and the matter was then referred home, when the Court of Directors took legal advice on it, and promised that a bill should be introduced into Parliament in the next session, to remedy the evil: but nothing has since been heard of that measure. Perhaps it was delayed, because many eminent lawyers thought that Dissenting marriages were valid in India, as they unquestionably ought to be, and as they now are in England. But any opinions of this kind have since been overthrown, though certainly not confuted, by the decision of the House of Lords in the Irish case. The Bishop of Calcutta is, we believe, disposed to resist any measure of amelioration. In his charge for 1842, he reminded his clergy that the old canon law of Christian (Popish) Europe was still in force, and that in order to the full and certain enjoyment of all ecclesiastical privileges (the mere vinculum matrimonii is another question), 'marriage must be celebrated in the face of the Church, and by a person in holy orders in the view of our English Courts.'—*The Calcutta Star.*

DISCOVERY OF A NEW PLANET.

We beg the attention of those readers who are interested in something more than the petty concerns of every day life, to a letter of Sir John Herschel's, which we insert to-day. It relates to a discovery which we cannot help regarding as the most remarkable of the age, fruitful as it has been in novelties in every department of science and art. It is the discovery of a new planet beyond the supposed limits of our solar system. Now that astronomers abound, and excellent instruments afford constant opportunities of observation in almost every part of the civilized world, it would not be surprising to be at any time informed that such a discovery had rewarded their diligent and laborious observations. But what distinguishes the present from any previous investigation of the heavens, is that the existence of this associate of our system has been ascertained by reasoning alone, independently of observation. The planet now called Uranus, but which is more generally known among Englishmen by the name of its discoverer, Sir William Herschel, was found to be affected in its course by certain irregularities which could only be accounted for by the existence and influence of another planet still unknown. To compare great things with small, the inference was similar to what we should draw from seeing a person continually making signs as he was moving on his road. We should at once conclude that he was in communication with some one whom we did not see. But here our knowledge would end, and it would after all be uncertain whether our conclusion was correct or not, because the actions of the observed individual might be the result of pure caprice, or a desire to deceive. Not so the planet. It is subject to unalterable laws of motion, and every deviation from its calculated path must have a material cause. The mathematician who ascertained this deviation, M. Le Verrier, pursued the inquiry, and his skill in mathematics sufficed to enable him not only to ascertain the existence of the disturbing planet, but to point out the exact spot in the heavens where it must be found. The telescopes were immediately directed to the heavens on this announcement, and two astronomers in different places have seen the planet which had been announced. Certainly pure reasoning aided by observation never achieved a greater triumph. The planet itself is an object of no small curiosity. It is too remote to permit us ever to acquire much know-

ledge of it, except the time it takes to perform its destined course. But the mere fact of its existence completely alters our previous notions of the system of which we form a part. There may again be worlds beyond it, so far from the central luminary, that the sun which warms and cheers us can afford them no more light or heat than any one of the stars does to us. Even this newly-discovered globe can enjoy but a very small share of the solar rays. What notions can we form of life in a world where perpetual night reigns, yet there may dwell creatures as numerous and as happy as those of our own planet. A thousand such considerations rush into the mind on this announcement, but we have not time to do more than point out to our readers this remarkable discovery, as a proof of the astonishing progress of science in the present age. We are so accustomed to wonders that we are apt to pass over these things too slightly, as if we had a right to expect perpetual progress in science and the arts. But though it is to be hoped that succeeding generations will add as much to the stores of knowledge as our own has to those of our predecessors, yet it cannot be doubted that our age will long be remarked for its successful pursuit of knowledge.—*Englishman.*

THE INDIAN POOR RELIEF FUND.

During the early part of the present week a sum of nearly £800 has been added to the account of the Indian Poor Relief Fund at the Bank of Ireland, £600 of which have been received from Bombay, through the generous agency of the Hon. Sir H. Roper, Messrs. Edward F. Danvers, and J. Stewart; the difference having been received from the Island of Ceylon, in a remittance from the humane Major Parks and Sir J. Emerson Tennent. The gross sum received by the Trustees of the Indian Poor Relief Fund is £11,450, the greater part of which has been contributed at Calcutta, and remitted through the medium of the Most Rev. Dr. Carew, Roman Catholic Archbishop, Sir Laurence Peel, and Mr. Henry Piddington. The parties who at present are in communication with the Trustees in other places are Messrs. Binny and Co., at Madras, the Chairman of the Relief Committee at Toronto, and the Mayor of the City of Mobille, in the United States, whose spontaneous generosity is the more distinguished, because, in the absence of the tie of fellow-subjects, no other motive could exist with him and his friends at Mobille but that of universal benevolence. The citizens of Mobille have contributed £200.

The Trustees of the Indian Poor Relief Fund are men whose names convey their eulogy. They are:—His Grace the Duke of Leinster; his Grace the Lord Archbishop of Dublin; his Grace Archbishop Murray; the Right Hon. the Lord Cloncurry; the Right Rev. Dr. Blake, Bishop of Dromore; the Right Rev. Dr. Whelan, Bishop of Bombay; the Venerable the Archdeacon Torrens; the Very Rev. Theobald Mathew; R. J. Graves, Esq., M.D.; Sir Robert Kane, M.D. Those distinguished personages are in weekly attendance at the Board since the month of April; and the Duke of Leinster, with that munificence by which his whole life has been characterised, has given the use of his house in Dominick-street for the Trustees to meet in and transact their pious duties. The Bank of Ireland, with a disposition corresponding with the humane intentions of those who contribute, and those who disburse, the fund, have munificently cashed, free of discount, all the bills of exchange by means of which the moneys have been remitted: and although most of these bills were drawn at six months after sight, yet the Directors of the Bank of Ireland, with a benevolence which commands respect, have ordered the *full* amount drawn for to be placed to the credit of the Trustees, without any banking reduction whatsoever. The fund thus so humanely placed at the disposal of the Trustees, has been distributed amongst about 350 local Relief Committees, to whom 639,700 destitute poor look for the means of being saved from the horrors of famine.—*Dublin Evening Post.*

LIBRARIES.

(*Continued from page* 205.)

'The pleasures of study are classed by Burton among those exercises or recreations of the mind which pass *with n doors*. Looking about this 'world of books,' he exclaims, 'I could even live and die with such meditations, and take more delight and true content of mind in them, than in all thy wealth and sport! There is a sweetness, which, as Circe's cup, bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, 'days and nights, spent in their voluminous treatises. So sweet is the delight of study. The last day is *prioris discipulus.*' 'Heinsius was mewed up in the library of Leyden all the year long, and that which to my thinking should have bred a loathing, caused in him a greater liking. I no sooner, saith he, come into the library, but I bolt the door to me, excluding Lust, Ambition, Avarice, and all such vices, whose nurse is Idleness, the mother of Ignorance and Melancholy. In the very lap of eternity, amongst so many divine souls, I take my seat with so lofty a spirit, and sweet content, that I pity all our great ones and rich men, that know not this happiness.' Such is the incense of a votary who scatters it on the altar less for the ceremony than from the devotion.

There is, however, an intemperance in study, incompatible often with our social or more active duties. The illustrious Grotius exposed himself to the reproaches of some of his contemporaries for having too warmly pursued his studies, to the detriment of his public station. It was the boast of Cicero, that his philosophical studies had never interfered with the services he owed the republic, and that he had only dedicated to them the hours which others give to their walks, their repasts and their pleasures. Looking on his voluminous labours, we are surprised at this observation: how honorable is it to him, that his various philosophical works bear the titles of the different villas he possessed; which shows that they were composed in their respective retirements. Cicero must have been an early riser; and practised that magic art of employing his time, as to have multiplied his days.

CHINA.

By the Clipper *Mischief*, Captain White, we have received dates somewhat later than by the *Coonajee Family*. The stirring topic of interest is relative to the proceedings at Macao. At the time of the *Mischief's* departure, the Governor of Hongkong, despatched H. M. War Steamer *Vulture* for the purpose, it was understood, of affording protection to British subjects at Macao, and by no means to take any share in the operations of the Portuguese Authorities. The following is extracted from the Postscript of a letter from Macao per *Mischief*:

"Business here (at Macao) is completely at a stand—an incessant firing upon the people is maintained."

POSTCRIPT No. 2—11 A. M., OCT. 8th.

"I regret to note that, the town of Macao is in flames—life and property are in imminent danger."

We are happy to notice that, up to the date of the *Mischief's* departure, no disturbance had taken place at Canton, although the spirit of ill feeling on the part of the populace was still kept up. It is not difficult to foresee that additional sources of disquietude will arise out of the proceedings at Macao, by the death of so many Chinese at the instance of the Portuguese. The tenure upon which the latter retain possession of Macao is in a great measure dependent on the maintenance of a good feeling with the Chinese; the late slaughter will sever the friendship of centuries and the Portuguese may yet find themselves dispossessed of Macao, which, owing to its declining trade and inability to pay the cost of its occupation, will be no great loss on abandonment. The Authorities at Macao, in applying to the British executive at Hongkong for assistance, virtually admit their inability to repress the rising of the populace: it is not however likely that any assistance will be rendered; at least, we are inclined to think so from the circumstance that when in 1840, the Portuguese Authorities at Goa solicited assistance from the Bombay Government to uphold their governance, it was refused on the ground of its being contrary to the letter and spirit of the treaty with Her Apostolic Majesty. Harassed by a dissatisfied and rebellious populace within, and threatened by provoked Chinese without, must necessarily place the Government of Macao in an unenviable predicament, far removed as the place is from any hope of reinforcements of Portuguese troops. *Strait's Times, October* 28.

DISPENSATION FOR THE QUEEN OF SPAIN.—ROME, SEPT. 8.—The Sovereign Pontiff was to sign on the morning of the 8th instant, the necessary dispensation for the marriage of the Queen of Spain with her cousin the Infante D. Francisco de Assis. A courier extraordinary was to leave immediately with the dispensation for Madrid, where he would arrive probably on the 17th or 18th.—*The Cork Examiner.*

The Indian relief fund trustees have distributed 10,000*l.* amongst 330 district relief committees principally in the south and west of Ireland, the number of whose destitute poor amounts according to the returns, to 639,700.

SOCIETY OF ST. VINCENT DE PAUL.

We are glad to learn that the Cork Conference of this admirable Society, now about five months established, has met with all the success that might well have been anticipated in this City. It already numbers 180 members, honorary and active. The active members, forty-five in number, visit more than 70 poor families in their own homes every week, dispensing to them about seven pounds' worth of relief, chiefly in kind, and exerting themselves to procure employment for those who can work. They also inculcate habits of industry, order, and cleanliness: counsel and encourage the poor under their immediate charge, and strictly insist on the parents availing of the resources within their reach for the education and religious training of their children. The system of the Society, here as elsewhere, is so admirably adapted to its purposes, the funds are so economically and judiciously applied, the frequent visitation of the poor in their own homes by the members, who always visit, two together, has so many obvious advantages, and moreover there are so many ways in which the visitors may help on the struggling poor besides mere relief in money or provisions, that the amount dispensed gives but a very inadequate idea of the good effected. But perhaps the most important advantage of all is that accruing to the members themselves in their mutual edification and encouragement in the practice of a Christian life. It is a touching proof of the truly Catholic nature of this Society, and of the bond of paternal union that attaches to each other its numerous conferences throughout the Christian world, that the Cork conference has just received in aid of its funds, a handsome and valuable present from the President General and the Vice Secretary General of the Society, in Paris, namely—eighteen copies of a very fine engraving of POUSSIN'S "*Moise Sauvé des Eaux*," by the celebrated HENRI LAURENT POUSSIN, who has left five different compositions on this subject. This painting was executed in 1651, the period in which he produced his finest works, such as *The Sacraments, Rebecca, the Judgment of Solomon, The Blind Man of Jericho*, &c. It may be seen under No. 187 in the *Musee Royal de France*. For its simplicity, the nobleness of the figures, and the richness of the landscape, it is generally regarded as one of the masterpieces of that great artist.

The engraver, dying in 1844, before the print was issued for sale, some charitable persons in Paris purchased it from his widow with all the proofs that had been struck off, for the purpose of devoting the proceeds to the sole relief of the poor. This circumstance gives additional value and interest to this splendid engraving, and no doubt the members of the Society of Saint VINCENT DE PAUL in Cork will be able to realise a considerable sum for this handsome offering of their Paris brethren.—*Cork Examiner.*

Mr. Newman is on his way to Rome, where he will remain some months. The *Univers* contains an account of his reception at Paris, which was most cordial on the part of the ecclesiastical authorities. The Archbishop of Paris and the Nuncio of the Pope paid him great attention.

THE CATHOLIC CHURCH.

PROGRESS OF THE FAITH IN ENGLAND.

(From the Tablet.)

ST. WILFRIDS.—The new religious community of Brothers of the Will of God, recently established in Birmingham by Mr. Faber, late rector of Elton, in Huntingdonshire, have left that town, and gone to settle at Colton Hall, near Cheadle, among the Staffordshire hills, and bordering on the Moorlands, that place having been lately offered them, with a few acres of pasture, by the Earl of Shrewsbury. We are, given to understand that they still look forward to the large towns, and mining manufacturing, or pottery districts, as the principal fields of their future labours; and that their present retirement is, by the advice of their ecclesiastical superiors, to whom they referred the acceptance or refusal of Lord Shrewsbury's proposal. We are still unable to state the precise rules of the institution of the Wilfridians, as they denominate themselves, from their patron, St. Wilfrid; but so much as this may, we believe, be relied on as accurate—that their rule embraces many works of spiritual mercy hardly within the scope of the existing religious congregations, that it is in a great measure adapted to the particular circumstances of this time and country, and is placed in the most complete subjection to the Bishop. Among the existing religious bodies, it most resembles the Oratorians of St. Philip Neri, only that it combines with outward activity a considerable amount of contemplation; and the whole of its interior life is directed one way—viz., towards reparation to the sacred humanity of our Lord,—as specially outraged by all the forms of Protestant heresy—particularly in the adoration of the Blessed Sacrament, and in the honour and love of our most Blessed Lady.

ISLE OF DOGS.—ST. EDWARDS' CHAPEL.—On Tuesday, St. Michael's Day, the new Catholic chapel in the Isle of Dogs will be opened, the Right Rev. Dr. Griffiths officiating, and a sermon will be preached during High Mass by the Right Rev. Dr. Morris. The Rev. J. Hearsnep has laid out nearly £700 upon this chapel, and it will do his zealous efforts high honour, as it will prove a blessing and an instrument of salvation to the poor population of Mill Wall. Another chapel for the Popular district is in progress, and the ground is already secured in North-street. It is in such neighbourhoods that the seeds of truth bring forth most fruit.

PEMBROKE DOCK.—THE EXALTATION OF THE CROSS.—A new Catholic Church is in progress at Pembroke Dock; the first stone was laid on the 7th inst. Pembroke Dock, alias Pater, is a rising town with a large and rapidly increasing population, situated on the beautiful Haven of Milford, and within two miles of the ancient town of Pembroke. About a thousand men, shipwrites and labourers, are employed in her Majesty's dockyard, which has of late become a place of great importance. Pater is likewise a marine and military station, possessed of a splendid new barrack, and is strongly fortified. The want of a Chapel has been long and severely felt in this town.

CHEADLE.—All the roads to Cheadle are almost daily trod by strangers, visitors to the new and beautiful Church of St. Giles. On the first Sunday after the opening of the Church (the 8th inst.) a Solemn High Mass was sung by the pastor, the Rev. F. Fairfax, assisted by the Rev. Dr. Hume, the Rev. Mr. Smith, and Mr. Burton (as Master of the Ceremonies). After the Gospel the Right Rev. Dr. Gillis delivered a most eloquent sermon. The Earl and Countess of Shrewsbury, W. Talbot, Esq., and Sir E. Vavasour were present. Many Protestants, both from the neighbourhood and from a distance, were among the congregation. On the following Sunday (the 13th) High Mass was sung by the Rev. pastor of the parish, and a sermon preached by the Right Rev. the Bishop of the diocese, the Right Rev. Dr. Walsh.

A Convent, the inmates of which consist of ten or twelve Sisters of Charity, has recently been established in Queen-square, Bloomsbury. The dress of the sisters is entirely of black. Besides administering religious consolation, they dispense temporal necessities to the sick poor.

ISLE OF MAN.—We copy the following from the *Manx Liberal*:—"On Sunday week last, twelve young boys were admitted into the sanctuary of the ancient Church by receiving the Sacrament in the Catholic Chapel, Athol-street. It was gratifying to witness their discreet deportment during the performance of the holy rite; it strongly indicated that they were fully impressed with its momentous importance. We are glad to hear that the schools attached to this chapel are in a flourishing condition, the pupils are numerous, and make rapid progress under their indefatigable teacher, and with the Rev. P. M'Grath's able superintendence. The school is open to all creeds, and now numbers amongst its members many children of Protestant parents. This is a proof, were proof wanting, that it possesses a reputation higher than similar establishments where revelation is drummed into infantine ears by orthodox divines. Not being conversant in theological matters, we feel but slight interest in them, yet we cannot remain ignorant of the fact, that in this island, Catholicity is making rapid advances. We do not pretend to account for this, but simply state it as a truth.

Letters have been received from Rome to the 17th inst. The Pope is becoming every day more popular.—At his weekly audiences he admits to his presence all classes of his subjects who have any complaints to make, even those of the lowest orders of society. In order to avoid all appearance of nepotism, he has sent all such of his relations as held offices under his predecessors into the provinces. It is said the Pope's Vicar, Cardinal Paynie, is to be replaced by Cardinal Falconieri, Archbishop of Ravenna, a prelate remarkable for his liberal ideas.

CLERICAL AND RELIGIOUS INTELLIGENCE.—The Receipts of the Bible Society for the past year were 101,305*l.*, being 45,329*l.* free contributions, and 55,976*l.* paid for Bibles and Testaments. The issues have been 1,441,651; being 525,840 more copies than the preceding year. The total issues have been more than eighteen million copies.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

SOLEMN PONTIFICAL HIGH MASS AND SERMON.

On yesterday the annual ceremonies of the High Mass, &c., offered up for the advancement of this glorious society, took place in the Metropolitan Church, Marlborough-street. It being generally known to the Catholics of Dublin and its vicinity, that besides the solemn and impressive ceremonies of the Pontifical Mass, the Rev. Doctor O'Brien, of All-Hallows College, would deliver a discourse on the all-absorbing subject of the spread of the Gospel throughout the world, the church was densely crowded long before the commencement of the ceremonies. The nave was thronged with much of the wealth and respectability of our city; the chair in front of the great altar was railed in for the clergy and dignitaries present not officiating. Close by the sanctuary, attended by acolythes, were his Grace the Most Rev. Dr. Polding, Archbishop of Sydney; the Right Rev. Dr. Murphy, Bishop of Adelaide; the Right Rev. Dr. Briggs, Bishop of York; and the Right Rev. Dr. Murphy, Bishop Elect of Hyderabad. His Grace the Most Rev. Dr. Murray occupied the throne, at the Gospel side of the sanctuary; the Very Rev. Dr. O'Connell, of SS. Michael and John, Secretary to the Society for the Propagation of the faith, officiated as high priest, assisted by Mr. Burke, as deacon, and Mr. Pope as sub-deacon. The Rev Mr. Laphen was master of the ceremonies, and the Venerable Archdeacon Hamilton was in attendance on his Grace the Archbishop. The two Vicars General were also in attendance, the Very Rev. Doctors Yore and Meyler. Without the sanctuary we observed the Venerable the President of the College of Maynooth; the President of the College of Carlow; Doctor Gentili; Rev. Mr. Brennan, PP, Kildare; Rev. Mr. M'Mahon, PP, Suncroft; Rev. Mr. Dunne, PP, Castledermott; Rev. Mr. Murtagh, PP, Kilcullen; Rev. Mr. Cavanagh, Rev. Mr. O'Hanlon, Rev. T. Smith, Rev. P. Carey, Rev. D. Taylor, Rev. J. Magrath, Rev. P. Corcoran, Rev. S. Farrell, &c. &c.

The students of All Hallows College, who had come in procession to the church, occupied either side of the upper aisle opposite the smaller altars.

The ceremonies commenced with the High Mass. The Sermon, which occupied more than an hour, having been concluded, the Sacrifice of the Mass was offered for the intention of the Propagation of the Faith throughout the world. And at its conclusion a solemn *Te Deum* was sung by the full choir.—*Dublin Weekly Register.*

NEW CATHEDRAL.—The Catholics of Philadelphia are making preparations for the building, on a lot on Schuylkill Fifth-street, fronting Logan-square, of a Cathedral, to be finished in the highest style of architecture, and at least five years, it is supposed, will be required for its completion. It is to front one hundred and twenty feet on Schuykill Fifth-street, and to be two hundred feet in depth. The roof is to be seventy-five feet above the ground floor, and will be supported on columns, dividing the house into three grand aisles. It is said that it is to contain no less than ten altars.—*Philadelphia North American.*

COLLEGE OF ALL-HALLOWS.—A number of the students of this establishment were ordained during the past week by his Grace the Most Rev. Dr. Murray. Minor Orders were conferred on Messrs. Spellissy, for the Mauritius, and Taaffe, for Rhode Island, Connecticut. Sub-Deaconship on Messrs. Rooney, for Agra; O'Neil, for Rhode Island; and Lemon, for Boston. Deaconship on Messrs. Riordan, Ford, and Gough, for Madras; M'Ginty, Ryan, and Luckie, for Sydney, Australia; Barry, for Agra; and Lemon, for Boston. Priests' Orders on Messrs. M'Ginty, for Sydney, and Riordan, for Madras. Two young gentlemen of the Congregation of St. Vincent, and one from the Diocess of Kilmore, received the Holy Order of Priesthood on the last occasion.

The Earl of Shrewsbury and the Hon. Sir Edward Stourton Vavasour passed through Derby last week to be present at the opening of a large Catholic Chapel in the village of Eckington, between Chesterfield and Sheffield. The noble Earl and Sir Edward were attended by several dignitaries and priests of the Roman Catholic Church. The clergyman of Eckington is the Rev. Bucknell Grimston Estcourt, son of F. Estcourt, Esq., M. P. for Gloucestershire.—*Morning Post.*

PUSEYISM IN CORK—REMARKABLE CONVERSIONS.—It will be a source of heartfelt gladness to the friends of the present extensive movement towards Catholicity in these countries—but, on the other hand, the cause of pious grief to those who dread the advance of Pope Pius's authority over British subjects—to learn then at this moment more than one *whilom* zealous anti-Puseyite and anti-Catholic champion are being received into the bosom of the Church whose battlements they had long assaulted. It would for the present be a violation of personal privacy to state anything indicative of the individuals referred to, further than that the *neophytes*, or *neophyte*, (the writer cannot *with certainty* say whether more than one individual is being converted) have long conducted the literary department of a certain local high Church, anti-Catholic newspaper, the the editorial functions of *which have been for several weeks entirely suspended*—preparatory, no doubt, to a fresh start in the advocacy of the newly adopted opinions. In fact, least there should be any doubt as to the quarter referred to, it may be added that nothing but abuse or insult to the Catholic creed and clergy had hitherto ever emanated from it. The working of the human mind, however, is marvellously marvellous, and even savage breasts are susceptible of truth when persuasively urged. Like Saul of Tarsus, this persecutor of the people's faith has the errors of his ways shown to him—the celebrated Tract, No. 90, being the chosen means—and is now in the College of Oscott, in the midst of the Newman's, the Fabers, and the Puseys, confirming his belief in the creed of the Fathers.—*Cork Reporter.*

PRIOR PARK.—We are authorised by the superiors of Prior-Park College, to give the most unqualified contradiction to a paragraph which appeared in the *Bath and Cheltenham Gazette* of Wednesday last, to the effect that this estate had been sold.—*Bath Journal.*

CATHOLICITY IN THE UNITED STATES.

The progress of religion in the States is remarkable, if we may judge by outward demonstrations. The anniversary of the burning of the convent at Boston used to be celebrated by the incendiaries of Charleston with an annual *fete*—this year there was no celebration. *Le Propagateur Catholique* says that the Jesuits of Lyons have accepted the offer of the Grand Vicar of Mobile, the Very Rev Mr. Bazin, to take charge of the diocesan school at Springhill, near Mobile. The corner-stone of a new church was laid at Carondelet, Missouri, on the 2d ult., by the Right Rev. Dr. Kenrick, Bishop of St. Louis. In Illinois there are nine Catholic churches in progress of erection within eighty miles of Chicago. At Rochester, on the 26th of July, a fifth Catholic Church was opened. It is dedicated to St Joseph, and in a magnificent style, of the Corinthian order, of solid cut stone. The length is 125 feet, the tower will be 200 feet high, and the whole will, it is said, be one of the finest buildings in western New York. The Redemptorists have erected this church.

In Lowell a large Methodist Chapel had been purchased by the Rev Mr. M'Dermott, and fitted up as a Catholic Church, to accommodate 2,000 worshippers. There are stores beneath, which are to form a Sunday School for the Catholic children.—There are also numerous conversions announced. Among them we select the following. It is stated in the *St. Louis News-Letter* that Mr. Lewis Gavinzel, an Evangelical Minister, who lately resigned the care of the congregations he had in this city, was on the Feast of St. Ignatius admitted into the Catholic Church, and made his public adjuration, and received the Holy Communion, in the Church of St. Francis Xavier, during the solemn High Mass, at the hands of the celebrant, the Very Rev. Father Vandevelde. We learn that the Rev. Mr. Hoit, son of General Hoit, of Sandwich, New Hampshire, a talented clergyman of the Episcopal Church, located at St. Alan's, has gone over to the Catholics. The *Catholic Herald* of, Philadelphia, states that the treasurer of the contemplated cathedral of SS. Peter and Paul, in that city, is about to publish a monthly or weekly statement of contributions for the pious purpose of erecting another church in the city of brotherly love not unequal to the grandeur of the diocess' 65,000 dollars are to be raised yearly by 325 contributors, besides the general collection.

At Seneca, in the diocese of Baltimore a new and beautiful church was dedicated to God, under the invocation of St. Rose, by the Most Rev. the Archbishop, on the 19th July. On the following day, in the Convent of Carmelites, at Baltimore, Miss Catherine Prendergast took the habit, and received the name of Sister Seraphina.

The Rev. N. A. Hewitt, late an Episcopalian clergyman, the Rev. Mr. Major, formerly of the same Church, at Moyamensing, and the Rev. E. P. Wadham, of Ticonderoga, are among the new fruits of the Church in Philadelphia.

With regard to education, the *Catholic Telegraph* of Cincinnati says:—"The commencements at the various colleges and academies throughout the Union have been noticed and eulogised by the various religious and many of the secular journals. It is a subject of great gratification to find those seminaries all crowded with pupils, and therefore as well patronised by the public as their most sanguine friends could desire."

Father Mazzuchili (says the *Catholic Herald*) has commenced the erection of a college at Sinsinawa Mound, in Wisconsin, in the neighbourhood of the thriving town of Dubuque, Iowa. The ceremony of laying the corner-stone took place on the 24th July, and was attended by a large concourse of persons from the neighbouring country, and from Dubuque. The Catholic population increases rapidly. The whole number of Catholics resident in the city of Boston has been lately estimated at 32,000, near one-fourth of the whole population. In St Louis it is estimated that there are about 18,000.—*Dublin Evening Post.*

Mr. Cashwell one of the Junior Member of the University of Oxford was a few days ago received into the Catholic Church at Prior Park near Bath.

FRANCE.—The Duc de Montpensier left Paris for Madrid, on 28th September, with a suite so numerous that fifteen postilions and forty-two horses were ordered at each stage. He was accompanied by his brother the Duc d'Aumale, General Baron Athalin, first aide-de camp to the King; Colonel Fioreck, aide de camp to the Prince; his secretary, physician, surgeon, and others. He arrived at Bordeaux on Tuesday morning, and set out again in the evening for Beyonne.

PORTUGAL.

At length it is acknowledged on all hands that the Miguelite movements in the North are of a serious character—even by the intelligent correspondent of the *Morning Chronicle*, which has all along maintained, that whatever show of disturbance there might be was produced by the partisans of Cabral, desirous of that Minister's return. We have from the beginning—or even before the beginning—had our reasons for thinking this theory unfounded, and we certainly attach no great weight to it at the present moment. From this writer, however, we learn that Miguelite demonstrations have taken place in at least a dozen places in the provinces of Trass os Montes, Minho, and Beira Alta, though without much appearance of success. The *Chronicle's* correspondent adds what follows:—

"It is said that the movement has active partisans in Lisbon and Oporto. If good faith had been kept with the people by the court, no fears need be entertained of its result. The people wanted good government; if the court had manifested a sincere desire to give it, or to suffer the present administration to give it, Don Miguel would not have found an echo to the *vivas* in his favour uttered by his agents in any province. But my opinion is, if the court continues to manifest its antipathies to the people of the late revolution, and its confidence in the active enemies of it, *the Miguelite movement, that for the present is restrained, and is now smouldering, will again break out, and go like wild fire through the country.*"

MISCELLANEOUS.

THE POPE AND THE SOLDIER.—A Correspondent at Rome writes, on the 16th ult., in the *Nuremberg Correspondent*, "A soldier lately presented to the Pope a loaf of bread of the worst quality, saying that even the convicts at the galleys had not worse food. On the following day the Pope sent for the Minister of War, and after a conference of a few minutes invited him to breakfast, at which a plate with the soldier's bread was set before him. The minister turned pale and could not touch it. Pius IX then said to him, 'You do not eat! you find the bread too bad; and yet it is the same as is given to my soldiers' The minister declared that he was ignorant of the fact; to which the Pope replied, 'But I know it. I know that the complaints of the soldiers are not listened to, because the officers are corrupt.' The minister withdrew in consternation. An inquiry was instituted. The friend of Count N——, who had the distribution of the bread, the contractor, and the baker, were arrested and taken to the castle of St. Angelo. To-day every soldier had four *bajocci* given him to buy his own bread; and this is to be continued until further orders."

Potato Substitute.—A Swiss journal states that the bulb of the dahlia, when dressed like potatoes, affords an excellent article of food.

Hill's Printing Press.—This is a very ingenious invention, by which, by means of hand labour, and without the aid of steam power, a hand printer is enabled to produce impressions with a rapidity far beyond anything that the hand-press, or any press not worked by steam, has hitherto produced. The hand-presses hitherto in use have done comparatively very little to expedite the printing and multiplying of copies, and the hand printer has not progressed much beyond the state in which he was placed at a very early period of the art of printing. Those who have made printing, and the machinery by which it is worked, their study, affirm that although, within comparatively few years, more than thirty patents have been taken out to secure inventions connected with the machinery of presses, and to enable hand printers to increase the celerity of the process, they are still, so far as speed is concerned, no nearer to the attainment of the object than they would have been had the old German press been still continued in use. * * The small printer cannot, of course, use the steam press; the machinery, from its bulk, complexity, and great expense, is beyond his means: any invention, therefore, which tends to facilitate and expedite his labours, is important. * * The dimensions of Mr. Hill's though it can multiply copies in the ratio of four to one over the hand presses, in general use, do not exceed those of the common press. Its simplicity of construction is also a great advantage over presses worked by hand generally in use; for it has neither tooth-wheel, rack, or pinions for giving motion,—neither has it the tapes for conveying the paper, so that the inconvenience and trouble of those portions of a press getting out of order are avoided altogether. A strong lad can work off from 1,200 to 1,500 impressions per hour, with less labour and exertion than is required by the common hand-presses to work off 300 impressions. The invention is, of course, secured by patents; and the inventors therefore make no concealment of their press, but are anxious that the public should see it and judge for themselves of its merits.—*Times.*

The colossal statue of O'Connell, by Hogan, the distinguished sculptor, has arrived in Dublin from Rome. The *Freeman's Journal* says of it that it "is a colossal figure of the Liberator, upwards of eight feet high, of the purest Carara marble, robed like a Roman tribune, and in the position of haranguing an admiring multitude around him. The likeness is admirable, taken from life, and the work itself is altogether one of the finest and most interesting specimens of art ever introduced into this country. A subject worthy of the artist, and the artist of the subject." This statue, together with a bust of Lord Cloncurry, will immediately be placed in the Royal Exchange, Dublin, where are the statutes of Grattan, Flood, Lucas, and others.

CLIMATE OF THE MAURITIUS

The sky of the Mauritius is generally remarkably clear, and magnificent, of an indescribable purity of blue, and the mountains, instead of resting on it, as they appear to do in more northerly climes, stand out from it in bold relief, while the eye looks beyond their irregular outline to a depth of æther, kindling in the blaze of the southern sun, and excelling in colour the pure blue of Italy. The stars are more numerous and brilliant, and of greater magnitude, than those of Europe; many are as brilliant as the planet Venus. The spectacle presented by this magnificent illumination is beyond description. The Bourbon, though one hundred and twenty miles distant is frequently visible. This, perhaps, will hardly excite wonder, when it is remembered that Mount Ida in Crete is visible from Cythera and the Maléan promontory. It is this purity of the atmosphere that (according to Mr. Martin) enabled an old man to see objects at a distance of three or four hundred miles. The time for observation is at morning dawn, when the observer proceeds to a gentle eminence, and looks into the sky (not on the horizon,) where he beholds (with the naked eye) inverted, the object within his peculiar vision, which is extended or contracted, according to the rarity of the atmosphere. The telescopic eye of this old man is said to have been verified by several instances of correctness; viz. when the British squadron was assembling at Rodrigues (three hundred miles east of Mauritius) in 1810 to attack the island, a prediction for which he is said to have been imprisoned by M. Decean for raising false alarms. Several instances are also mentioned of his descrying ships at a distance of three or four hundred miles, and stating their appearance, number of masts, and other facts connected with them. The old man professed to teach his art, and a lady was found as a pupil. He was latterly made a pensionarie of the treasury, and was engaged in informing the port captain what vessels were in his sight. When asked, his answer would probably be, 'A ship, two hundred miles east, nearly becalmed. A schooner west, will make the land to-morrow. Two brigs standing to the southward,' and his report was invariably correct.—*Pridham's England's Colonial Empire.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 24.] CALCUTTA: SATURDAY, DECEMBER 12, 1846. [VOL. XI.

LORETTO CONVENT, CHOWRINGHEE

On the Festival of St. Francis Xavier, the Apostle of the Indies, the solemn and interesting ceremony of the Reception and Profession of several religious ladies was performed by His Grace, the Archbishop, at St. Thomas' Church, at 7 o'Clock, A. M. Three ladies received the white veils; three others were solemnly professed.

The beautiful and touching service of our Church in the Profession of a Nun, is calculated to awaken in the breast of the most indifferent, feelings of the liveliest emotion. Prostrate at the foot of the Altar in the venerable presence of the consecrated Prelate of God, the child of ease and affluence, in the flower of beauty and youth, formed to adorn the sphere in which she moved—the loved one of her parents, severs for ever, all the endearing ties of kindred and home; and amidst the breathless silence that reigns all around, you may hear her, in the accents of joy,—promising "to take the Lord for her inheritance for ever," and with tongue that falters not, repeat aloud, those solemn vows which dedicate her, for evermore, to the exclusive service of heaven. When the prelate raised his hands on high, and, by virtue of the supreme commission he holds, called down the benediction of heaven upon their heads, their countenances were lighted up with a holy animation, which might elicit the finest modification of the painters genius.

The Musical and Vocal accompaniment during the beautiful ceremony was ably conducted by the religious Ladies on their Choir Organ and responded to by Rev. Mr. Garriga on the Organ of the church We beg to subjoin the names of the Choir Sisters received and Professed on this interesting occasion.

Choir Sisters Received, Miss Harper a Convert from Kidderpore School, daughter of the late Col. Harper of the Bengal Service; Miss Fallon, Sister-in-law to Capt. Stamford, late H. M. 9th Regt. and Aunt to Ensign Stamford, H. M. 53d Regt

Professed, Miss Joyce Daughter of Lieutenant and Quarter Master Joyce, H. M. 53d Regt

Received, one Lay Sister, an Hleve of the B. C. Orphanage; the other two accompanied Bishop Olliffe and party from Ireland.

His Grace, the Archbishop, after the Gospel, ascended the Pulpit and delivered a most instructive and appropriate discourse.

We regret, that it is not in our power to give the entire Sermon, and we must therefore content our readers with its mere outline.

He took his text from the 19 and 20th verses of the 17th Chap of the Acts of the Apostles—"And taking him they brought him to Areopagus, saying: May we know what this new doctrine is which thou speakest of?"

"It seems that many, like the Athenians, are anxious to propose this curious inquiry, "may we know what this new doctrine is which thou speakest of?" The spirit of curiosity when controlled by authority is laudable, and he who with a proper disposition pursues it, will meet with the approving favour of Heaven.

Many examples of the approval which the Gospel has given to such a spirit of inquiry are recorded, not only in the sacred volume, but in ecclesiastical record

The Queen of Sheba came from a far country to inquire, concerning the wisdom of Solomon. She discovered that "the report was true, which" she heard in "her own country, concering his words and wisdom." God applauded, and the sacred volume has recorded with praise the inquiring spirit of this virtuous sovereign.

A second beautiful instance of enquiry is found in the persons of the Magi, or wise men of the East: they had left their own dis-

tant country, being warned by a peculiar inspiration, to seek after the "new King that was born"—The guiding star, which Heaven had sent to illumine their long and dreary pilgrimage, proved the danger of the journey.

His Grace then adduced the example of Zaccheus who was a sinner and a publican. "He ascended the Sycamore tree," to see our Lord; and although he did not believe in his Divine Mission, yet by the reports which he had heard, and into which he inquired, he believed.

The prudence and wisdom of the deity was particularly manifested on those occasions.

Sheba had journeyed far: and poured out rich presents at the feet of the wisest of the Monarchs of the East; Zaccheus had battled with the prejudices of his countrymen, and the Holy Ghost has recorded his name on the pages of eternity; and as long as the Gospel will be preached, the fact, of the Saviour God honoring the sinners house, must be known to the latest day.

The Eternal God has implanted in our bosoms, for the wisest and best purposes, a spirit of inquiry. His benign Providence has designed it for the holiest ends. As in the order of creation, all visible objects lead us to the contemplation of the Eternal, so it is in the economy of His Divine grace, that He would lead us to contemplate the wisdom of his ways, in the inquiry of that religion which like the "New Jerusalem, came down from Heaven."

But this curiosity must not be too freely indulged. We must not consult our mere gratification, it must be subordinate to reason and religion. God will call us to a solemn account, for the exercise of that discretionary free-will which is Heavens best and proudest gift to man.

Our curiosity is laudable, and must be conducted by a holy and religious spirit.

God has left several awful instances on record, of his direful visitations upon those who have exceeded those rational limits.

Herod had known, the Precursor of the Messiah; the holy man had the boldness to speak to the Tetrach and to his adulterous and incestrous concubine; yet the weak prince had subjected his own reason to the caprice of a proud and imperious woman. He murdered the Baptist.

The Redgemer himself had asserted that "*John* was a Prophet and more than a Prophet;" yet, the cruel, subordinate Prince would not receive that truth which was "manifested in Israel."

Another example may be discovered in the history of Pilate. His wife had warned him that he was about to imbrue his hands in the innocent blood of a sinless man; yet, the weak minded man required miracles. He virtually condemned the Saviour.

The Roman Governor required miracles, and put questions to the Messiah, which he, the Saviour did not choose to answer.—The greatest miracle of his life, was his resignation and humility during that cruel period of his examination, and trial.

The Most Rev. Prelate adduced several other examples of the danger of not listening to the voice of the Almighty when authoritatively declared.

He happily applied his observations to the solemn ceremony which had been celebrated, in nearly the following style, which we but imperfectly record.

The doctrine of perpetual chastity, poverty and obedience, may be "new" to many, yet it is that, which has been preached from the earliest ages of the Church. Those high virtues were never unknown to Christianity. In every age, the Church had been distinguished by the brilliant examples of sacred Virgins and Holy Widows who had "left all" to follow "the Lamb."

We hope to be able to give in our next issue, or in a separate publication, this most learned and eloquent discourse of His Grace the Archbishop.

We noticed among the several Visitors, G. A. Bushby, Esq Secretary to Government, and the Misses Bushby; H. Torrens, Resident at Moorsheedabad, and Lady; Lord Hay; —— Wells, Esq B C S. Major Ryan Commanding officer of H. M. 94th; J. Colville, Advocate General, and the Misses Colville; Count and Countess Lackersteen and Family; Ashburnber, Esq Lady and Friends, Mrs. Doctor McClelland and Friends; Capt. Munroe, Brigade Major, Fort William; Mrs. Doctor Jackson, and Friends; G F. Rankin, Esq. M. D. and Friends; with several other highly respectable Members of Society, of all persuasions in Calcutta.

SERMONS ON THE SEEN AND ON THE UNSEEN.

By the Rev. Mr. Cashwell.

This volume of sermons belongs to a class of works which Catholics can hardly help regarding with wonder. That Catholic sentiments and feelings, even Catholic turns of expression, should continue their occasional outbreaks in a communion which rather suffers than acknowledges them, and in which they are certainly not at home. All this becomes a phenomenon in the eyes of Catholics which

the event must best explain. Of course we are not ignorant that it is to the appearance from the time of such works as the one under review that many worthy, sincere members of the Anglican communion are in the habit of appealing, as a testimony, that their own communion, which, according to their theory, is a living branch of the Catholic Church, is not incapable of uttering Catholic ideas and Catholic truth, and from the fact of her seeming to possess this capacity they infer the reality of her forming a true part of the Catholic Church. If we were not Catholics, they seem to say, how could we talk, speak, and act as Catholics? A feigned character it is well known cannot be long maintained in the presence of persons well acquainted with the true original of which the counterfeit is attempted —Catholic books of devotion, Catholic music, Catholic Church Architecture, Catholic preaching, all springing up from an internal germ of life within our communion. These things are our practical warrant for believing the truth of our theory, that our Church is a true living part of Christ's Holy Catholic Church.

That this upon the supposition of its having a sufficient foundation in fact is a sensible and rational mode of reasoning, cannot, and need not, be denied. The real reply that ought to be made should be to put the question—are these supposed manifestations of the Catholic spirit not counterfeit? Good, nay, even excellent, as far as they go; creditable in the highest degree to those from whom they come, and to the few (how few) who receive and use them, proofs of the existence of a real and even fervent, though individual piety in the communion in which they appear, yet are they not in fact counterfeits in the character claimed for them, viz., as the productions of the true spirit of the Catholic Church?

A few extracts from the above work shall be cited as indications of the fact being thus, as, indeed, must be the case with any religious book wherever the whole Catholic system of Catholic theology was not previously in the author's mind as the basis of his work But before commencing this invidious, though necessary, task, we are glad to commend the present volume for a quaint simplicity and earnest originality of thought, of which we know of no exact parallel. The sermons are plain, addressed to a homely country parish congregation, and are indeed a Christian and edifying attempt to impress upon a rural population, the motives of acting in this present life and this present visible world with a view to the future life in the world now invisible. To an object so truly Christian, so truly worthy of a Christian pastor, it seems superfluous to say that the sympathy of no Catholic heart can be wanting; and with justice we may add, that a careful perusal of the sermons leaves behind an impression of the great tenderness of feeling united to a rare originality and power of thought with which the task has been executed.

In Sermon the XXIV., which bears the title "Kneeling at Public Prayer," the author taking for his text the verse of the 94th Psalm, "Oh come let us worship and fall "down and kneel before the Lord our Maker," after having established the duty of kneeling in the presence of God, by direct precept, the reason of the thing, and the authority of high example, proceeds to observe, "that there can "be no hope that God will hear the prayer of "the soul unless at the same time the body is "humbled before him." "This, my brethren," he continues, "I seriously state to be a matter "of the utmost importance, and yet how very "little is it attended to. Every one of you, "indeed, when you say your private prayers "morning and evening, take care, as I do not "doubt, to kneel, and you would think it "most irreligious to say them sitting; yet "when you come to church, where, if possible, "you ought to be still more careful to serve "God with the very utmost degree of humility both of body and soul, how few amongst "you really kneel down at your prayers It "is indeed the great curse of our congregations "through the length and breadth of the land "that not one quarter of the people use any "other posture than that of sitting through-"out the prayers. And I have asked myself, "what can be the cause? How is it that "Christians come to church for the sake of "praying, and yet when they come to the "very prayers do not think it worth their "while even to kneel. They think it worth "while to walk to church, to put themselves "to some trouble in so doing, but when they "are at church even the bending of their "knees is too much for them. What can be "the cause of this? Surely there must be "something very wrong amongst us that this "should be the case."

No doubt, something very wrong there must be. But as to the cause, there can be no difficulty to a Catholic in knowing what it is. There is a well-known antipathy in human nature to any act of humiliation in the sight of others. And to persuade people to kneel in each other's presence, certainly requires a motive, not only powerful, but level to the poorest man's comprehension. The Anglican Ritual and Worship, according to our author's admission, in practice supplies no such motive. Why? The reason may be found in the XXVIII. Article. "The Sa-

"crament of the Lord's Supper was not by "Christ's ordinance *reserved*, carried about, "lifted up, or worshipped." Contrast the manifest awe which a Catholic congregation universally manifest in the poorest chapel or upper chamber in the presence of the Blessed Sacrament, where it is *reserved*, with the comfortable decency and ease of an Anglican congregation, even in the most awe-inspiring of the old churches of which they retain possession; and how can there be a doubt but that the presence of the Blessed Sacrament, *reserved*, supplies the Catholic congregation with an irresistible motive to fall down and kneel before his Maker, which the Anglican Ritual is essentially powerless to supply.

To the fact of the Blessed Sacrament being forbidden to be reserved, may be attributed all of which the author so feelingly complains. May we not hope that pious and reverential a mind as his seems to be, will seriously study a phenomenon that is but too justly the offspring of the Anglican Ritual. Could he conceive a congregation of the same English people conducting themselves in the manner of which he complains, in those days when Catholic Priests stood at the altars of our parish Churches offering the Holy Sacrifice for the Living and for the Dead?

Again, in various passages of the sermons, we have the author's plain and express statements that the body and blood of Christ is, according to the doctrine found in His Church's Catechism, *verily* and *indeed* taken, as in page 14; Sermon I., and elsewhere. Yet when the question comes of the consequences naturally resulting from the fact of a Church possessing the very and true body and blood of Christ, the present volume is not wanting in indications that the belief of the body of blood of Christ so possessed by the Church, is no powerful active belief in the communion to which he belongs. How, for instance, could a Catholic author maintain the following position? "God himself, the Crea- "tor of all, is the principal and chief amid "unseen realities. No man hath seen God "at any time. And as this is true of God "the Father Almighty, maker of Heaven and "Earth, so it is true of God the Holy Ghost. "He also is unseen, like the wind which blow- "eth where it listeth, but no man can tell "whence it cometh and whither it goeth. "Christ also, though one visibly seen and "handled, and though hereafter to be seen "again as He is, when at the end of the world "He shall come in like manner as He went, "yet at present *is invisible*, and makes his ap- "proach *in a purely spiritual manner*." (Sermon XI., page 135).

In the days of our Saviour's appearance in his human nature, the people, it appears from the Gospels, drew near to touch him, and as many as touched him were made whole of whatsoever disease they had. According to what our author here says of the purely *spiritual manner* in which Christ makes his approach since his Ascension into Heaven, and of his temporary retirement from the region of things visible and tangible to man, it follows that during the short time he was visible, the people who then lived and were cured of their diseases by touching him, gained an advantage that has been placed beyond the reach of any people since the Ascension. That this is not only not the Catholic theology which teaches the everabiding presence of the visible and tangible body and blood of Christ in the Church, is plain. But that for which it is well worthy of notice is, the indication it affords; showing how little efficacious is the belief among the members of the Anglican communion that their Church does, notwithstanding her formularies, really possess the visible and tangible body and blood of Christ. How could so pious and thoughtful an author, who in other places so often uses the language of his Church's formularies, be betrayed into a statement so contrary to their verbal meaning —unless, indeed, their meaning, as really and in fact received by the people and unconsciously by himself also, were in truth no more than what is contained in the statement in question.

The above are among the indications which the volume contains, that though the author has truly and piously meditated upon many truths taught by the Church, yet his work has no true home in the communion where, it appears, it is, as it were, a piece of beautiful and elaborate carving that does not fit the place it occupies in a building with which it is certainly not in keeping or in harmony. Shall Catholics continue to see such works as these, replete with so much sound sense, such true energy and pointedness of Christian wisdom, and not feel called to pray the more earnestly that God would, for his mercy's sake, deliver noble spirits such as his from a position where they are doomed to the hopeless misery of seeking to reconcile together things irreconcileable; of labouring to frame a system of beauty, order, and perfection, out of materials, some of which are wanting, others broken, others distorted; of earnestly wishing to exercise the sweet yoke of Christ's control over their people, with laws asleep, with decrees forgotten, with voices of rulers at variance with each other, and tribunals that barely exist. Can the prayers of Catholics, for men so placed, be too earnest or too frequent? Mere humanity pleads in their behalf that prayers should be said for them. And when, in addition, the

thought is entertained, what able servants of the Church would such men be were God mercifully to bring them to his fold, no good Catholic can want a sufficient motive to pray sincerely for them. To the prayers of our Catholic brethren we earnestly commend the author of the volume in question, that he may find the true solution of the doubts which we have heard that he already entertains.

CALVINISM.

(*Continued from page* 311.)

Calvin inculcated in his writings the charitable task of *exterminating*—the bigoted miscreants, as he termed them, who should dare to oppose the reformation. Lettres de Calvin a Mons. du Poët et *Fidelis Expositio*, &c. Ought any government whatever to extend the benefit of religious toleration to such mutinous and violent characters as these? Their sectarists were faithful imitators of their masters. Bayle, who lived in the midst of Calvinists, and was perfectly acquainted with their character, in his *Avis aux Refugiés*, in 1690, reproaches them with having carried the licentiousness of envenomed satire to an excess heretofore without example; with having from their very birth disseminated over France defamatory libels, a species of composition till then almost entirely unknown in that extensive kingdom. He reminds them of the edicts which their extreme audacity had extorted from the magistrates against them, in order to repress the unprincipled malignity with which their frantic ministers—with the bible in their hand—were wont to calumniate the living and the dead. This their unchristian demeanour he contrasts—with that moderation and edifying patience which the Catholics in England under similar, though much more trying circumstances, had exhibited—to the admiration of all Christendom.

"There is no barrier of public tranquility," continues Bayle, "which you have not burst in sunder; no tye calculated to ensure obedience to the legislature, which you have not dissolved...Thus have you verified the apprehensions conceived of you at your first appearance, and have fully justified the remark—that whoever disregards the authority of the Church, will soon renounce submission to the civil powers; and after equalizing the pastors with their flock, will presently disclaim all superiority of the magistrate over private individuals." In a word, this deistical writer, whom no one will suspect of partiality to the Church of Rome, makes it appear, that even the heathens taught a doctrine more pure than was their's, regarding obedience due to the laws of our country; and he refutes with much energy and argument, the flimsy apologies by which they sought to palliate their unwarrantable propensity to rebellion. He had already shewn (*response a la lettre d'un refugié*) that the Calvinists were, and always had been, much more intolerant than the Catholics,—a fact which they themselves had proved both by their intemperate writings and their conduct: and that it is an invariable principle with them, that *no king has a right to reign* who is not strictly orthodox in their own distorted sense of the word. He tells them—that they themselves had compelled Lewis XIV. to revoke the edict of Nantes, and that in so doing, at the very most he had only followed the example of the states of Holland, who were in the habit of violating every treaty entered into with Catholics. He had demonstrated, that in every Protestant country the law was more intolerant and severe against Catholicism, than were those of France against the Calvinists. Their lamentations upon the pretended persecution raised against them, he deems ridiculous; and he declares to them, that their demeanour is a complete justification of that severity, with which they have been treated. (*Œuvres de Bayle*, tom. 2, p 544.)

With respect to the doctrines which Calvin disapproves, they had already been denied and combated by a multitude of discordant sects. These sects had, in their turn, been all condemned in proportion as they attracted notice. Their errors, however, had been transmitted down to the sixteenth century, either by the unconnected remnants of the sects themselves, or through the medium of Church history. Those of the Donatists, of the Predestinarians, of Vigilantius, Berengarius and the Iconoclasts, &c. reappeared in the Albigenses, the Valdenses, the Beguardæ, the Fratricelli, in Wicklef; Huss and the brethren of Bohemia; and finally in Luther, the Anabaptists, Carlostadius, Zuinglius, &c.; great part of them Calvin adopted and modelled into his own not less heterodox system of religion, the various articles of which we have refuted under the heads of REFORMATION, LUTHER, ICONOCLASTS, BERENGARIUS, VIGILANTIUS, &c. &c.

Bell's Dictionary of Heresies.

CATHOLICITY OF THE CHURCH.

(*Concluded from page* 310.)

It follows from what has been said, that among the different religions which divide the world, and the different Christian societies, the Roman church alone is truly *Catholic* or *universal*. She alone is that mountain alluded to by the prophets as *filling the whole earth* (Dan. ii, 35); *as prepared on the tops of mountains and*

exalted above the hills, to which all nations should repair to find in it the only true way to heaven. (Isa. ii, 2, 3.) She alone is the church of the living God (1 Tim. iii, 15), the house of Jacob, in which Christ our Lord shall reign for ever. (Luke i, 32.) In contemplating these splendid prerogatives of the true church, we are irresistibly led to exclaim with the prophet: "Glorious things are said of thee, O city of God.—The Highest himself hath founded her." (Ps. lxxxvi, 3, 5.) What more imposing spectacle among all the visible works of the Almighty! what more forcibly expressive of his infinite power and wisdom, than a society exhibiting a perfect unity in her articles of faith as in her ministry, and at the same time extended over the whole world, and notwithstanding innumerable obstacles and contradictions reckoning millions of followers in every part of the globe, and majestically advancing through the course of ages towards her happy and eternal destiny! This is undoubtedly a source of unbounded joy and gratitude for the members of the Roman church, and for Protestants it should be a subject of the most serious consideration. It may not be useless on this point to quote the "True Catholic" himself: "If it could be proved," says he, and we have just proved it, "that the Romanists are Catholics, and we are not, *our own members might, with reason, doubt their own safety*, since it is one of the articles of the creed, that we believe in the holy Catholic church, and in one of the prayers we supplicate that we may die in the communion of the Catholic church"* Let our dissenting friends take notice of this important avowal. He says again: "How many have left us simply *because they were persuaded that ours cannot be the church in which they profess to believe*, because (as many among us authorize the Romanists to say), ours is a Protestant, not the holy Catholic church "† Here also we have an acknowledgment which is a new and striking evidence of the exclusive claim possessed by the Roman church, to that splendid character of Catholicity which belongs essentially to the church of Christ. "He that hath ears to hear, let him hear" (Matt. xi. 15); and let every one who has any solicitude for his salvation, ponder seriously the instruction and the example.

BENGAL CATHOLIC ORPHANAGE AND WIDOWS' ASYLUM.

Donations of warm clothing are earnestly solicited for the above mentioned charitable institutions.

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* *True Catholic*, No. V, p. 224. † Ibid.

PURNEAH.

Dear Sir,—I have the pleasure to inform you, that on Tuesday the first instant, I received into the bosom of the Catholic Church, Miss Louisa Fraser, a Protestant, (aged 23 years) who made a public profession of the Catholic Faith, and renounced her errors. If Sir, you will have the goodness to give insertion in your excellent Journal to the above Conversion, you will much oblige.

Your's sincerely,

Purneah, Dec. 2d, 1846.) Father John Baptist, *Catholic Missionary.*

BENGAL CATHOLIC ORPHANAGE.

The Commission on an Estate from a Joint Executor, ...	Rs. 60	0
Staff Sergeant McDonough's Subscription handed by Sergt. Major Haslem to Rev. Mr. Mascarenhas, ...	20	0
Sergt. Major Haslem thro. Rev. Mr. Mascarenhas, ...	5	0
Mr. Apothecary Lynch, Dum-Dum, ...	1	0
From the Catholic Non-Commissioned Officers and Soldiers of No. 7, Company, H. Ms. 9th Regt. at Fort William, ...	Rs. 33	8
Ditto, ditto, for furnishing the Fort Chapel with Oil and Candles, ...	1	0

Through Mr. N. O'Brien.

B. A McPherson, ...	Rs. 5	0
A friend, ...	4	0
J. Stuart, ...	5	9
D. M. Gordon, ...	10	0
J. Vrignon, ...	5	0
N. J. S.	5	0
J. C. M.	5	0
D. C., ...	5	0
H. C., ...	5	0

Selections.

The Norman Conquest.—It is a popular error, as all inquirers know, to characterise the Norman Conquest as a French conquest. The Normans were not French, but a colony settled in that part of France which, as the colonists were north people, originating in Scandinavia, was called by them Normandy, having previously been disignated Neustria. In fact, the Normans were cognate in their derivation to the Anglo-Saxons, and under Rollo, a piratical Dane, overran a portion of France, and forced the French monarch, Charles III., to cede Neustria to him. This took place only one hundred and fifty years previous to the invasion of England by William, so that when the Normans came here, they were not without some affinity to the Saxons whom they attacked.—*Mackinnon's History of Civilization.*

ILLUSTRATIONS OF AMERICAN SLAVERY.

(From the Anti-Slavery Reporter, Oct. 1.)

THE METHODIST AUCTIONEER AT WASHINGTON.—There is a regular Auctioneer in Washington, of the name of A. Green. He advertises in the organs of both political parties. In the *National Intelligencer*, of the 20th of July last, he advertises as follows:—

SALE OF HOUSEHOLD AND KITCHEN FURNITURE.—On Thursday, the 30th instant, at 10 o'clock A. M., will be sold, at the auction rooms of the subscriber, a genteel lot of furniture, worthy the attention of housekeepers, as the sale must positively take place.

Terms of sale:—All sums of and under S 20, cash; over S 20, a credit of 60 and 90 days, for notes satisfactorily endorsed, bearing interest.

A. GREEN, Auctioneer.

Upon the same day, at five o'clock P. M., and at the same place, will be sold a very likely and valuable servant boy, about 17 years of age, a slave for life.

Terms of sale:—One half cash, and the balance in 60 days, to be secured by a note satisfactorily endorsed, bearing interest.

July 20. A. GREEN, Auctioneer.

For some reason the sale did not come off on the 30th, and accordingly the *Intelligencer* of July 31st, contains the following:

SERVANT AT AUCTION.—The sale of the servant boy, advertised to take place at my store on Thursday, the 30th instant, is postponed until Thursday, the 6th of August, at five o'clock P. M., when the sale will positively take place at my auction store.

July 31. A. GREEN, Auctioneer.

This Mr. Green is licensed by the city authorities, under authority from Congress. His office is on Pennsylvania Avenue, the great thoroughfare of the city, about midway, between the capital and the president's house. He is himself a member, and, if we are correctly informed, a class leader in one of the principal Methodist Episcopal churches in the city. One's spiritual exercises must be delightful after the sale of such "a boy." What a stench is such piety in the nostrils of all decent men! What a loathing to the God of heaven! A Christian selling, "boys!" And on commission! O shame!

THE REV. WM. PLUMER, D. D.—A few years since this gentleman made quite a flourish at the North in his zeal to give the Bible within a limited time, to all the "accessible population" of the globe. Subsequently he was about equally conspicuous in his denunciations of Abolitionists. There is a law in Virginia taxing the income of individuals as well as their other property. The clergymen of Richmond feeling this law to be oppressive, recently agreed to test it, and selected Dr. Plumer to make the case. He accordingly refused to give the commissioner of the revenue any account of the amount of his income. This brought the case to court, and the commissioner being sworn, stated "that he called on Dr. Plumer for his taxable property and his income. Dr. P. gave him a list of his taxable property, consisting of slaves, horses, barouche, watches and piano, but refused," &c. Let all know, then, that the Rev. Wm. S. Plumer, D. D., of Richmond, Va., is a slaveholder, and that he reckons his "*slaves*" with his "taxable *property*." We gather these facts from the *Religious Herald*, Aug. 6, 1846.

DRAGGING A METHODIST PREACHER FROM THE PULPIT AT THE SOUTH.—On the Peninsula, between the Chesapeake and Delaware Bays is a Methodist circuit, called the Northampton Circuit, and included in the Philadelphia Conference. Not long since, the Rev. Mr. Early, a presiding elder of the Methodist Church, South, took occasion to lecture the people in that vicinity, respecting the danger of permitting "northern preachers"—that is preachers of the Philadelphia Conference—to exercise their ministry there. A correspondent of the *Christian Advocate and Journal*, under date of July 16, writes as follows:—

"I drop a line to inform you that acts of violence have been perpetrated on the Northampton Circuit, against our adhering brethren and their minister. On last Sunday, 12th inst., brother Gray, preacher in charge of Northampton Circuit, when about to commence the morning services in the Salem church, was assailed by a mob, seized in the pulpit, and forcibly taken out of the pulpit and church. On Monday, he and the brethren of Salem went to Eastville, the *seat of justice* for the county, the court being then in session: he was met then and there by the mob, and driven away from the *seat of justice*, without redress or protection. He left the country, his life being considered in danger if he remained. The alleged cause for this violence was, that he was a *northern preacher*. You will receive a more full and circumstantial detail of the matter in a short time."

The editor of the *Advocate and Journal* states further, that Mr. Gray, "had his coat torn, was severely choked and had some of his hair pulled out by the mob." Very appropriate Sabbath work, and very natural fruit of Elder Early's preaching! And it is but the first fruits of the persecutions that are to rage in all the slave-states, if the gospel is ever preached there in faithful condemnation of slavery.

A FOURTH OF JULY SCENE AT WASHINGTON.—The Washington correspondent of the *Philadelphia Inquirer* gives the following item in connection with the celebration of the 4th of July in that city:—

The coloured people here of the Methodist persuasion are about holding a fair for the purchase of their preacher! The price asked by his master is $300. What a commentary upon the roaring cannon of the 4th of July, in commemoration of the day when it was asserted that *all* men are free and equal! A congregation cannot worship their Maker without purchasing their preacher! How these things make Europe laugh! How they ought to make all Christendom blush!

(From the Correspondence of the Buffalo Daily Express.)

Louisville, (Ky.) April 29, 1846.

Up to this time I had not been able to comprehend that the fine-looking, intelligent men and women of colour that I saw about me were chat-

tels, the subjects of trade and barter, like my horse or my cow, but a public sale of slaves enabled me to comprehend the painful reality. A. B. had died, leaving certain debts to be paid by his administrators, and his stock of boys and girls (slaves) was brought to the hammer, according to law, in front of the Court House—the sheriff acting as auctioneer. Jack is produced and offered for sale. The sheriff says, "Gentlemen, the terms of sale are cash. I offer you this fine boy Jack—he is warranted sound and in good health; he is docile and ingenious; he is of good disposition, was very devoted to his late master; once saved his master's life while drowning, at the risk of his own, can't bear an Abolitionist. (A laugh) How much am I offered for the boy Jack? Jack, how old are you?" "I reckon, massa, I am twenty-two or twenty-five years old—don't know, exactly." The sheriff says, speaking to his mother, "Snow-ball, how old is Jack?" "Reckon twenty, massa." Well Jack is from twenty to twenty-five years of age. How much is bid? $ 200, 200, 200, 225, 225, 250, 250. Jack is a professor of religion. (300 by two bidders.) Religion sells high! 300. 300—Jack has no education—can't read or write; 350. Ignorance sells at the same price! 350, 350, 375, 400, 425, 430, 435, 440, 440, 440. Do I hear no more!—last call: bid quick, or gone. Gone" Jack is knocked off to a man with a broad hat, who wears a heavy gold chain across his bosom, a handsome bowie knife in his vest, and carries a huge cane in his hand.

During this dreadful scene, Jack's mother and sister stand by awaiting their turn. Need I say to humane readers that they were overwhelmed with grief and drowned in tears? Jack watched the bidding as intently as the victim would the knife that was either to sever his bonds, or send him to the other world. When a man bid who was known to be a kind master, his face would light up with joy; and a bid from a different quarter would cover his face with an expression of anguish that must be seen to be appreciated. When he was struck off, he turned pale and sank upon the ground a picture of despair. I thought I could see beneath that dark skin a white soul wrung by moral agony. He had been purchased by a slave-dealer, who bought and sold men women, and children to the sugar planters of Louisiana for gain. His new master seized him by the collar and dragged him away to jail, shaking his cane over his head and swearing, as only a slave-dealer can swear, that he would load him with irons and cure him of the hysterics. The sister, a comely female of nineteen years of age, was next offered, and sold, I believe, to a kind master. The mother was then offered for sale on time, for anybody's note without endorsement. She was sixty-five years of age or more. She was a woman and a mother, and a Christian, and her head was white with the blossoms of the grave. "The almond-tree had begun to flourish, and the grasshopper had become a burden;" and there were no bidders. God spare me from another such sight.

HORRIBLE.—A gentleman of this city, whose veracity may be absolutely relied on, lately related to the writer of this the following incident:—

He was at Clinton, in Mississippi, in March last. While sitting in the bar-room of the tavern a fierce-looking man, armed with a gun, driving another man before him, and followed by a pack of savage dogs, entered the room, and came directly up to him. His manner, appearance, and attendants, at first created a little alarm. The stranger knowingly inquired, "Where is Squire ——?" Our friend answered that he did not know him. "I mean," rejoined the fellow, "the man that keeps this tavern." At that moment, the tavern-keeper came in. "Squire," said he, "here's a nigger I've caught with my dogs, and I want to give him up to you." "I'm not a Squire, now," said the tavern-keeper; "you must go to Squire ——."

Upon this, the man-hunter, his human prey, and his brute assistants, went off together. Our friend was shocked to learn that the scene was not regarded as at all extraordinary. Slave-catching with dogs, was a regular business in that part of the country.

The next day it was ascertained upon examination, that the person thus caught with dogs, was a poor white man, and no slave! The man was only a poor white man—a mistake had been made—a small mistake! The slave-holder was no doubt sorry for it. And so the thing passed off.

Say we not truly, that the whites must abolish slavery, if they would themselves be free?

A PAINFUL SCENE.—A painful scene was witnessed at Light-street Wharf, on Monday evening, according to the *Sun*. It seems that about seven o'clock, a coloured woman ran down Camden-street to the basin, and crossing one of the vessels lying there sprang over-board. Measures were immediately taken for her rescue by persons around, which proved successful, in spite of the most determined resistance, on her part. Upon being taken upon the deck of the vessel, she begged the bystanders to let her drown herself, that she would "sooner be dead than go back again to be beat as she had been." It was understood from some of the crowd that she had jumped out of the window of the place in which her owner had confined her, and immediately took the nearest route, to throw herself into the water. A short time after she was rescued she left the boat, and pursued her way along the wharf to Pratt-street, and down that street, making, during the time she was in view, several efforts to get near enough to the edge of the platform, to throw herself over, but she was foiled in these attempts by the crowd which followed her.—*Hurkaru.*

THE DWARKANATH TESTIMONIAL MEETING.

For the information of our Readers, we subjoin a brief account of the Meeting of the inhabitants of Calcutta, convened by the High Sheriff, for the purpose of adopting measures to "Commemorate their admiration of the enterprize, the talents, the fine qualities, and charitable acts," of their late lamented fellow citizen, Dwarkanath Tagore, which came of, in the Town Hall, pursuant to adver-

tisement on Tuesday Evening December 1st. The requisition to this Meeting, bore no less than about one hundred European and Native names, being headed by the Chief Justice Sir Lawrence Peel.

We regret the limits of our Journal will not permit us to give more than an outline of the admirable speeches delivered on the occasion. The following are abridged from the *Calcutta Star* and *Hurkaru*.

The attendance at the Meeting, as might have been expected, was more numerous than there usually is at Calcutta meetings, representatives of all classes of the community being present. Among the rest there were Sir J. P. Grant, D. Elliott, Esq. of the Law Commission, Sir T. E. M. Turton, Dr. Dealtry the Archdeacon, Rev. Dr. J. Nash, J. W. Colville, Esq., G. A. Bushby, Esq., A. E. Sammuells, Esq., Col. Forbes, F. Halliday, Esq., H. Torrens, Esq., C. Beadon, Esq., R. Walker, Esq., L. Clarke, Esq., J. W. Fulton, Esq., Dr. Mouat, W. Wylie, Esq., J. Storm, Esq., &c. &c. Most of the leading members of Hindoo Society likewise attended to do honor to the worth and virtues of their departed countryman. A little after 4 o'clock the High Sheriff, J. P. McKilligin, Esq., opened the Meeting by adverting to the public requisition to him to convene it.

On a motion then of G. A. Bushby, Esq., the Honorable Sir John Peter Grant was voted to take the chair.

Sir John Peter Grant rose and made a few introductory remarks in his usually neat and effective style. He had great pleasure, he said, in taking the chair on the present occasion according to the request of the Meeting. He thought it was unnecessary for him to enlarge upon the numerous virtues and merits of his deceased and most valued friend Dwarkanath Tagore. He had known him for a long series of years, and truly might he say, he knew no man who possessed in a higher degree the excellencies of a good man. He could speak with feelings of sincere friendship and most sincere regret, at Dwarkanath Tagore's having been called away from amongst us, in the midst of his honorable career of usefulness, while so actively instrumental in doing good not only to his countrymen at large, but also to the Government to whom is entrusted the sovereignty of this country. He could confidently say that no man was better qualified than Dwarkanath Tagore to do away with the uneasy discrepancies of feeling existing between Natives and Europeans. Not only was he possessed of virtues peculiar to his own country, but to them he added the excellencies belonging to educated and enlightened Europeans. He was free from the narrow minded prejudices regarding differences of caste, sect, and religion; he was ever ready to devote his talents and energies for the diffusion of moral and intellectual improvement, which, could not be effectually accomplished than by placing his countrymen under the guidance of Mind.

Archdeacon Dealtry, then came forward to propose the first resolution, in doing which he addressed the meeting to the following effect:—

It may, perhaps, be asked, why I am present on this occasion? I a minister of the Gospel to do honor to the memory of one who was known only as a Hindoo. My answer is, because I rejoice to recognize good wherever it is to be found—and I believe there were many good qualities in the character of this distinguished individual, that should not be permitted to pass without being held up for imitation—and also because the manner in which it is proposed to do him honor, is in itself calculated to promote the welfare and civilization of the natives of this country. It is, then, to bear testimony to these *benevolent qualities* in the character of the deceased, which the Resolution embodies, that I now stand before you; and these have been so distinguished and manifest, that they are already known to most of the residents in this great city.

The Resolution proposed by the Archdeacon, runs thus:—

That this meeting publicly record the high estimation which they entertain of the benevolent qualities of their lamented fellow-citizen Dwarkanath Tagore, and their deep regret at his untimely death. Accumulating vast wealth by talent and assiduity, he liberally employed it in charitable and national objects, whilst in private life his advice and aid was at every applicant's command, and his house was a home not only to his own countrymen but to Europeans of every nation."

The motion was seconded by Baboo Russomoy Dutt, and carried unanimously.

Upon the reverend gentleman's concluding, Mr. J. Colville the Advocate General, rose to address the meeting:—

Sir John Peter Grant and Gentlemen.—I take it for granted that all present have come here with the common purpose of doing honor to the memory of Dwarkanath Tagore, and of shewing their sense of the services which he has rendered to this country. It is my task to propose to you the mode in which, as it has appeared to some of us, this may be best and most appropriately done. The resolution which I have the honor to propose is as follows:—

"That a subscription be entered into for the purpose of raising funds to be vested in the names of Trustees of the Dwarkanath Tagore Endowment, to procure for the native youths of India at the University College of London, the benefit of European Education either general or professional."

Gentlemen; it would have been more satisfactory to me had the duty of proposing this resolution devolved, as at one time I hoped it would have devolved upon one not only of higher station, but of far greater ability—upon one whose larger and far more effectual services in the cause of education in this country would have given weight to his word, and enabled him to urge the arguments which recommend this proposal to your adoption, with a force to which I cannot pretend. I may, however, confidently state that although this gentleman—the Hon'ble the President of the Council of Education—is unavoidly absent this proposition is made with his full concurrence: and I believe, I may also state that it is approved of not only by the learned judge in the chair, but also by his learned colleagues, who, though unable to take part in this public meeting are ready to give to this, as to every other good work, the influence of their names and their substantial and liberal support.

I do not know whether I ought to regret that the task of recommending a proper testimonial to the memory of Dwarkanath Tagore, has been intrusted to one who has not had the advantage of knowing him here in his own country, or intimately anywhere. If on the one hand I may seem to lack the warmth on the other I cannot be suspected of the partiality which a long and intimate friendship might beget. And it is not necessary for me to speak of what he has done in this country. It is known to you all. The records of almost every institution in this city, whether for educational or other charitable purposes, attest his active bounty and his working benevolence; and having known him in England, I can, if need was freely speak of the effect which he produced there, by the union which he exhibited in a remarkable degree of an acute intellect, the nicest tact, and unaffected good sense with the most active benevolence and unceasing zeal for the improvement of his fellow-countrymen—not only upon that refined society in which good taste is pushed to the verge of fastidiousness, but upon men of the highest order of mind.

To come then to the immediate object of this resolution. That we mean to *do* something, in honour of this remarkable man—that we come hither with some further purpose than that of uttering empty words in his praise, I must assume. The question is—what that thing shall be? We might no doubt do, what has so often been done here—subscribe our money to buy a picture or a statue. But to say nothing of the fact that such public testimonials in honor of Dwarkanath Tagore already exist, I believe, in this very building—that which I propose is in my humble judgment to be preferred to any work of art however elaborate. Choose for your memorial the most enduring material in which plastic art can work—this foundation we fain would hope will last as long. But grant that your portrait or your statue could be eternal—what can either do but preserve that bodily proportions, and the outward lineaments of the man: that which I propose will perpetuate his better part—will keep alive his active and generous spirit amongst us—and will continue far beyond the limits of the life of man to do what he did whilst he could, and would have desired ever to do. Look too the nature of the reputation which we thus hope to secure for him. Suppose some student of limited means who in one of our colleges shall have imbibed the thirst of knowledge—the desire to measure his mind with those of other men—and that love of foreign travel which, if well-directed, is a characteristic of an active and inquiring mind—such an one, if these exhibitions be founded may say—and say with gratitude, there was a man—one Dwarkanath Tagore—a man of large and generous spirit—who had the improvement of his race at heart—and did much to effect it. Above all he showed that prejudice had no bonds for him—he crossed the dark water—he was admitted to the society of princes and men of letters—he shared in the most distinguished society of Europe of what cultivation a Hindoo is capable. In his honor his fellow citizens established that which will give me the means, otherwise denied me, of visiting Europe—of continuing with ampler opportunities the pursuit science—and of returning thence with improv abilities, and enlarged understanding, to tread, may be, however humble a distance, in his foo steps and to benefit like him my kind. That th should be said will be surely more for the honor Dwarkanath's memory—than that years hen some stranger should be told, that some mildewe picture or mouldering bust against these walls. a monument of the gratitude of Calcutta towar a distinguished fellow citizen.

Mr. Bushby next addressed the Meeting Without dilating upon the virtues and merits Dwarkanauth Tagore, which, without intendin any the slightest flattery to the deceased, woul occupy the attention of the Meeting for a ver considerable time, he thought it but just to sa that an acquaintance with him for some time ha attached him to everything connected with hi name. Independently of private feelings, b which he might be supposed to be influenced i the present instance, he felt it as a duty he owe to Native character, to assist in paying public homage to the memory of a man who had render ed himself so notoriously illustrious and renowned.

The Rev. Dr. Nash, then addressed the meeting in a long and animated speech which called forth much applause. We regret that we are unable to give more than an imperfect outline of it. He rose by request, to express the sincere regret which His Grace the Archbishop had felt at being unable to attend this evening, to pay that tribute of veneration justly due to the memory and name of the late revered Dwarkanauth Tagore. It is a matter of notoriety that the late Baboo was associated in the kindliest terms of friendship and harmony with the Most Rev. Prelate who governs and controls the spiritual concerns of thirty-nine thousands of Roman Catholics in Bengal. I should confine my remarks to this authorized expression of His Grace's sentiments; but being tempted by the just and manly observations of the honorable and learned Judge who so happily presides over this numerous and respectable meeting; as also, by the truly christian sentiments which have so peculiarly characterized the speech of the venerable, the Archdeacon of Calcutta, I feel emboldened, in speaking a few words on this solemn and truly interesting occasion.

That the late Baboo was possessed of the highest attributes of charity and philanthropy, no man dare deny; that he had improved and elevated the national character of India, is equally certain. His benevolence was as pure it was bountiful. Charity is the dearest and proudest ornament of the human form; it was the darling attribute of mercy in which the Saviour God loved to indulge: and we all, who profess the name and title of Christians, do claim its exercise in relieving the distressed, harbouring the harbourless, consoling the widow, and sheltering the Orphan. That Baboo Dwarkanath Tagore had performed those high and important duties, you yourselves are the best judges. His charity was limited to no creed or caste; no matter whether an Indian or an African sun had burned upon the brow of the indigent—no matter at what

altar he, may have knelt or sacrificed, Baboo Dwarkanath Tagore recognised in him, the form of his fellow-creature.

It was well known, the respectable position he occupied as a merchant in the mercantile world. His dealings had ever been creditable and honorable in the highest degree. This Merchant Prince possessed the moral courage to break through the prejudices which environed the minds of his countrymen, and to remove the barrier which prevented their crossing the seas, to visit the Western World, to open and establish there his commercial connexions. He proved by this assertion of his own judgement, that a Native leaving this country to journey to England would not find his grave there. His moral courage had put to flight those fears which are so readily entertained by his countrymen. He did return to his native land after his first visit there, and made the voyage again. On this last occasion he had been received frequently at her palace, by our most gracious and beloved Queen, with at least, as much cordiality, as was the Autocrat of the Russia's. He went on the Continent and visited Louis Philip, who may be justly styled "the prince of peace.' He was received into the domestic circle of, and enjoyed the friendship of his Queen and family.

Native friends, said the Rev. speaker, Dwarkanath Tagore has elevated your character in the eyes of Europe, he taught them that you possess education and enjoy a high degree of civilization. He showed that you are good and loyal subjects and worthy of the confidence of the Government. He begged to introduce to the notice of the chairman, one subject which the deceased felt could not be too early introduced into his country. It was female education. He had a strong desire that the female members of his family should be educated. (He, Dr. Nash,) had spoken with many native gentlemen on this point, and they were, without exception extremely anxious to carry out their wishes in this respect. The exclusion of females commenced with Tamerlane, who, when he unfurled his standard on the banks of the Indus and Jumna, and flapped its insulting folds to the winds of Heaven, over a prostrate country, then, and only then, this dishonoring system occurred, (Cheers) there is nothing in the *shastras* and your other sacred books which command the withholding from woman the means of intellectual improvement. He spoke his mind freely on this subject, knowing well the deep consideration it ought to receive from them. Rome had conquered Greece; but Greece had reconquered Rome, by teaching her haughty mistress the arts of peace and civilization; *Græcia capta sœvum cepit victorem.* She transformed the old legionary soldier into the statuary, at the exquisite touch of whose chisel the rough marble started into life. Education would regenerate the females of India. In not educating their wives the natives had not adopted the civilization of their conquerors, but he hoped the day was not distant when it should become general; and the natives would feel how much the child depends on its mother for its education. The Rev. Speaker concluded by expressing his deep regret for the loss of Dwarkanath Tagore, whose moral courage would have revolutionized the manners of his countrymen and advanced them in all the blessings and sweets of life. Long may his memory be cherished and afford a bright example to his countrymen. The Rev. gentleman thanked the chairman for the opportunity which had been granted to him to bear his testimony to the worth of the departed.

Baboo Issurchunder Chunder, an assistant in the Revenue Departmen, here read a written speech, to the meeting, embodying a panegyric on the character and worth of Dwarkanath Tagore; having been supplied by him

The Honble Chirman, then, in returning thanks for the motion just past, remarked that he had never presided at a meeting with greater pleasure. He experienced also singular satisfaction from the circumstance that the meeting had been addressed by a distinguished dignitary of the Church of England, and an eminent divine of the Church of Rome, who had united in acknowledging the merits of Dwarkanath Tagore, in such high yet deserved terms. In conclusion, he hoped that when the papers were sent round for subscriptions, the call would liberally and promptly be responded to.

The meeting separated a little before dusk.—*Hurkaru, Dec. 4.*

British Consuls abroad; their origin, Rank, and Privileges, Duties, Jurisdiction, and Emoluments; including the laws, Orders in Council, and Instructions by which they are Governed, as well as those relating to Ship owners and merchants in their connection with Consuls. By Robert Fynn, Esq., Barrister-at law. London: Effingham Wilson. 1846.

The consular system of Great Britain might be one of the most potent engines in the world for the amassing of important facts in commerce, policy, statics, natural history, &c. No doubt, in some degree, that system answers its great end; but while rotten boroughs, parliamentary influence, Ministerial patronage, family interest and favouritism supplied the material, our Consulate was the least powerful in Europe, often the disgrace and degradation of our country abroad. To this result the appointment of self-interested mercantile men, fixed to the spot by precarious attachments, and acknowledging authority foreign to that represented by them, greatly contributed; when Consuls sacrificed the interests of their countrymen to their own individual interests, and laid the power of their country at the feet of men from whom *they* expected protection or favour for themselves instead of being in a condition to demand or obtain them for others. The soldier of fortune rusting in peace; the merchant speculator failed in his calculation of the chances; the traveller for pleasure who returned home anxious to be somebody abroad and not at his own expense. Every actor who had been hissed off the political or social stage deemed himself pre-eminently qualified for a British Consul, and if he had interest or means the object of his ambition was within his reach. There has been a change, and men really competent to serve their country in one of the

most important departments of her policy, are, it seems, anxiously sought after by Secretaries of State for Foreign Affairs, whether Whig or Tory, their qualifications weighed, their characters considered, and their services procured for their own sakes. We hope it is so. It has been so stated by both sides in Parliament; but we have not been without very notable instances of Consular incapacity to discover the truth on very simple matters ever since that mutual explanation and common agreement that merit only should mark men for such appointments. We allude to the affair of Minsk, where the British Consul cared only to inform his Government that the Emperor of Russia was incapable of committing atrocities which still stain the page of history undenied and undoubted. And yet it appears from the book before us that this our Consul at Warsaw has political as well as other consular duties to discharge. The Consuls-General of England are twenty-three, the Consuls one hundred and twenty-three, and Her Majesty's Vice-Consuls, three hundred and thirty-five, in all four hundred and sixty-eight, with salaries varying from 23*l.* to 1,600*l.*, and amounting annually to 94,600*l.*, besides 18,000*l.* for contingent expenses, and nearly 28,000*l.* for China, lately added. This immense establishment is managed by correspondence with the Foreign Office; by Acts of Parliament; by several distinct regulations; by series of instructions, &c., all of which are found in this hand-book, which must be (so far) a complete practical educator for the Consul in prospect, and a safe guide for such an officer in actual service; while to the merchant and to the traveller, for whom it is well to be on good terms with Consuls abroad, this volume contains very useful practical instruction as to the mode of dealing in official matters, the performance of quarantine, and the honours and duties which British Consuls claim from those whom it is their duty in turn to protect and assist and render justice to on all occasions. It is a practical and useful book on its subject, and the first of its kind in the language.—*Tablet.*

GENOA.

A correspondent at Genoa, writing on the 5th ult., gives us the following account of the Scientific Congress in that city:—

"Nothing could exceed the liberality with which this meeting is organised. That noble edifice, the University, opens its halls to the various Sections, which meet daily for two hours, to discuss scientific subjects, and which are thus divided:—1. Agriculture; 2. Geography and Archæology; 3. Surgery and Anatomy; 4 Chemistry; 5. Physics and Mathematics; 6. Zoology; 7. Botany: 8. Geology and Mineralogy; 9. Medicine. Each of these Sections has a President, a Vice-President, and Secretary. The Marquis Brignole, Sardinian Ambassador at Paris, being the President of the Congress, and the Marquis Palavicini, the Secretary; a better choice could not have been made. From 700 to 800 Scienziate daily attend these meetings. I will not attempt to tell you how many of this number are really men of science and merit. The smatterers and charlatans are, however, of no small utility, contributing (as in social life) *à faire resortir l'esprit des autres.* Every person having pretensions to one of the branches before mentioned, supported by University degrees or diplomas of scientific bodies (and the admission is most liberal,) is supplied with a ticket, which admits him to all the Sections and General Meetings, to a free entry to all the monuments and curiosities of the town, to the Casino de Nobili, to a daily dinner, and entitles him to a medal and to a handsome work, in three volumes, descriptive of the Monuments and History of Genoa, printed expressly for the purpose. The Marquis Palavicini has most handsomely given his beautiful Palace, the 'Pescheira,' for a daily dinner, of about 400 to 500 covers, at 3fr. a-head, the town making a most liberal allowance of as much more, or about 26,000fr., to the contracto, for the 20 days which the Congress is to last. This dinner, which is most admirably served, by an abundance of well-appointed servants, with plate, linen, glass, and porcelain, which would not disgrace any private establishment, has perhaps no small share in promoting the numerical extent of the Congress, and perhaps in the manufacture of some few savants. *Magister Artis Ingeniique largitor Venter*, has been thus translated, 'Hunger a *Master is of Arts*, which brightens much the mental parts,' and when I have dined there, and heard the conversation around me, the Latin adage has always presented itself—

"'Omnia novit; Græculus esuriens.'

But the city of Genoa has not contented itself with this public munificence. The nobles and authorities vie with each other in hospitality to the learned strangers. The Governor gives three most splendid balls and three soirées in the Palasso Ducale; the Palaces of the Brignoless, the Dorias, Palavicinis, Ferraris, de Negro, etc., have displayed their hitherto hidden treasures in entertainments in character with their princely halls; and the Marquis Serra, at whose singularly beautiful Palace a ball was given for charitable purposes, with a liberality equally rare, and worthy of imitation, himself paid all the expenses of an entertainment worthy of the era of the Doges, leaving to the charity the whole amount of the proceeds—about £600 or £700. The Congress will wind up with a regatta and illumination in the port, and Genoa will then touched by the same magic wand which extinguishes the Macalette, and signs the death-warrant of the Carnival at Rome, instantly resume its silent grandeur, leaving no vestiges of the turmoils of the past month, save the most lively reminiscences of its splendour, munificence, and its hospitality."

By the earthquake in Tuscany, on the 24th ult., upwards of 8,000 persons are reduced to beggary, but the Grand Duke has announced that he will rebuild all the houses that were destroyed, without making any addition to the taxes. The inhabitants of the small towns of Arciano, Querdinallo, Monteseudigo, Lorenzana, Caserta, Repubella, Crecpica, Faiglia, Leina, and Regolo, are exempted from taxation until 1848. The port of Leghorn furnishes the building timber free of duty.

"A distinguished French engineer, who was sent some years ago to Panama, to make geological researches, and study the question of pieroing the isthmus, has brought back some specim. of gold which Baron Thenard, after chemical assays, has pronounced to be of the greatest richness. The engineer states that he had gathered this gold in the sands of a river of the isthmus. Such are the riches of the grains of gold which this river rolls along that the natives; who are occupied in gathering them, gain fifty francs per day, and that the sands they wash contain still, after the operation, more than double the quantity of gold which they had obtained from them. The engineer had examined with care the course of the river to its source, and remarked that it traversed an enormous group of rocks, in the midts of which it must have been depositing for ages a vast mass of grains of gold. According to his estimates there must be far more than eight milliards of granis of gold mineral buried under these rocks. One milliard of francs is equal to forty millions sterling!—*Monthly Times*.

Scientific Congress—Genoa.—The Congress opened on the 14th. The noble president, the Marquis Brignole Sale, ambassador from the court of Sardinia to the court of France, after having, with a long train of *savans*, heard mass and *Te Deum*, and received the solemn benediction from the cardinal at the cathedral, took the chair at twelve o'clock, having on each side the syndics, &c., in grand costume, the cardinal and governor occupying elevated seats. The magnificent *salon*, the finest in Italy, and well known to all tourists passing through the Genoa, although of great dimensions, was crowded to suffocation. The galleries were occupied mostly by the ladies, who happily were in a fair proportion as to number, and afforded, by their animated looks and graceful Italian dresses, an agreeable contrast and relief to the customary suits of solemn black and reflective visages below. The president, a very dignified looking personage, read his inaugural discourse, which occupied an hour and a half, was interrupted by cheers, the applause at the conclusion being vehement and reiterated. The Prince of Cassino then rose, and after speaking of the importance of the Congress and the glorious result to science, informed the meeting that he was commissioned by the Pope to express his fervent prayers for the successful labour of the Congress, and his perfect accord with all its objects. The address was also received with much applause, and the meeting then adjourned into a saloon appointed for that purpose, in order to elect the presidents of the several sections. "Many *savans*," says the *Chronicle's* correspondence, "reached Genoa last evening, the 14th, and others are arriving every hour. I hear that Mr. Buckingham and Mr. Cobden are here. The committees are now deciding on the merits of the different competitors for the premiums, which are to be awarded and delivered to-morrow in the Grand Hall. There are three exhibitions—fine arts, &c., pictures and sculpture, and carte. I have not time for details. Last night there was a grand ball at the Governor's. The agreeable *salons* of the Casino are thrown open to all the visitors, &c., every evening, and the *soirees* and receptions given by the *noblesse* are numerously attended and very amusing. In short, in no other Congress which has taken place in Italy have the *savans* been so welcomed and feted. On the 27th, the first stone of the long-talked of monument to Columbus is to be laid with great solemnity, and afterwards a balloon ascension—a great novelty in Italy."

THE INDIAN RELIEF FUND.

The large and generous contributions from Bengal, Bombay, Madras,* Mobile, Toronto, Ceylon, and other places, amounting in the aggregate to between 9,000l. and 10,000l., have afforded great and timely aid to the distressed poor in several districts of Ireland. In many remote parts of Mayo, Galway, and Clare, the people were exposed to all the horrors of starvation, owing to what we cannot avoid calling the exceedingly blameable conduct of the government, in suddenly stopping the public works on which, the people had been employed, earning a miserable pittance for the support of themselves and their families. The poor people, thus thrown out of employment, at a time when they most needed it, by a treasury minute, with the same nonchalance as a reviewing officer throws his squadron out of line, we need not say that the relief afforded from the funds of these generous strangers was most valuable and seasonable. The humane and charitable contributors have the thanks and gratitude, not only of the poor people relieved by their means, but of every man in Ireland who can feel for the sufferings of his fellow-creatures. How nobly does their conduct contrast with the treasury order! The reflection that they have by their subscriptions served not only to alleviate sufferings, but to ward off pestilence and death, affords, however, the best reward to the benevolent donors. The money was placed at the disposal of a committee composed of Lord Cloncurry and other humane and patriotic Irishmen, and to the wise and judicious manner in which they distributed it many an Irish peasant family owes its freedom from pestilence.

We should have mentioned that at a public meeting in the county Clare, at which the high sheriff presided, a vote of thanks was passed to the generous contributors. In that vote we cordially concur, and we have no doubt but similar votes will be adopted in the other districts relieved.—*Dublin Freman's Journal*.

Society of St. Vincent of Paul.—To Christian Families and Ecclesiastics.—One of the houses established by the students who are members of the Brotherhood of St. Vincent of Paul, and which supplies board and lodging to a considerable number of them, also affords a perfect hospitality to Priests on a visit to the capital. Rue Honoré Chevalier 4 near St. Sulpice.—"*Avis*" in the *Journal des Villes*, 19th September.

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*Can any one inform us of the amount of the Madras Subscription? Our impression is, that no Subscription for the Irish was received from Madras.—Ed. B. C. H.

CATHOLIC CHURCH OF SAINT AUDEON, HIGH-STREET.

This beautiful edifice, now nearly completed, at least as far as the solid portion of the building is concerned, was solemnly consecrated to the service of the Most High, on last Sunday.

The Very Rev. Dr. Miley, preached on the occasion. The Church was thronged in every part with a dense congregation. The space railed in before the sanctuary was crowded with gentry of the highest rank, including also the principal merchants, traders, and their families, belonging to St. Audeon's parish.

The High Mass was aided by a full and effective choir, accompanied by a splendid organ built by Messrs. Telford. We learn with much pleasure that the Rev. Dr. O'Connell, of Waterford, known as a preacher of the first order, will preach in this church on to-morrow The progress made towards the completion of this beautiful church is indeed highly creditable to the reverend pastor and curates of the parish of St. Audeon, as also to the spirited efforts of the parishioners particularly, and the public generally. We trust soon to have to record the final completion of this elegant and commodious church, the want of which has so long been felt by the parishioners. Thank God the time is past when the Catholic had to erect his altar in the by-lanes and back streets of the city. The Catholic churches recently built, and now in progress, are true monuments of architectural taste, as they are also evidences of the religious zeal and piety of our fellow citizens.—*Dublin Weekly Register.*

Spanish Place.—On Thursday, at the Spanish chapel, Charles Scott Murray, Esq. A Convert to Catholicity, of Danesfield, in Buckinghamshire, was married by the Right Rev. Dr. Griffiths, Bishop of Olena, and V. A. of the London District, to Emilia Charlotte Fraser, daughter of Lord Lovatt. The Lord and Lady Lovatt were present at the ceremony, as were the Lord and Lady Stafford, Lady Petre, Lady Bedingfield, Mrs. and Miss Scott Murray, the Hon. Edward Petre, the Hon. Stafford Jerningham, Edward and Frederick Jerningham, Esq., and a very numerous party. The chapel was crowded to excess. The bride and bridegroom heard Mass and received the Holy Communion from the hands of the Bishop. The wedding party breakfasted with Lord Lovatt in Eden-place, and the happy couple left town immediately after breakfast for Talacre, amid the heartiest wishes, both from rich and poor for their temporal and eternal felicity.

Isle of Man.—We copy the following from the *Manx Liberal*:—"On Sunday week last, twelve young boys were admitted into the sanctuary of the ancient Church by receiving the Sacrament in the Catholic Chapel, Athol-street. It was gratifying to witness their discreet deportment during the performance of the holy rite; it strongly indicated that they were fully impressed with its momentous importance. We are glad to hear that the schools attached to this chapel are in a flourishing condition, the pupils are numerous, and make rapid progress under their indefatigable teacher, and with the Rev. P. M'Grath's able superintendence. The school is open to all creeds, and now numbers amongst its members many children of Protestant parents. This is a proof, were proof wanting, that it possesses a reputation higher than similar establishments where revelation is drummed into infantine ears by orthodox divines. Not being conversant in theological matters, we feel but slight interest in them, yet we cannot remain ignorant of the fact, that in this island, Catholicity is making rapid advances. We do not pretend to account for this, but simply state it as a truth.

Prior-Park.—We are authorised by the superiors of Prior-Park College, to give the most unqualified contradiction to a paragraph which appeared in the *Bath and Cheltenham Gazette* of Wednesday last, to the effect that this estate had been sold.—*Bath Journal.*

The *Universal Ecclesiastical Gazette* of Berlin announces that the Saxon pastor Wiltke, after having regularly resigned his employment, has publicly embraced the Catholic Faith. The same *Gazette* also tells us of the abjuration of pastor Theophilus Zetter and his eldest son. The former, who has been for twenty-five years a protestant minister in Austria, is the author of a number of controversial works, which in the years 1844 and 1845 gave birth to the hope that of his speedy return to the source of all truth, detesting the source of every error.—*L'Univers*, September 20.

Italian Missionaries.—The order of the Capuchins has supplied the Church with a numerous and fervent company of Evangelic preachers, who, during May last, spread themselves abroad among the missions European and Transatlantic. Three Fathers of the Order repaired to Constantinople, two to Philippopolis. The Missions of Asia received five Fathers of the Order, two of whom were for Syria, and three for Mesopotamia. Six Fathers sailed for the Missions of Brazil. The newly-founded Mission of the country of the Gallas, in Africa, has received its first Vicar-Apostolic in the person of Father Francis William Massaia, of the same order. All these missionaries belong to different provinces of Italy.

Liverpool apple dumplings.—I cannot quit the King's Arms, at Liverpool, kept by the sober, silent, judicious Daniel Dale, the landlord, without recording the excellence of that inn. Both for travellers and voyagers it was a haven that every one liked to put into, being stored with the best beds, viands, and wine; but above all celebrated for their *apple dumplings*. These palatable things acquired a delightful consistency from the method of making them, and the length of time they were kept before they were boiled. Each dumpling was composed of one large apple, of pine-apple flavour, brought from America. The core being scooped out, the hollow was filled up with sugar, and then enveloped in paste, and, closely tied up in cloth, they were hung up by dozens on a rack, in an airy place, like so many cannon-balls, to dry. Here they remained for a month or more before they were put into the pot. The notoriety of these dumplings extended as far as the West Indies, to which place vast numbers were exported.—*Gardiner's Music and Friends.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

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THE BEAUTIES OF THE CHRISTIAN RELIGION.

CHRISTIANITY, ever since its appearance upon the earth, has been constantly assailed, by three sorts of enemies—heresiarchs, sophists, and men who, though seemingly frivolous, destroy every thing by their laughter. To subtilty and falsehood, numerous apologists have victoriously replied; against the assaults of derision they had not been equally fortunate. St. Ignatius of Antioch, St. Irenæus, bishop of Lyons, Tertullian, in his Treatise on Prescription, which Bossuet denominates divine, contended against innovators, whose proud interpretations corrupted the simplicity of the faith.

Calumny was then repelled by Quadratus and Aristides, philosophers of Athens. We know nothing of the apologies, excepting a fragment of the work of Quadratus, preserved by Eusebius. St. Jerom and the bishop of Cæsarea, describe the work of Aristides as a masterpiece.

The Pagans accused the Christians of Atheism, of incest, and of certain horrible repasts, in which they devoured the flesh of a new-born infant. After Quadratus and Aristides, St. Justin pleaded the cause of the Christians; his style is without ornament, and the acts of his martyrdom prove that he poured forth his blood for his religion with the same simplicity with which he wrote in its defence. The style of Athenagoras is more animated; but he has not the originality of Justin, nor the impetuosity which characterizes the author of the Apology. Tertullian is the Bossuet of Africa and Barbary. Theophilus, in the three books addressed to his friend Antolycus, displays both imagination and learning. The Octavius of Minutius Felix, presents a fine picture of a Christian and two idolaters, who discourse upon religion and the nature of God, while walking along the shore of the sea.

Arnobius the rhetorician, Lactantius, Eusebius, St. Cyprian have also defended Christianity; but their object was not so much to extol the beauty of the Christian religion, as to pourtray the absurdities of idolatry.

Origen was one of the earliest writers who contended against the sophists; he seems to have had the superiority in erudition, in reasoning, and in style, over his adversary Celsus. His Greek is singularly sweet; but it is mingled with Hebraisms and foreign idioms, a fault which often enough disfigures the writings of men, who are masters of many languages.

It was under the emperor Julian, that that species of persecution, possibly more dangerous than violence, arose, which consists in heaping contempt and odium on Christians. Julian commenced by stripping the churches; he then forbad the faithful either to teach or to study literature. But the emperor, sensible of the utility of the institutions of Christianity, was desirous of founding hospitals and monasteries, and of joining, in imitation of evangelical worship, morality with religion, by ordaining that a sort of sermon should be preached in the temples.

The crowds of sophists, by whom Julian was surrounded, following the example of their master, attacked Christianity with the most unbridled audacity. The emperor himself did not disdain to employ his pen against the despicable *Galileans*. His work has not descended to our times; but St. Cyril, patriarch of Alexandria, cites several fragments of it in the refutation which he composed, and which we still possess. So long as Julian is serious, the superiority of St. Cyril is apparent; but the moment the emperor has recourse to irony, he excels the patriarch in the keenness of his satire. The style of Julian is smart, animated, sprightly; St. Cyril loses his temper, and becomes quaint, obscure and involved.

From Julian to Luther, the Church, secure in its strength, had not further need of apologists. But the moment the great schism of the West arose, with new enemies sprung up also new defenders. It must however be acknowledged, that at first the Protestants had the advantage, at least in point of style, as Montesquieu remarks. Erasmus himself was feeble against Luther, and Theodore Beza had a lightness and elegance of style, which we look for him in vain in the compositions of his opponents.

But when Bossuet appeared in the field, victory did not long remain doubtful. The hydra of heresy was conquered once more. The *History of the Variations*, and the *Exposition of Catholic Doctrine*, are two masterpieces which will descend to posterity.

It is natural that schism should lead to Infidelity, and that Atheism should appear in conjunction with Heresy After Calvin, Bayle and Spinosa appeared. They found in Clark and Leibnitz, two men whose genius was capable of refuting their sophisms. Abbadie wrote in defence of religion a work remarkable for its method and its reasoning. Unfortunately, its style is feeble, although the thoughts occasionally sparkle and are beautiful. "If the philosophers of antiquity," says Abbadie, "adored the virtues, that adoration was, after all, but a more specious idolatry."

In the midst of the triumph of the Church, M. de Voltaire renewed the persecution of Julian. As his empire over opinion was more absolute, so was his victory more complete, more terrible.

He had, among a capricious and an amiable people, the fatal art of rendering infidelity fashionable He enrolled every description of vanity and self-love in this insensate league. Religion was attacked with all sorts of weapons, from the pamphlet to the folio, from the epigram to the sophism. Did a religious work appear? The author was instantly covered with ridicule, whilst books were extolled to the skies, which Voltaire was the first to ridicule in private among his friends. So superior was he to his disciples, that he could not sometimes restrain himself from bursting into laughter at their religious enthusiasm. In the mean time, this destroying system spread itself over France. It was established in those provincial academies, which have been so many centres of bad taste and of faction. Women, grave philosophers, had their pulpits of infidelity. At length it was *acknowledged*, that Christianity was nothing else than a barbarous system, the fall of which could not occur too soon for the liberty of man, the progress of light, the pleasures of life, and the elegance of arts.

Without speaking of that abyss into which this spirit of hatred against the gospel has plunged us, its immediate consequences were a return, more affected than sincere, towards that mythology of Greece and Rome, to the prevalence of which all the wonders of antiquity were attributed. The enemies of Christianity did not blush to speak in terms of regret at the abolition of that worship, which made mankind a herd of madmen, of lechers, or of savage beasts. The necessary result of such sentiments was a contempt of the writers of the age of Louis XIV. who would never have attained to so a high a perfection of style, had they not been religious men. If overawed by the authority and majesty of their fame. they did not dare to aim a direct blow at their reputation, they endeavoured to undermine it by a thousand indirect methods of attack. They asserted that they were infidels *in secret;* or at least they would have been much greater men, *if they had only lived in our days*, Each author congratulated himself on the happiness of that destiny, which had placed his birth in the golden age of the Diderots and the D'Alemberts, in that age in which all the knowledge and wisdom of man was ranged in alphabetical order in the *Encyclopedie*, that Babel of sciences and of reason.

Men, distinguished for their erudition and talent, attempted to oppose this torrent. But their resistance was in vain.

Thus that fatality, which had given a triumph to the sophists under Julian, gave them a similar victory in our days. The defenders of Christianity fell into the same error which had been fatal to them before. They did not perceive, that the point of discussion was no longer the truth of such or such a dogma, for the truth of the whole was absolutely denied. Commencing with the mission of Jesus Christ, and mounting from consequence to consequence, they established in the most indubitable manner, and with the utmost solidity, the truths of the faith; but this method of argument, capital in the seventeenth century, when the basis of our faith was not contested, was of no avail in our days. It was necessary to take a direction precisely the opposite, and pass from effect to cause; not to prove that Christianity is excellent because it comes from God, but that it comes from God because it is excellent

It was moreover another error to attempt to reply by grave and serious argument to sophists, a description of men, whom it is impossible to convince, because they are always in the wrong. It was forgotten that they are never sincerely in search of truth; that they value no persons but themselves; that deeply smitten with self-love, they are not even at-

tached to their own system, except for the sake of the noise that it makes, and are ready to change it on the morrow for the next mutable opinion of the day.

The consequence of not having made this remark, was the loss of much time and much labour. It was not the sophists, but the multitude whom they led astray, whom it was necessary to reconcile to religion. They had seduced the people by telling them, that Christianity was a religion barbarous in its origin, absurd in its dogmas, ridiculous in its ceremonies, inimical to the cultivation of arts and sciences, the foe of reason, and the destroyer of all that was beautiful; a religion distinguished by nothing but the effusion of blood, the enslavement of man, and which existed but to retard the improvement and happiness of the human race.

In opposition to this description, the proof ought to have been adduced that the Christian religion was the most poetical, the most benevolent in principle, the most favourable to liberty, to arts, and to literature, of all the religions that had ever existed; that modern ages are indebted to it for every thing, from the knowledge of agriculture to that of the most abstruse sciences; from the hospital and alms-house to the temples built by the Michael Angelos, and decorated by the Raphaels. The demonstrations should have been given, that nothing could be more divine than its morality, nothing more beautiful, nothing more sublime, than its dogmas, its doctrine, and its worship. It should have been shewn, that it cherished genius, purified taste, developed virtuous sentiments and feelings and passions, invigorated thought, and presented noble objects of contemplation to the writer, and perfect models to the artists; that there was no shame in believing with Newton and Bossuet, with Pascal and Racine. In a word, they should have summoned all the enchantments of the imagination and all that interests the heart of man to the succour of that religion, against which its adversaries had armed them for the combat. Such is the object of our work.

We dare to believe that the Christian religion, thus contemplated, presents to the mind views the beauty of which is but little known. Sublime by the antiquity of its recollections, which remount to the very cradle of the world, unspeakable in its mysteries, adorable in its sacraments, deeply interesting in its history, celestial in its morality, splendid and imposing in its pomps and ceremonies, it is rich in every description of imagery. Would you follow it into the region of poetry? Tasso, Milton, Corneille, Racine, and Voltaire, retrace its marvels, its wonders. Pursue it into the region of literature, of eloquence, of history, of philosophy. What has not been done by its divine inspiration, by Bossuet, Fenelon, Massillon, Bourdaloue, Bacon, Pascal, Euler, Newton, Leibnitz? In the arts, what masterpieces? If you examine the sacredness of its worship, what thoughts are inspired by its old Gothic churches, by the beauty of its liturgy, and grandeur of its ceremonies! Would you contemplate it in the character of its clergy? Behold all those men who have transmitted to you the language and the works of Greece and Rome, all the solitaries of the Thebaid, all those places of refuge for the unhappy, all the missionaries of China, of Canada, of Paraguay, not forgetting the military orders, from the bosom of which chivalry sprung. The manners of our ancestors, the descriptions of ancient times, poetry romance, the secret and mysterious things of life, all, every thing we have sought to interest in the cause of religion. We have asked smiles from the cradle, and tears from the grave. At one time, with the Maronite monk, we have inhabited the summits of Carmel and of Lebanus; at another, with the Sister of Charity, we have watched by the sick man's bed. Here two American spouses have called us into the midst of their deserts; there we have heard the virgin sigh in the solitude of the cloister. Homer has come and placed himself near to Milton, and Virgil has taken his seat by the side of Tasso. The ruins of Memphis and of Athens are contrasted with the ruins of Christian monuments; the tombs of Ossian with our country church-yards. At the church of St. Dionysius we have visited the ashes of kings. When our subject has forced us to speak of the existence of God, we have sought our proofs in the wonders of nature. In a word, we have attempted to strike the heart of the Infidel by every variety of method; but we dare not flatter ourselves that we possess that miraculous rod of religion, which can make the fountains of living water gush from the rock.—*Orthodox Journal.*

CONSECRATION OF THE RIGHT REV DANIEL MURPHY BISHOP VICAR APOSTOLIC OF HYDERABAD.

On Sunday—the anniversary of the Dedication of the Churches of Ireland—that most solemn and imposing ceremony, the consecration of a Catholic Bishop, took place in the parish Church of Kinsale.

The occasion was one of peculiar interest to the faithful of this diocese from a combination circumstances. In the first place, the youthful Prelate was a native of that County, and brother to the learned and esteemed Pastor of

Kinsale. At the early age of 22, having received Priests orders, he proceeded together with Archbishop Carew on the Indian Mission, where, by his exemplary piety and untiring zeal during a period of eight years, he so distinguished himself as to obtain the special recognition of the Holy See, and to receive, at the hands of his late Holiness, the exalted dignity of elevation to the Episcopacy, as Bishop elect of Philadelphia *in Partibus*, and Vicar Apostolic of Hyderabad.

Having then returned to the home of his youth and to a brief sojourn with his kindred and friends, the Parish Chapel of Kinsale was selected for the solemnization of the sacred rites which would confer the dignity of the Episcopal office on him who is now the youngest in years amongst the annointed of the Lord presiding over his Church on earth.

A large and highly respectable congregation filled the sacred edifice, while the aisles were thronged with a truly pious congregation whose faith and fervour were meekly tho' earnestly attested. The high altar was decorated with the greatest elegance, and the altar of the Elect, at which the newly appointed Bishop officiated, was beautified with all that rich and chaste splendour properly befitting the imposing offices there to be celebrated.

Soon after eleven o'Clock, the procession of Clergymen entered on the Altar from the Vestry Room, after which came the officiating Bishops, viz. The Right Rev. Dr. Egan, Bishop of Kerry, with his Chaplain the Rev. Mr. Hallinan, P. P. Ballinhassig—the Right Rev. Dr. Ryan, Bishop of Limerick, with his Lordship's domestic Chaplain, the Rev. Wm. Burke; then followed the Bishop Elect, Rev. Daniel Murphy, D. D., with his Chaplain, the Very Rev. J. B. Hayes, O. S. A., and last came the Consecrating Prelate, Right Rev. Dr Murphy of Cork, with the Very Rev M. B. O'Shea, Assistant high Priest, Rev. John Brown Deacon, and Rev. Dominick Murphy, Sub-Deacon. The following Clergy were also present:—

Very Rev. W. Delany V. G., Bandon, Rev. Cornelius Corkoran, P. P. Tracton; Rev. Mr. Field, P. P., Innoshannon; Rev. Mr. Begley, P. P. Belgooly; Rev. John Barry, Rev. Michael O'Donovan, Rev. Mr. Murphy, Cove; Rev. Messrs. Cahill and Coveny, Kinsale; Rev. Mr. Lutem Kinsale.

The assembled Bishops and Clergy having taken their seats.

The Very Rev. Dr. MURPHY, P. P., Kinsale, read the Apostolic mandate for the consecration of the Bishop Elect, after which the solemn High Mass was proceeded with, and the usual ceremonials gone through relating to the consecration of a Bishop, which having been, not long since, published in detail in this Journal, it is unnecessary to recapitulate here.

After the Gospel the Very Rev. RICHARD O'BRIEN, Professor of all Hallows College, Drumcondra, ascended the altar, and delivered the following discourse;—

"*And Jesus answering, spoke again in parables to them saying:*

"*The kingdom of heaven is likened to a King who made a marriage for his son.*

"*And he sent his servants, to call them that were invited to the marriage: and they would not come.*

"*Again he sent other servants saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed and all things are ready: come ye to the marriage.*

"*But they neglected, and went their ways, one to his farm, and another to his merchandize.*

"*And the rest laid hands on his servants, and having treated them contumelously put them to death.*

"*But when the king heard of it, he was angry and sending his armies, he destroyed those murderers, and burnt their city.*

"*Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy.*

"*Go ye therefore into the highways and as many as you shall find, call to the marriage.*

"*And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.*

My Lords and Dearly Beloved Brethren—It is a beautiful saying of St. Bernard, that the sacraments are Heaven's intercourse with earth; symbolizing and communicating, by the spirit that breathes in them; they are the cloud of Heaven's protection and the light of its guidance to mortals here below. We witnessed to-day in the mystic rite we have solemnized this tabernacle of God with man. He whom mortal eye cannot behold and live, hath descended under the form of those external rites, to give the last of those commandments which mark the epoch, the last among those that comprehend the history of all time. Called to the banquet of eternal love, man, as God says, would not come. Mindful of his own benevolence, the Almighty sends forth an intreaty but it was not heeded. Avarice had yet its gold—licentiousness its indulgence, and the Banquet Hall of love was empty, for man would not come. Then there stood in the midst of Israel one whom they knew not. His very presence shadowed forth the benediction he promised. Standing in the midst he sent his disciples through the land laden with benedictions, to invite the descendants of the Patriarchs to the Banquet. How vain his solicitude? How fatal to himself his benevolence, the history of Judas' crime and

punishment attest? Jesus and his disciples fell, but the hand of the Lord smote the murderers—the ploughshare passed over the foundations of their capital, for of Jerusalem a stone was not left upon a stone. Then was said to the servants of the King, go forth into the highways, the called were not worthy; they shall not taste of the banquet. We witnessed this message delivered to-day. Jesus hath descended to deliver the last of those message again. From his land and his people to the place which the Lord shall point out, is the young Prelate about to depart, and we are met together to be blessed in the contemplation of the descent of GOD, and to crave blessings on the young Bishop's path through whose agency those from beyond the rivers of Ethiopia shall bring their offerings, and the House of Lord shall be built up—for this is the House of GOD and this is the gate of Heaven.—Here, standing in the light of truth eternal, we may contemplate the exalted dignity of him "whose foot shall be beautiful on the mountain," and whose pre-ordained glory it is to continue that succession, the last link of which shall bind time to eternity. We may here commune in spirit and in hope with that country beyond the wave, where unregenerated millions call for the ministerings of Episcopal love, and await with exultation the light we behold here to-day. We may view those mitred messengers who, from this poor land of ours, God Almighty hath called to minister on foreign shores. We may view those lights that flash upon the devious road of human history, and, through a long succession, illuminate and trace it. We may contemplate those glorious depositories of the faith, the patrons of letters and arts and science, the embodiment of God's benevolence and God's power, and when we shall bid the young Bishop farewell—he, through whose agency the children of the rising sun are to be taught the glories of the new dispensation, we shall return to our homes with our piety warmed, our responsibilities better understood, and with humble gratitude to that beneficent Being, who in this island of the sea has cradled a Saviour for the millions of India.—St Paul's estimate of a Bishop's office is as sublime as it is important. "The conservator of public morality, he should be blameless—the pillar of the House of God, he should be firm—the guardian of Faith, he should be watchful—the reflection of Heaven's light upon the footsteps of man, no object should interpose between him and eternity. God speaks by his authority, preaches by his power, communicates vitality by his life, almost rules by his permission. He is not only a member of Christ's body, but he is the very articulation of its members—the light of its eye—the vigour of its limbs—a wonder. All the relations amidst which he lives point to eternity. A mere mortal man, he seems to wield an endless future. All that Jesus suffered for he possesses—all that Jesus loved he ministers to. The incarnation of God is dependent on him for its efficacy—earth and ocean, the universe, claim from him an adaptation to their ends. The soul's arbiter, an unseen world's ruler with the responsibility of millions of beings upon him—the angels look with astonishment upon a position which transcends their greatest glory, and tremble at the responsibility he is obliged to sustain which even themselves could not bear? Is it wonderful what the great Council of Trent said, "that this is a burden which even the shoulders of angels should tremble to bear." Is it to be wondered at therefore that the assumption of this office should be rather a matter of obedience than desire? When the Bishop Elect appeared in this sanctuary to-day, he was led by others, not directing himself. Is it wonderful that he trembled in contemplating the sublime pinnacle on which he was to stand, and presented himself before the altar, invoking grace and strength to fulfil his mission? It is wonderful that he should exhibit a surrender of his whole self to his superiors, when their annointed hands were raised to implore that God might be his helper? Oh, none of those rites are wonderful! Let every rite symbolize, let every tongue invoke it, for there is ruin or resurrection to millions in Israel to-day. You saw the messenger preparing for his journey—you saw the Gospels of God laid upon his shoulders, to remind him that while invested with the plenitude of authority on earth, there is still a power above him by which his will and intellect must be governed according to those Gospels he bears A gemmed ring was placed on his fingers—its brightness will remind him of this day's greatness—this day's graces too. The spirit of God circleth all things round and round—and while it will be emblematic of his supremacy, it will be also of his accountability. The young Prelate has this day made his nuptials—endless, endless as the ornament he wears is the term of his bond—even fate shall make the grave of time—and that bond shall remain uncancelled. For ever, for eternity, hath the young Prelate sworn it. In his hours of joy and of sorrow, of trial and of hope, he must cling for ever to the Church that won him.—Father and mother, and friendship and home, must be this day forgotten—his holy spouse is now his only solicitude and solace, because dying she is to be his hope, and after death his Crown. A Pastoral staff was placed in his hand, as a father and a king

—he must sustain the tottering; win back the erring; be a father to all. His reign must be just and gentle, firm and fond, peaceful but powerful. If the Bishop forget the father or abjure the prince he hath much fear for the fulfilment of his embassy. His heart is supposed to be filled with virtue—his soul large in the majesty of grace. He goes forth conquering and to conquer—to bless, not to be blessed. There dwells not beneath the sun of Heaven the man to whom that knee shall ever bow, because he is a Prince of the House of the Lord. Beloved Brethren, you have seen him anointed—"because he hath loved justice and hateth iniquity, his Lord hath anointed him with the oil of gladness above all his fellows." There then stands the young Bishop of the Indies, representing the glories of the New Covenant, and the power of the old. The Mitre, by and by, shall repose on that brow, and then, with Crown, and Ring and footsteps glad, he shall go forth with power that nothing can oppose, to win back the sinner, to exalt the faith and to build edifices to the glory of his God in distant lands. Oh, ten thousands times ten thousand blessings light upon his wayfaring. On the banks of the Ganges and of the Jumna may he meet friends, as fond and as faithful as those he leaves behind him. From the Himalya mountains to Travancore, from Assam to Scinde in its wide extent, may millions at his invoking, bow down before the Cross of Jesus Christ. Oh, my Lord, with prayerful solicitude has the Church anticipated this day, and with great benediction has she crowned it. This day has raised a new light for millions, a new sentinel on the Watch Towers of Sion. You are in the Church, my Lord, and the Church is in you, and even the tongue of Ezekiel could not pourtray your dignity. A halo of Apostolic glory circles your throne, and Angels Minister to your Ministry. To whom shall we liken Thee in order that we may know the depth and length of your greatness? We must revert to the deserts, we must descend to the caves, we must visit the prisons, and mount the scaffold reeking with the blood of confessors—we must contemplate the streets lighted up with conflagrations amidst which holy martyrs expired. We must, to sum up, think of the blood value of the best beloved of God, and contemplate the glory of the Church for the preservation of which they died, and recollect that you are in that Church and that Church is in you, before we can known even a portion of your dignity. We must hang upon the footsteps of Rome's Episcopacy travelling by the Euphrates and the Jordan, the desert and the sea, bearing the light of faith to the world, and remember that you are an inheritor of their greatness, and a defender of their honour—that you are in the Church, and the Church is in you. We must remember the periods when Northern barbarism swept like a besom of destruction over Western Europe, when science, literature and arts fled before it like shunshine before a cloud—when power trampled on poverty and servitude ministered to tyranny; when Kings ruled by no constitutions, and subjects possessed no rights, how Rome's Episcopacy stood forth beneath the sun of Heaven, and swaying the crozier of its authority over the night of mind, flung the mantle of their protection over letters, gave arts a new impulse, raised their shield over prostrate vassalage, taught subjects their own dignity, and Princes their responsibility, until religion and civilisation had established an epoch that proclaimed its parentage to be Rome's Episcopacy. Now gather together the whole of these Apostolic labours, many of them illustrated periods of piety which made earth a heaven, and know that you are the representative of that glorious throng before we can know your dignity. Know, still more, my Lord, that you are the messenger of eternity, bearing the blood of God to the enslaved followers of Mahomed—the exponent of an incomparable expiation, the representative of the conquerless Church of Nineteen Centuries. You are in the Church and the Church is in you—tell me, is not your dignity ineffable?—Words are worthless to express it—conception powerless. God, who conceded it can alone conceive your dignity. Go then, my Lord, go teach the Gentiles to fear the name of Jesus—teach them to love the glories of his house: victory is in your hand—a crown immortal your Guerdon. Go, my Lord, and conquer. There are few lands more fair and more unfortunate than that to which this day gives hope. The land of Hindoostan presents institutions hoary with the greatness of centuries—its noble architecture existing before traditionary records tell of; its religion, on which a few beams of primeval revelation still fall in all their native lustre—its population of hundreds of millions when European realms were deserts spread behind their mountain ranges amid deserts and jungles. Sesostris and Semeramis paused on its frontier, and would pursue its fastnesses in vain, even the fierce ambition of Alexander dared not to pass beyond the Indus. Generation after generation arose and vanished, leaving behind them traces of greatness, long before European civilisation had sprung up. Oh, what a pity such a land should be so prostrated!—what a pity that so mighty an empire should writhe in the grasp of Heathenism, or still pursue the

dark mazes of sensual Mehomedanism! It still continues the fairest land over which Christian sympathy weeps—neither resources nor riches are wanting in that realm. A quarter of the population of the universe crowds its magnificent cities, and wanders over its rich plains—they love the amenities of life, it is said, and charity seems a virtue of their nature, and when, under the Gospel sway, they would sacrifice as much for religion as they do now for sin and infidelity. Oh, were those people Catholics, they would be like those I now see before me, the pride of religion and a good Pastor's crown. But, alas, alas, how different? Poverty is deemed sanctified in the poor Bramin, whose life is one of foul and filthy enthusiasm that mocks God's wisdom, and whose death is that of the suicide which mocks God's justice. Their Deities are multiplied to infinity, and there is scarcely a vice which their votaries do not attribute to them. The cow that eats the grass is adored, while He at whose command it springs up is unheard of and unknown. The stream that freshens the field is made to be the God which created its flood. At the side of its fair rivers infancy is murdered to propitiate the Genius of the stream, and old age hobbles to its bank, and drowns itself for the fancied salvation to be found beneath its waters. Youth and age and innocence are alike embraced in the dreadful category. My Lord, there is no spot more worthy of your sainted mission than that to which your footsteps tend. May millions enter the sanctuary at your call, and millions wear the cross with pride at your inviting; and may the Gods of the Gentile vanish before the standard of Emanuel borne proudly by you. A mysterious fate, my Lords and brethren, and yet a Heavenly one, seems to be this of ours. I mean in Ireland, in relation to the world beside. Do you know that tradition points to our Pagan ancestors as having diffused only the least objectionable of those superstitious which degraded the world of old. History traces our philanthrophy immediately after having received the faith, when we went amongst the nations praying them to participate in the blessings we had ourselves received. There is scarcely a land in the Western world where we have not left a name—and where our name does not receive a blessing. Ancient Ireland fell, and her intelligence was unquenched in the whirlwind of her evil fortunes. Her homes, her language, and her religion fell before the assaults of uncontrouled power—but ever then we loved the Church and the ministry, and though we were aliens in our own land we proudly preached the cross there. The development of her history still more strongly developes her mission. Our mistress fell from the unity of the glorious old Church—and then life and limb, and liberty, were the penalties for preaching the faith of Rome. The political power of heterodoxy began to sway the universe—it fixed its throne beyond the Atlantic, it swept over the Pacific, it grasped at empire from the Cape to the Pole, and then was the mystery of God's providence in relation to Ireland explained. It was explained how he permitted the prostration of a faithful country because he foresaw the future defection of her Conqueror. Thus sharers in her downfall our faith always accompanied her sway. Wherever English dominion raised its standard, there, too, Irish faith had its conflict in preaching the Cross. We met her across the Atlantic, on the plains of India, in China—on the wild fastnesses of New Zealand, England and Ireland marshalled their forces. We fought a new battle, more glorious than any over which standard ever flourished, and in that battle the faith of Catholic Ireland triumphed. We beat her on land and sea, in castle and hut; at home and abroad her priesthood are routed, and faith is free and our fate is written by the hand of God's spirit. We are continuing that mission to-day—we are sending another father forth and thank God he is ready. The soldier of the cross goes forth in all the vigour of youth and virtue—radiant with the light of 1,400 years. He leaves his native land, his mind warmed with memories and his heart with feelings collected from home love and home history, and the mighty past. The history of the transcendant episcopate which he in some degree continues, will betimes steal upon his mind to strengthen him for the attainment of his crown, and amidst the Mosques of Mahomedanism and the temples of the Heathen he will return in spirit, amid the glorious old ruins of the isles of the West, to the old Parish Chapel where he first learned to pray. He will think of those who watched over his youth, and are proud of his virtues; and then, in disenthralled India, turning to the setting Sun, he will echo the voices that blesses in Ireland a Saviour. Go then, my Lord, to India—we would not, if we could, restrain you, because it is your high privilege to raise the home of faith in which the poor of our race will find refuge from heresy, and infidelity, and everything opposed to Christian truth.—When, my Lord and Brethren, we have concluded this impressive ceremonial, the young Bishop of Hyderabad will long remember the nineteenth Sunday after Pentecost of 1845. He will remember the age and holiness now gathered around him, whom he is destined never to see again. Yes, my Lord, those eyes

so sacred and so solemn—and may they be greatly efficient for you—the remembrance of the Bishops who surround you—the remembrance of that high destiny to which they are called so worthy of their primitive Apostolic zeal—all these will steal upon you in your hour of quiet reflection, and bring to your mind the scene of this day in the Parish Church of Kinsale. And it may be, my Lord, and it will be, that other memories will come, and God will not blame you for them, when you think of the mother that watched by your childhood's cradle, and of the father that cherished your early youth; and if the memory of that Patriarch of the Irish Church who has consecrated you, and of that brother so worthily selected to be the successor of one of Ireland's greatest men, which of itself would be great praise, but which the consummate prudence of his Bishop in having selected him is a still stronger justification for him—all these, my Lord, will steal upon you, and remind you of those that are far away. It may be too, my Lord, that you will think of many who now sit around you for the last time, and who once shared with you the blessings of academic peace—they who sat by you when your spirit caught its first fervour for the Church's glory, and your virtuous example led them to hope for that eminence which you have this day attained—You will remember all this my Lord, and then Oh raise your consecrated hands to Heaven for those to whom you are about to bid a long farewell; and you will then raise that hand, too, for one of your youths companions who desires and claims no other remembrances. Like the noble architecture of the Cavern Temples, where mind has loved to display its sovereignity, and has conjured from hills of adamant pillared aisles, and glorious domes, and dumb divinities, that speak the glories of a forgotten age—May the character of Hindoostan, modelled by grace, and wrought by the energy of charity, become a temple in which the Holy Ghost shall love to dwell. Were it mine my Lord, to beg a blessing upon you—but that day is passed—thank God it is passed—were it, I say, mine to beg a blessing upon you, you would have it from my heart of hearts; but as it is I can only offer my humble supplication to the throne of Heaven, that, far away, you may be found worthy of your exalted calling, and may fill the table of the Lord with guests of his love, and that high among them, and in the most honoured position, may be my youth's companion—the first Bishop of Hydrabad.

During the delivery of the Rev. Gentleman's impressive and eloquent Sermon his audience was frequently moved to tears by his beautiful and affecting language, and his words were listened to with the most reverential awe and the deepest attention.

The High Mass and ceremonies of consecration were then resumed, and at their conclusion the newly ordained Bishop walked through the isle giving his solemn benediction to the congregation. The procession then returned to the vestry-room, and the proceedings concluded.

MATHEW RELIEF FUND.

Letter of the Apostle of Temperance, the Very Rev. Theobald Mathew, to W Olliffe, Esq.

My dear Mr. Olliffe,—I have this moment heard from His Worship, Andrew Roche, Esq. our excellent Mayor, that you have kindly enclosed to him for the Mathew Relief Fund, the sum of £24, Subscribed by your Right Rev. and beloved Brother, and other respected Friends The Mayor, will I am sure acknowledge the munificent gift, but I cannot remain silent, when such a favour from distant India, is conferred on me, and on the great Temperance Movement.

To your Illustrious and universally revered and admired Brother, the Right Rev. Dr. Olliffe, and the other kind donors, I entreat of you to present my grateful acknowledgement, and to assure them, I shall ever cherish, a remembrance of their generosity.

The remittance was much enhanced in value, by being forwarded by you, for whom I have cherished a Parental affection. Praying that the Lord may confer every Blessing on your Right Rev. and admirable Brother, and all my Benefactors and Friends, including particularly, your dear and Venerable Mother, and accomplished Sister, whose wedded name I do not recollect, and your own amiable self.

I am, with high respect,
Dear Mr. Washington Olliffe,
Your very affectionate,
Theobald Mathew,

Cork, Oct. 16th, 1846.

STATE OF IRELAND.

Extracts from two letters just received from friends in Ireland, by a Gentleman in Calcutta.

The accounts from Ireland are dreadful, my Sister-in-law writing from Cork says, "the distress is deplorable, we never see a potato now; two or three friends are to dine with us to-day, and we intend giving them a few as a treat. We have not tasted one for two

months!" and in another letter I had from a friend in Cork, he says "the papers dont tell one half the misery, and wretchedness of the people," almost every village through the Country is billeted with Soldiers'. I dont know what will be done this winter; yesterday there was not a potato of any kind in our market, and Indian Corn is at the enormous price of £14 a ton, and every day encreasing."

Your Graces very faithful Servt.
W. OLLIFFE.

17*th October*, 1846.

DINAPORE.

A Protestant girl made her profession of Faith, and was received into the Catholic Church, on the 22nd of November, by the Rev. Fr. Damasus, Apostolic Missionary, in the Catholic Chapel of the above Station.

OBITUARY.

On the 5th inst died at the Agra Convent, Madme. Mary, St Borromé, professed Nun of th Congregation of Jesus and Mary. Aged 26 years, deeply regretted by her Religious Sisters, and by the pupils.—*Requiescat in Pace*—*Amen.*

BENGAL CATHOLIC ORPHANAGE.

Mr. Conductor Bentley, as a thanksgiving offering for Mrs. Bently's recovery from sickness, ...	Rs.	14	0
Do Do for Widows' Asylum, ...		6	0
A Soldier, thro' Rev. Mr. McCabe, ...		1	0
Sergt. Major Dalton, thro' Rev. Mr. Maguire, ...		2	0
J. G.		2	0
Mr. Sears, H. M. 39th Regt.		10	0
T. W. Seyers, Esqr., Futtehpore, Subscription for 1846, ...		50	0
THROUGH MR. N. O'BRIEN.			
R. C.	Rs.	2	0
C. P. P.		10	0
J. Gifford, ...		5	0
C. L. B.		2	0
MisNiyon, ...		1	0
J. C.		2	0
H. P P.		5	0
J. W.		2	0
N. O'Brien, ...		5	0
H. W. Sutherland, ...		25	0
G. Ashburner, ...		16	0
James Foster, ...		2	0
George Forbus, ...	Rs.	2	0
A friend, ...		5	0
Ditto, ...		2	0
J. W.		2	0
P. H. Vining, ...		1	0
J. W. S.		1	0
H. S.		2	0
J. B.		2	0

Mr. N. O'Brien has in addition to his usual charity, given a large supply of warm Cloths for the Orphanage. Mrs. J. Haly No. 3, Moira Street, has also kindly sent two pieces, of Long Cloth, and some ready made clothes for the Male Orphanage.

ST. XAVIER'S CHAPEL BOW-BAZAR.

Mr. James Rideout's, subscription for the month of November, 1846,...Rs. 5 0

NEW CHURCH AT CHUNAR.

To the Editor of the Bengal Catholic Herald.

SIR,—May I request the favor of your inserting in your valuable hebdomedal, the following account of the New Catholic Church at Chunar a strong and substantial building.

At present we have so far progressed, that the Roofing, and part of the steeple have been finished. The plastering inside is likewise completed, as well as the stone pavement, with the exception of the sanctuary, which will be ready in a few days. What now remains is the upper portion of the steeple, plastering the walls outside, and hinges for the venetian and Glass-doors. The venetian and Glass-doors, are all nearly finished. Seats for the accommodation of the congregation remain yet to be made.

For the completion of all this, a sum of Rupees 2,000, is needed. The poor Invalids, about 80 men, have already contributed Rupees 1,318, towards the building of this Church, and when it is considered that their Wives get no pay, but are to be maintained from their scanty allowance, it must be admitted, that they have been extremely generous Their utmost efforts however can go no further, and they are therefore compelled to appeal to the public, and solicit their assistance, and they do this in so holy a cause, as the completion of the building of the house of God, with the confident hope, that their appeal will be answered with corresponding zeal and charity. I regret to have to state that the application to the great station of Meerut has obtained very little support.

I am Sir,
Your most obedt. servt.
J. DUFFY, V. P.
Chapel Committee.

Chunar, 5th November 1846.

Selections.

THE REAPER AND THE FLOWERS.

There is a Reaper, whose name is Death,
And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he;
"Have naught but the bearded grain;
Though the breath of these flowers is sweet to me,
I will give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord hath need of these flowerets gay,"
The Reaper said, and smiled;
"Dear tokens of the earth are they,
Where he was once a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

DEATH OF THE REV. C. N. GARNIER.

To the Right Reverend Dr. Fennelly.

My Lord,—It is with the most sincere and heartfelt sorrow that I write to inform your Lordship of the loss the Mysore Mission has sustained in the person of the Rev. Claude Nicolas Garnier, who departed this life on Thursday last the 12th instant at a ¼ before 11 o'Clock in the morning.

This young Clergyman, who had only attained the age of 27 years, was born at Teincey in the Province of Franche-Comté, Diocese of Besançon of parents of the most exemplary piety and of a respectable fortune. From his earliest years he evinced a strong desire to devote his life to the service of his maker by entering into Holy Orders; and this desire was cultivated by his pious parents, who gave him every assistance towards the carrying out of his good intentions.

During his stay in college he was generally one of the most distinguished among his fellow students whose esteem and affection he ensured by the natural goodness of his heart. It was during his study of Theology that he first felt the inclination to quit his native country, and devote himself exclusively to foreign Missions. His superior knowing well the firmness of his mind and the solid piety of his heart would not refuse to gratify an inclination, which he could only consider as the result of divine inspiration.

Consequently, after having bid a last farewell to his dear Franche-Comte (a province whose people are renowned for devotion to their native soil) he determined, with the view of consolidating his resolution to proceed to Paris and there to enter into the seminary called *la Congregation des Missions etrangers*. After some time spent in that holy house, the blessings bestowed upon him becoming daily more and more evident, he was called to the sacred Priesthood in the year 1844, and almost immediately received the direction to proceed to the Mission of Poudicherry, from which place he was sent to the Mysore Mission, which he reached in the month of January 1845.

Immediately after his arrival he applied himself with so great ardour to the study of the native languages, that his progress in them was truly astonishing. His desire to compose a Canarese dictionary, writing himself, led him to the acquirement of the true and various meanings of a very great number of words; now I have in my possession a prayer book and a French Canarese dictionary that it is difficult to believe could be the work of a European of so short a residence in the country. Alas! I suspect his too assiduous study to be a cause of his sickness. Many times I advised him, but the impatience of his desire to become useful in the Mission did not give him repose.

One of the manifold virtues I had the happiness to admire in him, during the visit we made together of several christian villages in Mysore, was chiefly his self distrust. For although he was well acquainted with the principles of moral Theology; when he had the opportunity to consult another Priest, he feared to take upon himself the decision of any important matter without his advice. Whatever function I would perform in the sacred ministry he was always wont to be near me. Moreover on his death bed he said to me: "O my dear Lord, I ask you a favour: that is, if God grants me again health, to keep me with your Lordship to accompany you in the visit of the Christians about Bangalore; as I am a young priest inexperienced in the art of the Missions, how happy I should be to learn it of you before my return to my own district."

Last July he left me to proceed to Sheemoga, where in the middle of the continual rains of that country, on the 14th of last August, he was attacked with dysentery. Immediately I begged him to start out and to come directly to Bangalore; but it was too painful for his zealous heart to leave the poor christians of that station and those of Hurryhur without any spiritual care. Then he remained, but after a month of sickness he removed to Hurryhur where he received every assistance from the Surgeon of the 28th N. I. There also the illness increasing the Rev. Chevalier, his dear countryman, went to his assistance (a journey of 170 miles, and after a few days stay with him at Hurryhur he had the consolation to bring him to Bangalore. He was kindly attended here by Dr. Scott, the surgeon of the garrison, for whose kindness and attention to my departed dear collaborator I have not words to express my gratitude; but it was too late; This pious young clergyman, who was fully resigned to his fate, and whose only regret was, that he had no further time allowed him to devote to the labours of his ministry, after receiving piously and with due preparation all the consolations and blessings of our holy religion, resigned his soul into the hands of his master, attended by me and four other brother priests.

May he rest in peace and become a new inter-

pastor in the kingdom of heaven in favour of my poor Mission.

I am afraid, my Lord, that you will consider my letter already too long; But it would not be right to conclude without speaking of the conduct of our good Catholics (your beloved countrymen) upon hearing of his death. The Men of the 1st Fusiliers and the 15th Hussars together with those of the Horse and Foot Artillery assembled in the evening around the body which was exposed in the principal room of the Priest's House, and several times recited the Litany for the dead, for the repose of the departed and after gunfire a party of the 1st Fusiliers sat up by the body until 12 o'clock, when they were relieved by a party of the 15th Hussars who kept watch until 4 o'clock in the morning, reciting the litany for the dead at the stroke of every hour.

The usual funeral ceremonies commenced at 6 o'clock on the morning of the 13th and the body of the deceased was borne to the grave principally by the men of the 15th Hussars, to whom leave had been kindly granted for that purpose, and who likewise formed a procession in front and rear of the body.

As I have already proceeded to too great a length in my communication, I will leave these matters without further comment and will conclude by assuring your Lordship;

That I remain,

Your Lordship's,

respectful & obdt. servant,

✠ E. L. CHARBONNAUX.

Bangalore, *Bishop of Jussan.*

16*th Nov.* 1846.

THE COLLEGE OF THE FOREIGN MISSIONS—ALL HALLOWS.

If amongst our national institutions, there is one pre-eminently entitled to public patronage, for its exalted and comprehensive charity—which reflects equal honor on our Priesthood and People, and which has the merit of conferring on the objects of its beneficence the greatest of all blessings, it is that which was founded by the late Reverend JOHN HAND, at All Hallows, near Dublin. When we announce that its object is to carry, through the agency of zealous and enlightened ministers, the blessings of Christianity and Civilization to those countries that still remain unvisited by the light of Faith languishing under the worst of all slaveries, and a prey to every evil that can afflict the human race, sufficient has been stated to establish its claim to rank at the head of our national charities. It is indeed a source of no ordinary gratification to us, to behold the same spirit which formerly brought so many erring nations to the Faith, and raised up so many altars throughout Europe; which directed the national energy and resources to the noblest of all conquests, and converted this island into an asylum for Christianity in the hour of its persecution and oppression, displaying itself at the present day with undiminished zeal amid the destitution of our people and the difficulties arising from our social position. But charity has a creative power. We need only glance at the noble institute to which we have referred, to prove that she can raise up resources from the very depths of poverty as promptly at the present day, as in the primitive ages of Christianity. This College, which is only four years in operation, already numbers 9 professors and 70 students, and has given 24 Missionaries to the work of the Gospel. Amongst those who are to issue from it on next year, on their mission of truth and mercy, are two destined for the district of Lahore, to which the martyr who fell in the cause of charity, during the late war, has given a nobler celebrity, than the thousand who were sacrificed to ambition or cupidity. With a generosity and devotedness worthy of the cause, the Priests who are associated for conducting this establishment, seek no earthly remuneration for their labours, being only desirous, with the Apostles, to spend and to be spent for the salvation of their brethren.

But the merit of the institution does not consist in merely supplying missionaries for the propagation of the Faith, but in supplying missionaries specially trained for the purpose—well prepared by a liberal course of collegiate education, including the modern languages, and a system of discipline and instruction calculated to inspire them with the lofty devotedness necessary for their undertaking, and to prepare them for the difficulties and privations which they are destined to encounter. But it has other claims to our patronage and support, which should not be forgotten. How many thousands of our poor countrymen scattered throughout the British Colonies, whatever may be their success or suffering in other respects, feel as the greatest of all privations and afflictions, the absence of that altar before which they knelt in early life, and where they learned to forget their own wrongs and humiliations, in contemplating the charity of the Victim there offered for them?

How many vainly seek to unbosom the sorrows of a troubled conscience, to some faithful breast consecrated by Religion, and commissioned to pardon, to pacify and console, and still further endeared by the ties of home and country! How many, amid the pangs of the dying struggle, vainly look for that devoted attendant of the death bed, whom in their native land, neither distance nor contagion, the midnight hour nor the lonely glen, ever separated from the bed of sorrow; whose hand administered the last rites of religion, and whose voice poured the last words of peace and consolation on the ear of the expiring penitent.

And how many unfortunately, from the want of such necessary spiritual aid, have been seduced from the faith to which they clung with heroic fidelity in their own country, and have transmitted to their children the fatal legacy of their errors and criminality! Whether viewed then in relation to its general merit, or its particular advantages to the Irish emigrant the claims of this noble institution to public patronage must be readily recognised by all, who are anxious to promote the cause of religion or the best interests of their exiled countrymen.—*Cork Examiner.*

BRITISH ASSOCIATION.

The Wave Principle in Naval Architecture.—In the mechanical section, the Rev. Dr. Robinson, vice-president, presided.—The proceedings at the section to-day were looked forward to during the week with much anxiety, as the new wave principle, in the important department of naval architecture, was expected to be developed. The room was densely crowded during the meeting.—Dr. Phipps gave an account, which was of a most flattering kind, of the sailing powers of two sailing yatchs, built by him on the wave principle. These were the *Enchantress* cutter, and a smaller boat, built by Dr. Corrigan, of Dublin. In the course of his remarks, he observed that vessels of from 70 to 80 tons might be safely cutter-rigged, but above that tonnage the enormous weight and size of the mainboom would render such a rig unwieldy and dangerous. In smaller vessels it might be taken as a general rule that no plurality of sails would ever effectually supply the place of one large sail.—The Rev. Dr. Robinson said, before calling on Mr. Russell, the author of the wave system of shipbuilding, to explain its principles, he would offer a few preliminary remarks on a subject involving so intimately the greatness and prosperity of this empire. There was a museum, which was easy of access, kept at Somerset House, of the models of nearly all the vessels of war that had ever been built, and it was a most humiliating sight to perceive, that, with the exception of the celebrated ship the *Great Harry*, and the *Sovereign of the Seas*, there was not a single model rising higher than that of a beast of burden in the entire, save some prizes taken from the French. During the war it was found that French vessels could always keep to the windward of the British ships, and then sail away from them when they liked, and it was solely owing to the indomitable spirit of the British sailors that so many great victories had been obtained. The superiority of the French ships he ascribed to the care taken by Louis XIV. to unite practical knowledge with superior science in this branch of national greatness. The few good British ships that have been constructed were made after French models, and even in these there was such an inferiority, that a number of small vessels built on the plan of a celebrated French corvette, were so bad as to be known in the service as *the forty thieves:* The writers on naval architecture, with the exception of Champman and a few more, promulgated the most absurd rules and systems, and left the subject without any theoretic principles whatever to guide the builders. He would have asked the association before this to obtain a report on the practical principles of naval architecture, but that he really knew no one to whom they could apply with a prospect of getting a satisfactory answer. As an instance of the bad feeling existing on this subject, he had only to allude to the recent operations, of the experimental squadron, where matters of fact had been made matters of party. He trusted, however, that at the next session of the association some better prospect would be before them. A few of the points on which information was wanted were these. The stability of the vessel to carry a sufficiency of canvass to obtain the necessary speed was an important consideration. This stability was to be obtained, either by lengthening the vessel, or still more by increasing the breadth, or else by deepening it. Each of these modes, however, bore with it a corresponding disadvantage, and some general theory of proportion was most desirable. The second point was to enable the vessel to move through the water with the least possible resistance. By increasing the stability of the vessel, they increased also the resistance, and that resistance, was also considerably promoted if the vessel left a slough or vacant place in the water at its stern. The third great object was to increase the power of the vessel to sail against the resistance of the wind, as in sailing near the wind her tendency to drift sideways was much greater than in going a-head. On none of these points had they any accurate theoretical knowledge whatever. The water-line, which was the line formed by the water on being first separated and then closing behind the vessel, was entirely unsettled, almost every ship-builder having some favourite theory of his own, without, however, being able to assign any reason for adopting it. The reverend gentleman then gave some particulars of the excellent sailing qualities of Dr. Corrigan's yacht but said that it was probable the wave principle on which he was built might hereafter be still further improved. At least there were some points on which he, would like to cross-examine the inventor.—Mr. Russell then came forward, and after expressing his gratitude to the association for directing its attention to so important a subject, proceeded to explain the theory of what was known as the wave principle in ship-building. He was first induced to direct his mind to this subject when the canal companies proposed some years ago to establish swift boats, that might compete with the mail coaches. On being applied to by them, his first attempt was to build one with a spheroidal bow; but the result was not as successful as was to be wished. The favourite shape of bow among seamen at the time was that called a duck's breast, but the effect was to raise a large wave immediately in front of the vessels, which of course considerably retarded its velocity. He then directed his attention to the motion of the water itself. When a vessel passed through the water at a great velocity, a high wave was raised at the head, as high in the old steamers as four feet, and this wave on falling back formed a hollow by its pressure immediately behind it, and the water was afterwards sent out with great force on both sides of the bow. All this was a costly and useless expenditure of force. In endeavouring to ascertain the least resistance necessary to bring the particles of water out of a state of rest, he conceived that there ought to be a similarity between the motion of water and that of a pendulum revolving in a circle, and this led him to adopt the form known as the wave principle. This is different from a bow formed of two strait lines meeting an acute angle, in being narrower than such a bow towards the cut-water, and a little wider towards the bow. The object to be attained was, he conceived, to remove the particles of water rapidly, and at the

same time not throw them farther aside than the breadth of the vessel amid-ships. That this object was effected by the wave principle he ascertained in the following manner:—He got his model-boat to be carried along by high-bred horses at a speed of 17 miles an hour, and made the head pass between two oranges floating on the water, and which he intended to represent two particles of the water to be removed. The oranges merely touched the side of the vessel until they got amidships, and there remained, thus showing that no greater force had been applied to them than was necessary to remove them out of the way of the vessel. Another phenomenon observed was, that, instead of the high wave at the bow, which sailors thought was a sign of a ship sailing well, or what they called carrying a bone in her teeth, the elevation and subsequent depression of the water were entirely got rid of. He at first thought it would be better to have the same shape behind, but he found it did not answer at all. He discovered, in fact, that the fuller she was behind, and the flatter she lay upon the surface of the water the quicker she sailed, and that this should be the case is clear, when it is considered that the water, returning to its level, is governed by an entirely different law from that by which it is first separated. These two considerations united led him to the adoption of what is known as the wave principle. In the wave formation the greatest breadth of the ship is not at the bows, or even amidships, but a great way aft, in the ratio of three to two, and the other peculiarity is, that there is a long and extremely gentle hollow in the water line forward, with a very full water line abaft; but which is, however, never on the surface of the water to exceed a cycloid.—An interesting discussion followed, and several members expressed themselves highly gratified at the explanation which Mr. Russell had given of his theory.—*Manchester Guardian, Sept.* 19.

CONVERSATION.

The late William Hazlitt, a man gifted with great powers of observation and expression, was of opinion that actors and authors were not fitted, generally speaking, to shine in conversation. 'Authors ought to be *read*, and not heard;' and as to actors, they could not speak tragedies in the drawing-room, and their wit was likely to be comedy and farce at second-hand. The biography of men of letters in a great measure confirms this opinion: some of the greatest names in English and French literature, men who have filled books with an eloquence and truth that defy oblivion, were mere mutes before their fellowmen. They had golden ingots which, in the privacy of home, they could convert into coin bearing an impress that would insure universal currency; but they could not, on the spur of the moment, produce the farthings current in the marketplace. Descartes, the famous mathematician and philosopher, La Fontaine, celebrated for his witty fables, and Buffon, the great naturalist, were all singularly deficient in the powers of conversation. Marmontel the novelist was so dull in society, that his friend said of him, after an interview, 'I must go and read his tales, to recompense myself for the weariness of hearing him.' As to Corneille, the greatest dramatist of France, he was so completely lost in society, so absent and embarrassed, that he wrote of himself a witty couplet, implying that he was never intelligible but through the mouth of another. Wit on paper seems to be something widely different from that play of words in conversation which, while it sparkles, dies; for Charles II., the wittiest monarch that ever sat on the English throne, was so charmed with the humour of 'Hudibras,' that he caused himself to be introduced, in the character of a private gentleman, to Butler its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written such a clever book. Addison, whose classic elegance of style has long been considered the best model for young writers, was shy and absent in society, preserving, even before a single stranger, a stiff and dignified silence. He was accustomed to say that there could be no real conversation but between two persons—friends—and that it was then thinking aloud. Steele. Swift, Pope, and Congreve, men possessing literary and conversational powers of the highest order, allow him to have been a delightful companion amongst intimates; and Young writes of him, that 'he was rather mute in society on some occasions, but when he began to be company, he was full of vivacity, and went on in a novel strain of thought and language, so as to chain the attention of every one to him.' Goldsmith, on the contrary, as described by his contemporary writers, 'appeared in company to have no spark of that genius which shone forth so brightly in his works. His address was awkward, his manner uncouth, his language unpolished: he hesitated in speaking, and was always unhappy if the conversation did not turn upon himself.' Dr. Johnson spoke of him as an inspired idiot; yet the great essayist, though delivering oracles to those around him in pompous phrases, which have been happily described as spoken in the Johnsonese tongue, was not entitled to be called a good converser.

Nearer to our own time we have had many authors whose faculty told twice. Sheridan and Theodore Hook were fellows of infinite jest; they could 'set the table in a roar,' and fill pages with pathos and wit of such a quality, that it makes their survivors think 'we could have better spared better men.' Burn was famous for his colloquial powers; and Galt is reported to have been as skilful as the story-tellers of the East in fixing the attention of his auditors on his prolonged narrations. Coleridge was in the habit of pouring forth brilliant, unbroken monologues of two or three hours' duration, to listeners so enchanted, that like Adam, whose ears were filled with the eloquence of an archangel, they forgot 'all place—all seasons and their change;' but this was not conversation, and few might venture to emulate that 'old man eloquent' with hopes of equal success. Washington Irving in the account he has given of his visit to Abbotsford, says of Sir Walter Scott, 'that his conversation was frank, hearty, picturesque, and

dramatic. He never talked for effect or display, but from the flow of his spirits, the stores of his memory, and the vigour of his imagination. He was as good a listener as a talker; appreciated everything that others said, however humble might be their rank and pretensions, and was quick to testify his perception of any point in their discourse. No one's concerns, no one's thoughts and opinions, no one's tastes and pleasures, seemed beneath him. He made himself so thoroughly the companion of those with whom he happened to be, that they forgot, for a time, his vast superiority, and only recollected and wondered, when all was over, that it was Scott with whom they had been on such familiar terms, and in whose society they had felt so perfectly at their ease.'—*Englishman, December* 12.

MISS STRICKLAND.

Miss Strickland, the authoress of the *Lives of the Queens of England*, has recently been complaining of the plagiarisms of Lord Campbell. We shall leave "Plain John Campbell" to settle his own disputes with Miss Agnes Strickland, but we are not sorry for the discussion, as it has tended to draw attention to one of those mischievous but popular works, which seem intended to sap the faith of the people of England, and lead them back to the darkness of Popery.

The following very judicious criticisms have been published by a contemporary, as coming from "An Correspondent." They deserve to be republished, and read by all who desire to watch the current of the literature of the day, and desire to observe the tools of which Popery and the author of Popery avail themselves. That Miss Strickland is not a Romanist, only renders her works the more dangerous:—

"Permit a protestant reader to express a feeling of regret, that in doing justice to the literary merits of Miss Strickland's recent volume you have not taken a larger view, and said something concerning the general drift and obvious purpose of that work.

"I wish to take nothing from the meed of praise which Miss Strickland justly merits, for painstaking research, clearness of style, and general success in the achievement of a work commanding a large popularity. All I desire is, that the *real object* kept in view should be fully understood. Let people know *what* they are reading, and I am content.

"The principal drift, then, of Miss Strickland's volumes, like that of Mr. Newman, or Dr. Pusey, is, 'the un-Protestantizing the people of England.' The Oxford divines pursue this object by solid treatises,—Messrs. Gresly and Paget, by pretty little novels,—Mr. Tytler and Miss Strickland, by historical researches.—*Record.*

SAFETY IN THUNDER STORM.

The following maxims as to places of greatest safety during thunder storms may be useful to many:—

1. All metals and most fluids attract and conduct lightning—consequently contact with them is to be avoided.

2. It is infinitely more dangerous to go under a tree during a thunder storm than to remain out in the open road or the fields. Persons have also been killed when sheltering under the eves of a house, or by the side of a brick-kiln. By the same rule, corn and hay stacks are to be avoided.

3. A large room is safer than a small one, and that it is better always to keep in the centre of it. Since a current of air will, in some measure, conduct lightning, a position between a door and a window, if open, or a window and chimney, should be avoided.

4. Persons whose clothes are wet are more free from danger than those whose garments are dry. Travellers inside of railway or other carriages are in little danger compared with those outside.—*National.*

ROME AND RUSSIA.—We are not sorry to see in the *Daily News* the following appreciation of the points at issue between the Head of the Catholic Church and Russia. "There appeared a semi-official statement lately in the German papers, that the Emperor of Russia intended sending a new mission to the Roman Court, to smooth the existing difficulties between the Holy See and the Cabinet of St. Petersburg. The mission is entrusted to one of the most enlightened statesmen of the Russian empire, to Count Bloudoff, who since the decease of Count Speranski, is at the head of the Legislative department in Russia; he is to be accompanied by a Catholic Pole, the Councillor of State, Romauld Hube, formerly professor of canon law at the University of Warsaw, and a distinguished lawyer and a man of great sagacity. It may be doubted if their negociations will be crowned with the success hoped for at St. Petersburgh. To do justice to the legitimate complaints of the Holy See it will be requisite for the Czar to renounce the traditions bequeathed to him by Catherine and the Emperors Paul and Alexander, and to forbear attacking the germs of Polish nationality in the Catholic religion. The policy of the Russian Government was to abolish in the conquered provinces the united Greek confession which is a sort of line between the Russian and the Ruthenian worship. The Ruthenian Church fell a victim to the implacable fury of the Czars, owing to the bonds which joined it to the Holy See. Numerous villages were converted with the point of the sword. Only two years since an ecclesiastical commission, escorted by two battalions, took possession of a church, assembled the inhabitants, and informed them that by order of the Emperor, they were called upon to join the religion of the realm. They refused; and the soldiers fell upon them sword in hand. Besides those acts of violence, seduction is resorted to. Money and brandy are not spared in gaining converts to the Russian Church. This question of the united Greek confession is greatly neglected, attention being turned principally to the Catholic Church. The points against which the Roman Church raises her voice are many and grievous, and Russia, therefore, has entrusted the mission to men of high capability."

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"*One body and one spirit—one Lord, one Faith, one Baptism.*"

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FEAST OF ST. THOMAS.

ST. THOMAS' CHURCH, CHOWRINGHEE.

The Feast of the Apostle of India was Solemnized on last Monday, at the Church dedicated to God under his patronage. The Rev. Mr. McCabe assisted by Deacon, Subdeacon, and Ministers, officiated at the High Mass, Rev. Mr. Formosa, attending as Master of Ceremonies. The Choir as usual was ably conducted by the Ladies of the Loretto House. After the Gospel, the Rev. Mr. Powell delivered an eloquent and impressive discourse, of which we subjoin an outline, for the edification of such of our Readers as were not present on the occasion. He took his text from St Paul's first Epistle to the Corinthians Chap. 1st. Ver. 27. 28 and 29.

"*But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong:*

And the base things of the world, and the things that are contemptible hath God chosen, and things that are nought, that he might bring to nought, things that are: That no flesh should glory in his sight"

How exalted are the ways of God above those of man, yea, as exalted as the Heavens are above the earth. How true it is, that the wisdom of this world is folly with God. If those who glory in such wisdom, were present at that important Synod of the Apostles, where St. Peter presiding, they reduced to order the articles of faith which they were commissioned to announce to the nations of the earth, and where the sphere of his pious labour was designated for each, they would feel inclined to laugh them to scorn, as Christ was laughed at, when about to raise a person from death to life. What! those worldly sages would exclaim, shall you without influence, without wealth; you taken from the lower walks of life, devoid of all those qualifications which challenge respect and esteem, go forth to preach a religion whose speculative dogmata reveal mysteries which exceed the comprehension of the human understanding, and whose practical precepts wage an uncompromising war with every passion of the human heart? Shall you go forth to eradicate Idolatry from the face of the earth, and crumble into dust, those proud and gorgeous edifices which demoniac and human corruption have raised to fictitious deities in every part of the world. And moreover, shall you imagine that you will reform man who is prone to evil from his youth, and who is now become a monster of vice, that you will change him into a new creature and render him remarkable for every virtue tending to his present and future welfare—would it not, be better to select the Literati and Philosophers of the day, for the accomplishment of such mighty projects?—to this interrogatory, the prince of the Apostles would humbly reply in his own behalf and that of his Brethren "We have not chosen ourselves, but we have been chosen; our entire confidence is placed not in horses, or in chariots, or in human literature, which puffeth up; but in the aid of an omnipotent God, whose power will appear more conspicuous in the mighty wonders he will effect through us, so contemptible in your estimation; for such God hath chosen, that he may bring to nought the things that are, that no flesh might glory in his eyes. Worldly wisdom, willing to deter them from the holy and sublime object they had in view, would still exclaim, the princes of the earth will stand up against you and your successors in the sacred ministry, ye shall be scourged, ye shall be treated as the refuse and offscouring of all, ye shall be maligned and calumniated, ye shall be put to death in the most revolting manner, and not only shall ye be subjected to these trials, but they shall be as an inheritence to all those who through ye, shall believe in the religion of a crucified man God. To this the chief

pastor would again reply. "The disciple is not above his master, our divine Redeemer predicted all this, and we have been schooled in the doctrine of sufferings. A faithful dispenser of the mysteries may be treated with contempt, may be scourged, may be maligned and calumniated, may be put to death, but he cannot be overcome. And as for those who shall believe in us and our successors in the Ministry, until the consummation of the world, they shall be given to understand, that in order to be true followers of Christ, they must take up their cross and follow him, even unto death, if required. If a conference like that which we have here supposed should take place, such would be the reasoning on both sides, when the Apostles undismayed by all that worldly wisdom could suggest, went forth conquering and to conquer, and never ceased to enlighten those who sat in darkness and in the shadow of death, in despite of the combined powers of earth and hell, until the words of the Psalmist were verified in their behalf, "their sound hath gone forth throughout the entire earth, and their words to the extremity of the globe," until they sealed by their blood the testimony they bore to virtue and to truth. * * * * *

LIFE OF CALVIN.

In the month of March, 1536, Thomas Platter and Balthasar Lasius concluded at Bale, the printing of "The Christian Institutes," undoubtedly the finest book which has come from the hand of Calvin. A poet of that time places it immediately after the Apostolic writings.

"Præter Apostolicas post Christi tempora chartas
Hunc peperere libro sæcula nulla parem."*

It is the work, for which the scholar of Noyon began to collect materials at Bourges and Orleans, and at which he laboured, while travelling hither and thither through France. The reformation waited for ist appearance with great expectation. Some fragments, read by the author to his friends, had been retained transcribed and circulated at the court of Margaret. Desperriers, Marot, Roussel,—all the boon companions of the Queen,—declared that the Institutes were destined to change the face of the Catholic world. It was known that Calvin had undertaken this work in order to prove that the reformation had found a theologian and an author. The book first appeared in Latin. In front, Calvin had placed a dedication to Francis the First, which he translated into French, as many years later he did the book itself. The dedication is one of the first monuments of the French language. it wants neither boldness nor eloquence. When it appeared, the literati declared that "it was a discourse worthy of a great king, a portico worthy of a superb edifice, a composition which might be ranked by the side of De Thou's introduction to his Universal History, or with that of Cassaubon, to his Polybius."*

In the works of Protestant writers, we know of no more eloquent manifesto, against the principle of the reformation, than the Christian Institutes. Bossuet, with all his genius, has not, in one sense, done better than Calvin. Behold here a book of patient study, destined to destroy Catholicism, to change in France the religion of the State, and to seduce Francis I. They hope that it will ruin that ancient faith of our fathers, which has wearied the iron of so many executioners, which has surmounted the wicked instincts of so many innovators, and it is found, in the designs of Providence, that this very book, is the most terrible weapon, which the reformation could have forged against its own existence. If Calvin, in this exomologesis, have told the truth, it is necessary to burn the books of the other reformers, if he be the Apostle sent by God, the Protestants of Germany are no more than teachers of falsehood; if the Institutes were written under the inspiration of eternal wisdom, Luther's Captivity of Babylon, Melancthon's Augsburgh Confession, the book of Zwingle *De vera et falsa religione*, and the *De Cœna* of Œcolampadius, should be cast into the fire. For the doctrines taught by Calvin in his Institutes are not those taught by the German innovators. The word of the one no more resembles the word of the others, than shade resembles the sun If God robed with his cloud the Israelite of Noyon, he must have left the doctors of Germany in darkness. Let the reformation itself inform us.

"We say," and it is Calvin who speaks, "we say that the Roman church is not the daughter of Christ, that her popes have profaned her by their impieties, have poisoned her and put her to death."†

"And I," says Luther, "I reply, that the church is with the papists, because they have baptism, absolution and the gospel!"‡

* Paulus Thurius.

* Man hat in der gelehrten Welt gesagt, dosz es nur drei treffliche Vorreden gabe: die des Praesidenten Thuanus vor seiner Geschichte, die des Casaubonus ad Polybium, die dritte Calvin's motus, panegyrique, p. 101, Inst. Ed. Icard, et Melanges critiques de M. Ancillon, Rale. 1698, p. 65.—Tanegny Lefevre, in Scaligerina, p. 40.—To these three fine prefaces Bayle adds that of M. Pellisson to the works of Sarrazin, p. 715, † Inst, Chret. p. 774.

‡ Etsi fatemur apud eos esse ecclesiam quia habent baptismum, absolutionem, textum evangelii. Luth, in cap. 28. Gen. fol. 696.

"And," he adds in another place, "they have the Eucharistic sacrament, the keys of conscience, preaching, the catechism, the Holy Ghost, &c."*

The University of Helmstadt, consulted in the eighteenth century, concerning the marriage of Elizabeth, princess of Brunswick Wolfenbuttel, with the Archduke of Austria, adds —that the Catholics have the foundation and principle of faith; that the Roman Catholic Church is a true Church, which hears the word of God, and receives the sacraments instituted by Jesus Christ."†

Calvin continues—"I maintain that the Pope of Rome is the head and prince of the cursed kingdom of Anti-Christ"

And the Augsburg Reformers rise up to defend Anti-Christ, and say:

"Such is the summary of our doctrine, in which it may be seen that there is nothing contrary to the Catholic Church, and to the Roman Church."

So that, when Calvin so grossly insults the See of Rome, behold the churches of Germany, and its cenacle of doctors come forward to defend her boldly against the scholar of Noyon.

(*To be continued.*)

ORIGIN OF THE PRESENTATION ORDER.—MISS NANO NAGLE, ITS FOUNDRESS.

It was at the eventful period A. D. 1791, that the petition on behalf of the ladies of the Presentation, was laid before his Holiness Pius the sixth; and it came upon his careworn and afflicted heart as the harbinger of other and happier times. It told him that the religious spirit was not dead in Christendom. The caldron was seething with the ingredients of discord and disaster, and the bitter waters seemed likely to inundate the altar and the throne: but there was one spot on God's earth where the spirit of religion survived, which was yet green with the dew of heaven, and where His grace was producing fruits akin to those it produced of old,

"More grateful or more seasonable intelligence (we use the Pontiff's words,—the page on which he wrote them was wet with his tears of joy) we could not receive, especially at the present time, when the designs and schemes of wicked men tend to nothing else (if that were possible) than the ruin and destruction of the Church of Christ. We feel and acknowledge it an effort of the boundless providence of Almighty God, that while elsewhere the institutions and convents of both sexes are sacrilegiously plundered and destroyed, houses are, by the increase of piety, erected and endowed in your diocese for the reception of pious virgins, whereby the Christian education of young girls is happily secured. Having, therefore, first of all offered due thanks to the Divine Mercy, and next, highly approving in the Lord of the aforesaid Nano Nagle's intention, sincerely also and earnestly inclined in favour of your petition, we give you power to erect and form not only in the city of Cork, but in other towns, houses for the reception of pious virgins, whose duty it shall be to instruct the little girls in the rudiments of faith and morals, to teach them different works peculiar to their sex, to visit sick females in the public infirmaries, and help them in their necessities."

The latter part of this injunction they continued to fulfil for some years. They discharged all the various functions of charity, which are now divided between the Sisters of Charity and Mercy, and those of the Presentation order. Their usefulness was so evident, and their services so much required, that in the year 1805, large and efficient communities were established in Dublin, Waterford, Kilkenny, and Killarney. In that year, their institute was raised to the dignity of a religious order, and its members permitted to make a solemn religious profession by a brief of Pope Pius VII, dated the 9th of April, 1805. A constitution was drawn up and approved of, founded principally on the rule of St. Augustin, as observed by the Ursuline nuns. In addition to the ordinary and usual vows of poverty, chastity, and obedience, a fourth was added, for the gratuitous instruction of poor females. By a special clause, they were dispensed from attendance on the sick, and required to observe strict and inviolable enclosure for the future.

This deviation from the original purpose, and even from the express intention, of their foundress, was certainly the result of mature deliberation. There were many who disapproved of it at the time, and even now its utility is more than questionable. It is certain that it has, in many instances, prevented the extension of the order to many country towns. We admit that even in spiritual concerns, the same subdivision of employment may be beneficially introduced, which has contributed in so eminent a degree to improve the processes of human industry; and that if a religious order be entrusted with the management of a school alone, it is likely to attain its object with more effect, than if it be required to visit the sick or attend an hospital besides. We admit that such a subdivision of the offices of

* Recht Sacrament des Altars, rechte Schlussel zu Vergebung der Sunden, recht Predig. Ampt. rechter Catechismus, als das Vater unser, Zehen Gebott, die Articket des Glaubens, christliche Kirch, Christus, Heil. Geist, rechter Kern und Ausband der Christenheit; wer das hat, hat alles. Op. Luther, t. iv. Jen. Germ. fol. 406—409.—Nuremb. fol. 330, t. II. Witt. Germ. fol. 279, t. iv. Alt. fol. 275.

† Memoires pour servir a l'Histoire Ecclesiastiquependent le 18e sie. t. i.

charity is, in the abstract, desirable, and in larger cities may be practicable; but in small towns, where the population is small, and the means limited, and where one religious house only can be established, such a subdivision becomes impossible; and where any convent is established in such circumstances, and in such a locality, it is not unreasonable to require that all their wants should be attended to,—that the poor should be instructed,—the sick visited,—the children of shopkeepers educated, than whom we know no class more neglected. For while the poor have the Presentation nuns, and the rich the Ursuline, or some similar establishment, they are generally reduced to such imperfect education as a half-instructed teacher in a country town is capable of communicating. We think that the limiting of the objects of the Presentation order was rendering it less useful to the public; and that instead of the thirty houses of that observance which are now in Ireland, they would, but for that alteration, be at the present time nearly four times that number.

But the subject of our notice was not to witness such a deviation from her original intention. Her wish was to make her charity as extensive as the infirmities that claimed its exercise, and to form her infant congregation to habits of the most generous and comprehensive benevolence. She was the first to bind herself to that object by vow. The opening of her new house, which took place on Christmas-day, was marked by a singular proof of her affection for the indigent children of her Redeemer: fifty poor persons were seated at table and ministered unto by her own hands, and she continued to repeat that charity on each recurrence of the solemnity while she lived. It was in strict accordance with the tenour of her life. For thirty years she was engaged in her charitable duties, breaking the bread of life to the ignorant, and the meat which perisheth to the hungry. Her solicitude extended even to the youth of the other sex: in the very beginning she provided a school for their instruction, though this duty has long been discontinued by the Presentation order. She provided an alms house for the aged and decrepid, of which some remnant is still in existence. The last work of charity in which she was engaged, was an asylum for poor penitent females. She would shelter, were it necessary, in her bosom, those wretched outcasts, at whom the world, which has made them what they are, points the finger of scorn and abhorrence. They found in Miss Nagle one who felt this misery, and was anxious to relieve it; and that merciful design she would also have carried into effect, if her destined career of usefulness was not already at an end, and the measure of her good works filled up, and pressed down, and already running over.

But the sanctity of God's chosen servants is not attained by works of external charity alone: there is an internal world in the heart which must be purified. Though "from the fulness of the heart the mouth speaketh," yet there are hidden trials reserved for the people of God, which the world can never know. It is only He who called them, and sustained them, and "made with the temptation issue," that knows the secret and rugged path by which the soul is led onward to perfection. Miss Nagle had her internal trials. What servant of God has been exempted from them? Besides her daily solicitude, like the apostle, for her numerous children, she was doomed to encounter disappointment and contradiction; and what is yet more hard to bear, insult and calumny. In the public streets she was sometimes called an impostor. Reckless extravagance and Pharisaical ostentation were often alleged against her. Imputations of a yet fouler kind were devised by the corrupt malignity of her enemies. But like Him, who when reviled, did not revile; and who, though led like a sheep to the slaughter, opened not His mouth,—her only defence was meekness and uncomplaining submission. The barbed and poisoned arrow pierced her bosom, but few were aware of the wound that was inflicted; nor would any have ever known it, if solicitude for her spiritual daughters had not induced her to put them upon their guard against the tempter, and fortify their inexperienced minds against the suggestions of calumny. She was wont to spend four hours each morning in the duty and in the attitude of prayer. Each year she made a spiritual retreat of eight days, great part of which she spent in the church on bended knees: and the night of Holy Thursday was, ever with her, one of sacred and unintermitted watching before the adorable sacrament of the altar; yet it was only in performing, after her death, the last rites of friendship to her remains, that her bones were discovered to be excoriated and ulcerated, and to have been so for years,—yet the acute pain which kneeling must have caused her, she bore with silent and enduring fortitude. She never whispered to her nearest and dearest associates, a hint of her secret and long-continued suffering: it was known but to herself and God. The soles of her feet were, at the same time, found covered with tumours, such as would have prevented any other person from walking, yet for the last three years of her life she walked over great part of the city, begging from door to door for the support of those charitable institu-

tions, which would otherwise have fallen to the ground.

To such works was the life of Miss Nagle devoted. In the year 1784, she reached the fifty-sixth year of her age. In the spring of that year, the symptoms of a premature old age began to develope themselves in her exhausted frame. She was weak and feeble, less from years than labours. She began to complain of weakness, oppression, loss of rest and appetite; and a troublesome cough increased not a little the sufferings of the last moments of her life. On the 26th of April, it was evident to all around her that her last hour was come. She had previously received the last rites of religion, and was fully sensible of her approaching end. She called her little community around her, and giving them her last lesson—a lesson so like the tenour of her life, and so honourable to them—"Love one another as you have hitherto done," she took her last farewell, and passed gently from this world to a better. Her remains lie in the quiet and beautiful little cemetery, formed originally for the Ursulines, but now belonging to the Presentation nuns, where many of those she loved so well, are buried by her side, and where no step intrudes to brush the dew-drops from her grave, but some casual visitor, attracted to the spot by the memory of her virtues and her name.—*Dublin Review.*

PROGRESS OF CATHOLICITY.

The following is an extract from the speech of the Rev. Mr. Stephenson, of Dayton, Ohio, at the last anniversary of the "American Tract Society;" which cannot fail to prove highly interesting to our Readers.

"And there stands pre-eminent that giant heresy;—'the Mystery of Iniquity doth already work,' diligently, cunningly, mightily; that mysterious power which has held in her iron grasp three-fourths of Christendom ever since the Reformation, is rapidly marching for the pre-occupancy of the west. Do you ask of her means and measures? Then mark the number of priests she has at command. We might hope when almost every shipment from Europe brings us a score of celibates, that the fountain would soon fail, did we not know that France and Italy are crowded with them, but waiting for an opportunity to reach our land. And when we remember that Italy has one ecclesiastic for every forty-five souls—500,000 in that small peninsula—we may well conclude that the supply for our country will be equal to the demand. And while the Evangelical Protestant Church has but 1,300 in regular training for the Gospel ministry in this land, the grand Romish council recently convened in Baltimore, have resolved that they now need 2,400 to meet their present wants; and with them, to resolve is to have.

"Then notice the diligence and wisdom with which these priests employ their time when amongst us, not idly waiting until their adherents shall build for them houses of worship and pleasant parsonages. When a canal or railroad is projected, none know of its course and terminus sooner than they; and while Government officers are surveying the route and calculating the expense, one of these tireless men is in company taking notes and marking the important points for schools and churches. And no sooner is the work commenced than you will find a lot purchased or donated for the buildings a few miles from the starting point of the canal or road; and during the two or three years of its construction past this point, there goes up a handsome Gothic structure, unduly large and splendid for the wants of the country or the number of their adherents. It is partly finished, perhaps, the doors and windows boarded up; and twenty or thirty miles ahead, at the next prominent point, another is commenced; and so on through the whole line. And thus through the western valley hundreds of Romish churches are going up for future occupancy. Do you ask, Whence come the means? I know not how much is wrung out from Austria's poor, nor what the Propaganda of Lyons sends to our valley (although 'tis said above a milion francs have come to our country the last year), but I do know something of the system by which they secure money from their votaries along the line. And let it be well remembered by the most liberal Protestants in this the most liberal of our American cities, that the deluded Romanists give one-fourth, not of their gain but of their income, and this regularly. Does a labouring man receive sixteen dollars per month, then four dollars are given to the priest. Does a servant girl receive four dollars per month, then one is given. And this along some of the western works is said to have been the fixed law. This is giving with a liberal hand if not with a willing heart.

"Now mark the process of Romish church building. The Protestant Government collect taxes chiefly from a Protestant community to carry on internal improvement. Romanists do most of the work, and receive the means; a liberal portion of it is securely invested in church buildings along the line, to be occupied hereafter in abusing the Government that gave the money, in undermining the liberties that allowed the building, and in fulminating anathemas against the Protestants who donated the land! Are these churches needed now? No. They stand unfinished and unconsecrated, and the passer-by exclaims, 'How foolish these priests to throw away their money thus? A wily Jesuit in company, who travels perhaps as a foreign tourist nods assent, while in his heart he scorns the short-sightedness that does not perceive in these the nuclei of Roman power—that does not see, ten years' ahead, the Parsonage, and Nunnery, and Orphan School—necessary appendages of this 'Mystery of Iniquity's workings.'

"And their cunning they display still further in seizing with a giant's hands the strongest points. Is Detroit a post of eminence for the north-western states? Then mark their efforts

there. Does Cincinatti exert a predominant influence over the adjacent states north and south? Then see her concentration of men and means there. Does Saint Louis command the resources of the Missouri and Upper Mississippi? Then mark her score of churches, her numerous schools, her ably-manned college, her massive cathedral there. Is New Orleans the New York of the valley, receiving within its wide crescent the boundless products of the country above—the depot of a continent? Then see their concentration of priests and nuns, churches and cathedrals there! And this is but one phase of their deep-laid plans against evangelical religion. They retain their adherents at the prominent points, exclude them as far as possible from Protestant influence, educate them in a foreign language, and encourage their foreign feelings and prejudices; so that Rome spiritual, with all her arts at work, is a mightier foe to evangelical religion than ever Rome temporal was to freedom, even when the seven-hilled city boasted herself the mistress of the world."

There are now 1,279 miles of electric telegraph in the United States. A line is preparing from Cincinnati to Philadelphia; 5,000*l* have been subscribed in Quebec and Montreal to extend these lines into Canada.

THE WONDERS OF NATURE.

With what noble, grateful, and exalted sentiments would not the soul of man be filled if it would studiously contemplate, through the eye of Faith, the wonderful works of the Almighty! How pure—how holy would not man be if he constantly looked "through nature up to nature's God," and rendered all knowledge, science, and language, subservient to the glory of his Creator! God has, as it were, presented to us those mighty volumes of his power, wisdom, and goodness, in which we may behold his Omnipotent works! Each of these volumes, however, exceed the other, and lead us to the awful consideration—how infinitely more wondrous, then, must not HE be who has made them all, and surrounded them with such grandeur and magnificence! Those three volumes may be called that of NATURE, or, in its extensive sense, all created things which are here below; that of REVELATION, which exhibits His will, His wishes, and His commands to mortals; and that of HEAVEN, in which He reserves the plenitude of his glory and the fulness of his rewards for those who serve and love him. Of this last and mightiest volume it is not for man to speak except in terms of indescribable emotion—as "no ear hath heard, nor eye seen, nor heart conceived its glories!" The second and highest volume under heaven—Revelation, presents us with that wondrous light which has issued from the throne of the Eternal, to guide, to govern, and to illumine man below—

"Through Faith, through Hope, and Love,
That he may ever reign above."

This mighty volume, the Church of Christ, holds and reads to her children. It presents a knowledge the most perfect, a scene the most sacred, and a law the most Divine. It offers sacrifices the most holy, sacraments the most consoling, and graces the most invigorating to man in this vale of tears! It displays the mighty and wondrous benevolence of its Head and Founder, in his birth, circumcision, baptism, preaching, miracles, sufferings, death, resurrection, and ascension! It shows us the wondrous descent of the Holy Ghost—the establishment, inerrancy, and perpetuity of his Church, and his triumphs over the powers of earth and hell! It presents the host of Angels, Prophets, Apostles, Martyrs, Confessors, Fathers, Virgins, Bishops, Priests, Religious, and servants of God, in every state and in every age following the Lamb, and crowned with him in glory!

If, then, we feel so much astonished at the volume of nature, or those works on which, through our mere senses, we gaze on with so much delight, how much more must not our thoughts be elevated and our souls be raised when we contemplate the goodness and power of our God, displayed in those other volumes, which so immeasurably surpass this book of wonders? some pages of which we must read hereafter.

GENERAL BARON VON GAYON,

A. D. C, to His Majesty The King of the Netherlands.

On last Saturday, the 19th Inst General Baron Von Gayon honored the Archbishop Vicar Apostolic with a visit. The General has just returned from Batavia on his way home, after having sojourned there for nearly three years, in the discharge of a High Military Commission of inspection, entrusted to him by the King of the Netherlands. The Archbishop having returned thanks for the very kind compliment paid to him by the visit, expressed a hope, that the General would honor with his presence, the examinations at St. John's College, at the Loretto Convent and at St. Xaviers Schools, all which were to be held early in the ensuing week. In the handsomest manner the Gallant Baron expressed his regret, at his inability to accept of the proffered invitation, as he had already promised the Deputy Governor to pass a few days with His Honor at Barrackpore. To make up for the disappointment, he, however, most politely promised, that on returning from Barrackpore, he would profit of an early opportunity

to visit the several Catholic Institutions of Calcutta. Meantime he begged to recommend himself, his Mother and Sisters to the pious prayers of the Archbishop and Clergy of Bengal. The General then visited the Cathedral, where he was received by the Clergy, amid the joyous peal of its sweet Bells and the swelling notes of its superb Organ. Having completed his visit, he retired, evidently much gratified by the kind reception he had experienced.

CHINSURAH.

Letter of the Rev. J. Prendergast, Catholic Chaplain of Chinsurah, To His Grace,—The Most Rev. Dr. Carew, V. A. B.

My Dear Lord Archbishop,—Some time has now elapsed since I had the happiness to acquaint you of what has been done and is doing in this part of the vineyard, which your Grace has confided to my care. When I had the happiness of doing so last year, it was to me a source of pleasure, to find that what I then communicated, had met your Grace's approbation, for which you imparted your paternal benediction, and should I now be so fortunate as to merit and receive the same, I shall consider myself highly favored, this day being the Anniversary of my Ordination at your Grace's hands.

For the summer months, our Barrack might justly be called "the deserted village," as its brave occupants were called away to the scene of arms, many of whom I regret to hear, are now in another world. During this dreary interval, I was left to ruminate on the past, and to console myself with the cheering reflection, that the time was fast approaching when I would again be employed in doing the holy work of "Him who sent me" The 31st Regiment returning to Europe, being flushed with honor and victory, was the first to enliven the scene. Though their stay was short, I could perceive their conduct to be in unison with that character which they so honourably established and supported during their servitude in India. Next in succession and in number, was the 32nd Regiment, from Europe. The Catholic portion of the Regt. was recruited in Ireland on their late return from Cannada. Great mortality had prevailed, particularly among the women and children, though nothing could exceed the attention of the Doctors, the care and vigilance of the Officers to arrest its progress. As I was anxious to labour, I confess my desire was perfectly gratified. The Hospital and confessional scarcely left me a moment to spare, and whatever labour had been undergone, in both, was amply remunerated on hearing their heartfelt pleasure, when breathing the sweetness and freshness of the life of grace. I never parted men with more sincere regret, and never saw soldiers who felt more truly grateful for the attention paid them. They left on the 20th Ultimo, for Agra, where no doubt they will have every peculiar facility of perfecting what they had here commenced. At present we have recruits for several regiments in the country. Though they have but lately come to this station, I am sure your Grace will be gratified to hear, that thirty of those good people approached the holy communion on last Sunday morning—several had done so during the previous week, and many are now being prepared to enjoy the same happiness, before they leave, in a few days, to join their respective regiments. They have afforded me much pleasure for the time being, and I hope they will continue to give the same, to those who will have the care of their spiritual concerns in future.

Knowing, as I do, the generous dispositions of the Catholic Soldiers, with what delight My Lord, could I expatiate on their liberality and attachment to their holy religion? Men who can be converted to the great purposes of their Creator, if moulded by congenial hands. I have also an idea of their faults, but if their state of life is duly considered and the other circumstances in which it is the holy will of God to place them, it will be found by the reflecting mind, that they are wanting neither in liberality nor in the observance of the religion of their persecuted fathers. When I hear their great Milesian names, I conclude they must be the descendants of those fathers, who were, in days gone by, in affluence and honor in the island of Saints, but through their undying attachment to that religion, which was their "life, their sweetness and their hope," their properties were confiscated, and their sons are now obliged to serve their Queen in a foreign land.

Hoping this epitome may not be uninteresting to your Grace.

I am, My Lord Archbishop,
Your dutiful and obdt. servant,

Chinsurah, J. Prendergast,
Dec. 21st 1846 *Catholic Chaplain.*

LORETTO HOUSE EXAMINATIONS.

We have been favored with a very gratifying account of the interesting and elegant display made at the Loretto House Examinations on last Tuesday, 22nd Inst. by the Young Ladies educated in that establishment. The examinations in History, Geography, &c. &c. Languages, &c. &c. were agreeably suspended from time to time, to allow some of

the more advanced Pupils to show their proficiency in singing and Music. The specimens exhibited of Embroidery Drawing Painting, Mapping &c. &c. were many of them very beautiful and justly obtained the admiration of all present.

ST. JOHN'S COLLEGE,

The Christmas Examinations of the young Gentlemen of St. John's College were held on Monday last, the 21st Inst. The subject matter for examination, besides the usual Elementary Exercises included several books of Homer, Horace, Virgil, some of the Select Orations of Cicero, Algebra, Geometry, &c &c. The answering of the Pupils was such as to evince much industry on their part and much commendable attention on the part of the Superiors of the Institution.

ST. XAVIER'S CONVENT SCHOOLS, BOW-BAZAR.

Several of the Benefactors to these excellent Schools attended at them, on last Monday, to witness the proofs of proficiency, which the Pupils exhibited at their examinations. About one hundred and fifty Girls, frequent these Schools. The numerous Specimens of all kinds of needle-work prepared by the Children were carefully examined by the Visitors and merited their entire approbation. Very satisfactory evidences were also exhibited of the progress made by the Pupils in Reading, Writing, Grammar, Arithmetic, Geography and History.

BENGAL CATHOLIC ORPHANAGE

Mrs. Jane Rickets, ...	Rs. 100	0
Mrs. Hopwood, ...	100	0
Mrs. Scallan, Durumtollah Street, ...	30	0
Sergeant Major M. Byrne, ...	8	0

THROUGH MR. N. O'BRIEN.

W. B. O'Shaughnessy, Esq. ...	Rs. 20	0
G. A. Bushby, Esq.	32	0
James Dodd, Esq.	20	0
Samuel Smith, Esq.	10	0
P. Garvey, ...	10	0
J. H.	5	0

PROPAGATION OF THE FAITH.

Mrs. Scallan, Durumtollah Street, ...	20	0

CHINSURAH CHAPEL.

Mrs. G. A. Angelbert, of Arracan,	Rs. 10	0

NEW CATHOLIC CHAPEL CHUNAR.

A List of Subscribers to a second Subscription raised for the erection of the Church.

Corpl. J. Kavanagh, ...	10	0
Gunr. A. Martin,...	118	0
„ C. McCarthy, ...	1	0
„ B. McMahon, ...	2	0
„ Fagan, ...	5	0
„ McCarthy, ...	5	0
„ Gardiner, ...	2	0
„ O'Neil, ...	2	0
Corpl. J. Sweeney,...	2	0
„ P. Dunnigan, ...	1	0
„ J. Mohun, ...	5	0
Private Carney,..	1	0

Collected at Allahabad by Mrs. W. Berrill.

Br. A. S. Waugh W. M.	20	0
„ R. Berrill W. P. M.	25	0
„ A. Chisholm,...	2	0
„ Colnett S. W.	10	0
„ Hawden J. W.	10	0
„ Yates, J. D.	1	0
„ Buckley, J. G.	1	0
„ Wade, O. G.	2	0
„ Erath	2	0
„ Waddington,...	5	0
„ Mumford,..	2	0
„ Bell,...	10	0
„ Griffiths,...	10	0
„ Maxwell,...	5	0
„ Owen,...	5	0
„ W. Berrill,...	6	0
„ Nexon,...	16	0
„ Steward,...	8	0
„ Thornhill,...	8	0
Qr. Mr. Sergt. Mellon 3rd N. I.... ...	2	0

BENARES.

Through Gunner Silke.

Lieut. Col. Pew, ...	10	0
Thos. O'Callaghan, ...	5	0
Casmopolite,...	1	0
Lieut. Barclett, ...	2	0
P. Lydeared,...	4	0
James Connor, Sergt. Major 9th Infant,	4	0
R. E.	4	0
M. B.	2	0
Sergt. P. Hamilton, ...	6	0
„ P. Kavanagh, ...	4	0

SULTANPORE.

Through Gunner E. Silke.

Robert Mogne, ...	4	0
Capt. Ryves, ...	4	0
„ Phillips, ...	4	0

JUANPORE.

Through E. Silke.

R. W. N.	4	0
Sergt. Major Dillon, ...	2	0
T. R.	2	0
E. B. L.	2	0
T. G.	4	0
L. M.	4	0
H. Wawls, ...	5	0
F. D. S.	5	0

Selections.

PUSEYITES, ANGLICANS, &c.

"STRANGE TRACTARIAN FACTS."—Under this heading we find in the *Statesman and Dublin Christian Record* of Friday, October 2, three cases of "Puseyism."

1. TRACTARIAN PROGRESS.—"A correspondent of respectability (says the *Statesman*) informs a contemporary journal that a certain clergyman of the Church of England stated, without any reserve at all, his full determination *at the proper time*, for which alone he was waiting, to reintroduce the Church, so far as his power extended, '*to the embraces of good wholesome Popery!*'"

2. FAVOURABLE IMPRESSIONS OF ROME.—"Two other correspondents (we again quote the *Statesman*) who are beneficed clergymen," make a communication, of which the following is the substance:—"To the Editor of the *Record*—Sir—It was generally known in the neighbourhood of Stockport, that the Rev. H. Watford Bellairs, formerly incumbent of St. Thomas's, of that town, held extreme Tractarian views, and his appointment to the inspection of Schools gave great alarm to the friends of Protestant truth. The following incident occurred to myself and a brother clergyman yesterday, which more than confirms the above impression. In travelling on the Manchester and Birmingham Railway, a gentleman in conversation with us expressed views most erroneous and Popish, saying that he was once, and might have continued, an 'old-fashioned Churchman,' but that the Rev. Mr. Bellairs, who was his next door neighbour, lent him the Catechism of the Council of Trent, which he frequently read; that he supplied him with several other books and pamphlets, continually conversing with him on the Tractarian controversy of the day—that thus he was led to view 'Catholicism' in a very different light, and never now called it 'Popery.' He afterwards broadly denied the doctrine of justification by faith alone, ridiculing the language of the article, and on our denying the doctrine of baptismal regeneration, good-naturedly, but plainly, declared us to be heretics. He informed us that one if not two of Mr. Bellairs' curates had gone over to Rome, and that he believed the minds of most of the laity, through Tractarian influence, were much more favourably affected than formerly towards the Church of Rome. We have thought it our duty to communicate these facts, that our brethren, whose parish schools are included within the Rev. Mr. Bellairs' district, may be put upon their guard; and we think it will be the impression of many amongst them, that nothing less than Mr. Bellairs' removal by the Committee of Council on Education from so important a post, can effectually prevent his instilling the poison of his principles into the minds of the lambs of their flocks."

We spare the reader the comments of the *Statesman* on these facts, and proceed to—

3. THE CONFESSIONAL.—This is an extract from the *Warwickshire Advertiser*, the Editor of which paper, after much groaning and accusative reflection, and melancholy prognostications about "surplices, twistings, turnings, genuflexions, ornaments, candlesticks, and crucifixes" and after evident mental trouble, ventures to proceed thus:—"At once, then, we will state that the name of the person whose extraordinary conduct has brought him under the notice of the public, as having acted in violation of the true principles and established doctrines of the Protestant faith, and thus excited the displeasure of the Lord Bishop of the diocese, is the Rev. Mr. Bittlestone, one of the Curates of the Episcopal Chapel at Leamington. The facts connected with his doings are astounding and indeed almost beyond belief. They have been discovered by one of the clergymen of the Established Church on a visit to the Spa. Towards the end of the last month, a young female servant, residing in the town of Leamington, called upon *another* clergyman of the Establishment in that place, and, with much apparent anxiety, inquired whether he administered "the *Sacrament of Absolution!* Upon questioning her, the worthy and astonished gentlemen learnt that she had for some time been in attendant to the Episcopal Chapel, and that in consequence of the repeated and urgent exhortations of the curate, Mr. Bittlestone, she had been induced to go before him, at his lodgings, for the purpose of confessing her sins to him, in private, as a preparation for 'the Lord's Supper.' The time appointed was the afternoon, and he received her in complete clerical attire. Bidding her kneel down, he told her that she was in the immediate presence of the heart-searching God, to whom, and *before himself*, as God's *minister*, she was fully to *lay open* her heart and conscience, that she might receive, from *him*, the *forgiveness of her sins!* He then put into her hand a little book, entitled "Questions for Self-Examination," containing a series of minute interrogatories upon each of the Ten Commandments, '*the seven deadly sins*,' and "*the three great enemies*, the world, the flesh, and the devil.' These interrogatories she was directed silently to peruse, and as her conscience returned an affirmative answer to any of them, she was to *confess to him*—'I have *done*,' or 'I have *been guilty of*'—so and so. He did not abstain, however, from questioning her himself, upon her omitting to answer any of the queries, in this style—'What! have you *not been guilty of*,—so and so? In this way he took her through the whole of the Ten Commandments; and, having done this, he read a number of prayers over her—which, as she said, she had never heard before, and of which she could give no other account than that they were of *such* a nature as to *hurt her feelings exceedingly*. This *Protestant* (?) then formally and authoritatively *absolved* her! She was on her knees before him from half-past three to twenty minutes before five o'clock—ten minutes more than an hour! At length he dismissed her, with a solemn admonition to return to him for a repetition of this 'Sacrament of Absolution' in a month's time, and 'always before receiving the Lord's Supper.' Upon reflection, the poor girl became seriously alarmed at the thought of the power he was thus gaining over her, as well as by the fear that he was gradually beguiling her into Popery—a fear that was strengthened by his unqualified assertion of the actual transubstantiation of the elements

in the Lord's Supper, and by his repeated references to 'the Blessed Virgin.' The young woman, therefore, very properly and naturally, consulted another minister of the Establishment, as to what she should do—whether such practices were scriptural—and whether she should be violating her duty, as a member of the Church, by declining to attend the *confessional* again. She stated, without hesitation, that she was not, by any means, the only instance of the kind in Leamington; several others had been similarly practised upon by the same Confessor—who, it appears, imparts *this* branch of his teaching chiefly, if not entirely, to *young* persons! Why? Who cannot guess? In certain cases, *ignorance* of substantial truth, and *inexperience* in the ways of men, in the path of error, and in the practice of dangerous influences, may be, and indeed ever are, highly advantageous! Since the discovery of the lamentable doings, the facts of which we have now plainly stated, it has been ascertained that the curate whose case has been made known to the Bishop, has proceeded in his *confessional* course to a considerable extent beyond the instance we have detailed; and it is believed that his practice had not been confined to the humbler classes. However that may be, we are quite sure that it is time for him to close such practices, or at once to 'confess' *himself* an unfaithful member of the Protestant Church and desirous of becoming, in actual *principle* as well as *practice*, an open adherent, and exclusively a member and priest, of the Roman Catholic faith. On receiving information of the conduct of the reverend gentleman, the Lord Bishop of Worcester made a communication upon the subject in the proper quarter, and the facts stated, as to such conduct, were not denied by the offender against the rules of the Church—on the contrary, they were *admitted to be true!* The Bishop acted in the most dignified, positive, and impressively firm spirit. His Lordship at once declared that the curate must desist immediately from the practice of his glaring errors, and give proof of his sincerity, or a commission should be appointed specially to investigate the whole of the circumstances upon evidence, and on the facts of the charges being proved, he would be deprived of his license, and so rendered wholly unable to engage in the ministration of the Church. Under these circumstances the reverend gentleman solicited his Lordship's permission to take a month for the purpose of allowing him to deliberate and determine on so important a subject; and this was readily and freely granted by the Bishop, in the true spirit of Christian consideration and generous feeling."

"Comparisons are Odious."—We find the following in the *Guardian*:—"A correspondent of the *Record* feelingly apostrophises the 'Protestant directors' of the Polytechnic Institution on the 'serious responsibility' they incur in familiarising the public with Roman Catholic and Greek places of worship, by giving such representations in their series of dissolving views! Some of the leaders of the Evangelical Alliance are understood to be zealous for getting a picture painted of themselves in solemn conclave!"—*Eclectic Review.*

SPAIN.

Marriages of the Queen and Infanta.—On the 10th inst. on which day her Majesty attained her 16th year, the double marriage of the two royal sisters was celebrated, the nuptial solemnity commencing at eight o'clock at night. The following was the order of the ceremonial.

The solemnization took place in the throne-room of the Palace.

On the right of the throne were placed five *fauteuils*,—for the Infanta; the Queen's uncle, Don Francisco de Paula; his son, Don Francisco de Assis; and the Dukes d'Aumale and Montpensier.

To the left an altar, with its crucifix, candles, &c.; and on which were laid the pontifical robes of the officiating prelate. To the left of the altar, six Royal chaplains, and behind them the Receptor and Masters of Ceremonies of the Chapel, dressed in surplice and clerical cap. The assistants of the Chapel in the same place.

The great officers of the palace, the Intendant-General of the Household, and the General officer commanding the Halberdiers, stood behind her Majesty's chair.

To the right of the throne, and at the extremity of the *fauteuils* occupied by the Infantes, the grandees of Spain and their eldest sons, the Ministers and Presidents of the legislative bodies together with a commission of twelve deputies, and the same number of senators; and behind them the Gentlemen of the Chamber. To the left, the Ladies of Honour of the Queen, and the lady of the French Ambassador; then the Archbishops and Bishops at present in Madrid, and the commission of the Royal council.

The *corps diplomatique* occupied the space in front of the throne, with the Introducer of Ambassadors. Opposite to the grandees, the Majordomos not on duty for the week, Generals, Gentlemen of the Chamber not on duty, and the Political Chief of Madrid. Behind them the superior officers of the corps of Halberdiers. The principal Alcalde of the palace with his attendants were stationed to the right of the door of the saloon. On the left the other members of the household, and the attendants of the French Princes. The ushers were placed outside, but close to the entrance.

A few minutes before her Majesty entered the Saloon the officiating prelate (the Lord Archbishop of Cordova, and the Queen's confessor) assumed the amice, alb, cincture, stole, cope, mitre, and crosier.

Her Majesty on her entering the saloon was preceded by the Gentlemen of the Chamber, Majordomos and grandees, followed by her Ladies of Honour and Gentlemen of the Household.

As soon as the Queen and her mother took their seats on the throne, and the Infantes occupied their *fauteuils*, two commissions, each composed of four grandees, four Majordomos, four gentlemen, and two ushers, left the saloon for the purpose of summoning the Infanta and the Duke de Montpensier, with whom they returned. On arriving at the door of the saloon they were announced by the Secretary of the Chamber in these words—"Senora, the Princes." The witnesses then went out to meet them. After

making the usual obeisance to her Majesty, the Prince and Infanta occupied the place assigned them.

As soon as the religious ceremony began the Queen left the throne; the Infante Don Francisco de Assis placed himself at her left hand; and the Queen Mother at her right. The Infanta Louisa Fernanda occupied the right of her mother, and at her side the Dukes de Montpensier and d'Aumale. Don Francisco de Paula took his place to the left of his son.

The Prelate then advanced, mitred, but without the crosier, and pronounced a blessing on the Royal personages began reciting the usual formula prescribed on such occasion. After receiving the consent of the parties to be joined in wedlock, he pronounced the words which irrevocably bind them together; and ended by invoking the name of the Holy Trinity, making the sign of the cross as each person was mentioned.

The ceremony of the ritual being over, a short space was allowed for the married persons to Mutually congratulate each other, after which they retired from the saloon, preceded by their attendants.

The nuptial mass was performed on the following day at the chapel of Our Lady of Atocha, which is situated at the extremity of the promenade which forms right angles with the Atocha end of the Prado, to the left-hand. The ceremonial was performed with all possible splendour. The garrison were under arms from an early hour; and troops lined the whole of the way through which the procession passed—namely, the Palace-square, Calla de la Almudena, Calle Mayor, Puerta del Sol, Calla de Alcala, Prado, and Promenade of Atocha.

The Lord Archbishop attended by the Royal chaplains, awaited her Majesty at the entrance, in cope, mitre, and crosier in hand. As soon as the Royal personages arrived, he laid aside the crosier, and pronounced a blessing of welcome.

The usual prayers and ceremonies then commenced as prescribed by the Roman ritual on solemn occasions.

The ceremony of the *Velacion* being over, high mass was celebrated, and the procession returned to the palace in the same order as it proceeded to the chapel.

The term *Velacion*, which gives its name to the ceremony, comes either from *velo*, the scarf or veil which is placed on the heads of the newly married during the recital of the prayers; or from *vela*, the wax taper held in the right hands of the bride and bridegroom, and the witnesses.

A grand levee was held at the palace after the ceremony of the *Velacion*. The Queen, her sister, and their husbands will leave for Aranjuez, and return to Madrid on the 16th, when the festivities, illuminations, masks, bull fights, &c., commence.—*Overland News*.

Secession.—The Rev. W. Hutchinson and the Rev. H. Mills, late of Trinity College, Cambridge, were admitted into minor orders of the Roman Catholic Church, by Bishop Wiseman, on Sunday, the 11th Oct.—*Ibid.*

There are 18,000 windmills in Holland, averaging a force of 90,000 horses' power, of which 60,000 are required to keep the country above water.—*Ibid.*

ENGLAND IN 1846!!

A Necromancer.—On Saturday, at the Hammersmith police court, James Jones, a young man, about 22 years of age, was brought before Mr. G. Clive, on a warrant charging him with having obtained money under false pretences.

The examination excited considerable interest.

Margaret Arsling, a woman of respectable appearance, looking nearly 40 years of age, deposed that she was in the service of a gentleman of the name of Lovegrove, living at Barnes, Surrey. On the 23d of September last she went to the prisoner's house in James's-street, Kensington-square, to consult him, having heard from many persons that he was a very clever fortune teller, and could point out to persons those who in any way did them an injury. She saw the prisoner and told him she had had a little loss. He told her, "I know it—it's linen." Witness told him it was not, it was money, amounting to 27s. The prisoner then told her that if she could afford to give him 10s. he would show her the person who had taken it reflected in a glass. Witness told him that she was a very poor woman, and he said if she made up her mind to give him the 10s. she was to send him a letter in the morning and to bring the 10s. in the afternoon of the following day. The next day she went to his house, and again saw the prisoner who asked her if she had got the 10s. She said "Yes," and he then told her to put the money on what she considered to be a funeral pall. She put it there, and he then ordered her out of the room. He was then left alone in the room. In two or three minutes the prisoner called witness back into the room and asked her if she knew the party who had taken the money. Witness told him no, and he then took up three knives which were in the room, and pretended that he had cut his hand with one. He then took a glass from under the funeral pall, and putting a candle before it, asked witness if that was not the person. Witness looked at the glass and saw the head of a female in it, but she told him she could swear to nobody. The prisoner then asked witness if she did not know the wretch, and told her Mr. Jones could do no more—Mr. Jones never told a lie, and shaking witness, he further said she should have her money again on the following day. Witness had subsequently told her master about it, who told her to take out the warrant. Witness had never had the money back.

Hannah Hall, a young woman who had accompanied the last witness to the prisoner's house, corroborated her evidence.

By Mr. Clive—Saw her put the money on a little black thing like a pall that goes over a coffin. When he showed her the glass he asked if she did not see the beautiful creature who had taken the money. Heard the prisoner tell Arsling to go home and make herself quite satisfied, that she would have her money returned to her at twelve o'clock at night, that she would see his apparition, and that she must not be frightened by a spirit. Witness went also with Arsling on the first day, and told him she (witness) had lost a pair of boots, when he told her if she gave him 6d. he would tell her a little

about them. Witness gave him 6d., and so did Arsling he said he had to burn half the money we had given him. He burnt a piece of rag in her presence. He also told them that he had sold himself to the devil, that he had nineteen years more to serve, and then he should be gone. He took up three long knives in the room, and laid them down, and pretended to cut his hand. While they were out of the room they heard him say three times, in an angry tone, and with an oath, "How long you are before you come." Witness thought he was calling the person he promised to show them.

Policeman Moore, T. 134, deposed to apprehending the prisoner on the warrant. In the room in which the prisoner was he found the cards produced in a circle on the floor. There was a smaller circle within the first one, and within that was some mould, and in the mould were the cards and a piece of burned rag outside them. On the outside of the ring was a New Testament, and on the top of it a glass egg cup. Witness also found the letters poduced, which were in different females' handwriting, some of which bore the postmarks of Pimlico, Maida-hill, Guilford-street, Russell-square, and other respectable places. On witness telling the prisoner who had taken out the warrant, he said he would return her the money if he would let him go.

The prisoner, in answer to the charge, said he was still ready to return the money. He had at great expense learned the art under an eminent and learned professor, and had practised it for four years. He had also learned the mystery of the cards, and practised palmistry and the use of the planets, and he was not before aware that he was liable to punishment unless he practised witchcraft.

Mr. Clive said if the case had relied alone on the evidence of the complainant, he would almost have doubted the prisoner had pretended to a knowledge he could not possess, but that doubt had been removed by the evidence of the second witness; and even if it had not, it would have been altogether removed by the prisoner's present line of defence. The prisoner had virtually, in the face of that public court, pretended to a knowledge, with the assistance of spirits either good or bad, which other people did not possess. The only reason which he (Mr. Clive) could assign for that defence was, that he supposed that on again coming out of prison he might still find ready dupes; but he was mistaken, as the exposure his practices would receive would be so great, that he would very likely not be able to carry on his trade again, and if he did he would be punished in the same manner, if it was found out that he did so. He had not before the present case supposed he should find any person, however humble her station and indifferent her education, who in the year 1846 would believe that any person, however well educated and skilled in science, could possess the power pretended to by the prisoner; and that any one could put faith in a person like the prisoner, who carried imposition and ignorance in his very appearance, was certainly very surprising. His offence was a very serious one, and it appeared from the numerous letters found at his lodgings, that he had been deceiving several servant girls, inducing them to part with their very clothes off their backs, in order to pay him for the information he pretended to give them. The full term of imprisonment imposed by the statute was three months, and as the case before him was a very bad one, and fully made out by the evidence, he should commit the prisoner for three calender months with hard labour, and if he was again brought before him he would each time give him the same punishment.

The prisoner, on being removed to the cells, he told Price, the gaoler that when he came out of prison he would spin such a spell round the two witnesses, that they would not easily get out of.

The following paper was found in his room, sealed up as a letter:—

"*Sept.* 3, 1846.

"Dear Friend.—You are a pleasant disposition, and the man you saw you will have. He will have to travel a journey by water. He still loves you, though you thought he did not. You will have many changes before you see him. Death will carry off some of your friends. You will have many enemies, but you will get through them all. He will make you a good husband. You will have but one child, but he will be a very sickly child. You will make several journeys with him. He will have a very narrow escape in his 40th year. No more at present.

"Your Well Wisher.

"P. S.—Don't look at this too much."

The End of the World.—A new sect of fanatics, under the title of "Second Advent Christians," commenced preaching on Sunday at the late City Theatre, in Milton-street, and a small chapel in the neighbourhood of Finsbury, their principles being "the end of the world, the second coming of Christ, the first Resurrection, and the Judgment, in or about 1847."

Superstition and Cruelty.—William Tomlinson, farmer, and George Haworth, carter, both of Oswaldtwisle, and John Garsden, of the Guide, farmer, were charged at the Haslingden petty sessions last week, by William Hindle, with having committed a most violent and unprovoked attack and assault upon him on the 21st September last. It appears that Hindle, by some ignorant persons, is considered "a witch." Hindle happened to be in the Black Dog public house, in Oswaldtwisle, on the 28th of September last, where the defendants were. Garsden, on seeing Hindle, asked him if he was not a witch, and immediately jumped upon Hindle's belly, and swore that he would put his brains together and finish him. Hindle then left the house, when Haworth came after him and pulled him back, and kicked him severely, and tore his clothes. Tomlinson swore he would kill Hindle, and stuck his fingers into Hindle's eyes, and said he would tear them out, and afterwards kicked and struck him severely. The defendants called Hindle's brother, who, they said, would give the complainant a bad character. Hindle's brother said that he had heard, and believed it to be true, that his brother could witch; and that if he went into a shippon where there were several cows, by touching one of them he could witch the whole, and make them unwell. The defendants were fined 21, shillings and costs.—*Preston's Journal.*

IRELAND.

DEATH OF THE RIGHT REV. DR. CROTTY BISHOP OF CLOYNE AND ROSS.—It is our melancholy duty to announce to our readers the death of one of the venerated prelates of Ireland—the Right Rev. Dr. Crotty, Bishop of Cloyne and Ross—a prelate distinguished for his piety and unostentatious charity no less than for his ardent devotion to the cause of religion. The Right Rev. Dr. Crotty filled the episcopal office for thirteen years, having been consecrated on the 11th June, 1833. Though advanced in years, the lamented prelate never allowed considerations of personal ease to detain him from the efficient discharge of his high duties. So late as last month, a sense of growing feebleness induced him to call on the clergy of his diocese to elect for him a coadjutor; and though, we believe, his years might have well excused his absence, he was present at the memorable meeting of the Irish prelates in June, 1845, when the following resolution was adopted. The name of "Bartholomew Crotty, Bishop of Cloyne and Ross," holds a proud position amongst the names of those who signed it:—"Lest our faithful flocks should be apprehensive of any change being wrought in our minds relative to the recent legislative measures of academic education, we, the undersigned Archbishops and Bishops, feel it a duty we owe to them, and to ourselves, to reiterate our solemn conviction of its being dangerous to faith and morals, as declared in the resolutions unanimously adopted in May last by the assembled Bishops of Ireland." The infirmities consequent on advancing age caused him, within the last year, to recommend the election of a coadjutor Bishop, which took place last month, and the result of which is now before the Sacred Congregation at Rome, with the recommendation of the assembled prelates. The priests named as successors to the high offices are the Very Rev. Dr. Walsh, P. P., Clonakilty; the Very Rev. Morgan O'Brien, P. P., Mitchelstown; and the Rev. Dr. Murphy, P. P., Fermoy. The appointment of the new Bishop is expected from Rome the first week in November.

CONSECRATION OF A CISTERCIAN ABBOT.—On Wednesday last the Right Rev. Dr. Foran, accompanied by the Very Rev. Dr. O'Brien, of St. John's College, Waterford, and Very Rev. Dr. Hally, P. P. Dungarvon, arrived at Mount Mellery Abbey, Cappoquin. On Thursday morning, at eight o'clock, the ceremony of the blessing of the new Abbot, Rev. Father Mary Joseph Ryan, commenced. Most imposing was it, and its having been the first public consecration of an Abbot in Ireland since the so-called Reformation, made it doubly interesting. The bishop was assisted throughout the ceremony by the Very Rev. Dr. O'Brien. Several of the neighbouring clergy were also in attendance. A great number came a long distance to witness a ceremony at once delightful and so novel. Amongst those were the Very Rev. B. Russell, O.S.D.; Rev. Mr. Crow, Cork; Rev. J. Mullins, Carrick-on-Suir; Very Rev. Dr. Fogarty, Very Rev. Dr. Hally, Rev. Mr. Spratt, P. P.; Rev. P. Meany, Rev. Messrs. Wall, O'Donnell, Maxey, &c., together with several others, who were spending days of Retreat at the Abbey. The Abbot Elect was assisted by the Prior and Sub-Prior Master of Ceremonies, Acolytes, Thurifers, &c. The whole ceremony occupied about two hours. At its conclusion the Abbot was conducted through the church, and established with all powers in the Abbatial Stall, from which he governs henceforth the brotherhood, with jurisdiction, and authority in all spiritual and temporal matters. When this part of the ceremony was over, the Abbot received all the brothers with a father's tenderness, and gave his solemn benediction as he passed through the church to the sacristy, concluding with a prayer, and thrice kneeling before the officiating prelate, "ad multos annos," which was responded to by all the attendants and brethren, who manifested by their joyous countenances what they interiorly felt on this the happiest event since the foundation of the monastery was laid. Refreshments were provided for the Bishop and Clergy, and after expressing his happiness and edification at the day's proceedings, his Lordship, Right Rev. Dr. Foran, took leave of the Abbot and brothers, and returned to Dungavon.—*Tipperary Free Press.*

NUNNERY IN LIMERICK.—PROTESTANT TESTIMONY.—There is no institution in the city of Limerick which deserves more praise than that of the Nunnery of the "Sisters of Mercy." The pious and benevolent ladies, who have retired from the world and all the world's goods, in everything relating to themselves, have not only devoted their minds to religious contemplation, but to the amelioration of the condition of numbers in that world which they have left. They enjoy the heartfelt satisfaction of constantly witnessing the success of their labours. The nunnery is situated in the centre of a colony of the very poorest class, a long line of their cabins extending on the outer, or street-side of the principal garden-wall of the convent. It looks just as if they clung to it for support, which, indeed, is the case. The inside of this wall, facing the garden, is entirely covered with ivy. To the right of the new building are the remains of the ruins of the old convent. The sisters are regularly admitted nuns, and the rules and discipline are sufficiently stringent. They are all ladies of property, and live upon their own combined incomes, or pay 500*l.* for admission to the order. They take the veil; it is, of course, for life. Their work in this world is for others, and to this end alone do they ever leave the convent walls. Their labours are, in some respects, analogous to those of the humane and heroic Sisters of Charity in France. They attend upon the sick, however painful, disgusting, or dangerous the disease; and administer bodily relief (under medical co-operation) and spiritual consolation. There are, at present, about forty nuns. Besides the conventual building appropriated to the residence of the Sisters, there is a detached house expressly built for the reception of servant girls out of place, obviously a most excellent institution; more particulary as the admission does not require all sorts of "interest," and letters of recommendation. A good character from their last place usually suffices, and the very fact of a wish to be admitted to these devout and quiet walls is regarded in itself as a credential. It is

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 4, 1846. [VOL. XI.

The *China Mail* furnishes us with very interesting statistical details regarding our commercial intercourse with China, before and after the late hostilities. They serve to prove the amazing benefit which has resulted from opening new markets, and placing our commerce on a healthy footing. They shew us also that of the four Consular ports which we secured, only one is likely to be of any value; and that the others are, for the present, more expensive than useful. Our trade with China, is one of the most important elements of our national commerce, in as much as it is not liable to interruption, as in the case of our intercourse with Europe and America, by the jealousy of competition. It is in the increase of our commerce with our own colonies, and with the empire of China, that we are to look for compensation for the diminution it may experience from the hostile tariffs of the European family.

THURSDAY, JUNE 25.

The *Hurkaru* states, that the parties supposed to be implicated in the attempt to commit a fraud on the Bank of Bengal by altering the figures of Government Promissory Notes, have been seized by the Police authorities in a boat in the Matabhanga. The same parties were successful in cheating a rice merchant by giving him a piece of paper which purported to be for 2,000 Rupees, but was worth only 200 Rupees.

FRIDAY, JUNE 26.

We are happy to find, that it is the intention of Government to increase materially the efficiency of the fire engines of the town. Perhaps the term 'increase' is incongruous, because it implies that the present establishment is efficient, which we believe is not generally understood to be the case. For one instance, in which a fire has been extinguished by the aid of these engines, it has been put down in ten cases by pulling down houses, and by the exhaustion of material to feed the flames.

The *Hurkaru* informs us, that crimes on the river have diminished, chiefly in consequence of the radical reform of the Police of the town of Calcutta. But we still require a more vigorous River police. Talking of the Police, we may mention, that a very worthy citizen of this town was recently robbed of two plated candlesticks; and went down the next day to Calcutta to make some inquiries on the matter, when, the first man he met in Tank-square was hawking about the two identical candlesticks. He was immediately taken before the Police, and a clue is said to have been thus found to one of the receiving houses. If the Police could but detect a dozen of the *receivers of stolen goods*, they would do more to discourage theft than by catching a hundred thieves.

The *Englishman* states, that the last advices from Dinapore announce the departure of H. M. 31st Regiment on its way to Calcutta after having been detained seven days in exchanging their bad boats for better. Our contemporary is very indignant on the subject. "Our Military Chiefs ought to blush, had they any shame left, at having subjected the remnant of this gallant corps, with the sick and wounded, to be exposed for four months, at this season of the year, in country boats, with strong contrary winds, making some days only six miles, when two troop boats three flats, besides two accommodation boats, passed them literally empty!" How far the blame rests with Military authorities at Simlah, we have no means of saying; but it was a deplorable oversight. While the war raged, there was some excuse for filling up the Government steamers with military stores; but the necessity for this employment of them has long since ceased and it would apparently have been easy to have sent up steamers enough to bring down the remains of the Regiment. At any rate, the Ganges and the Inland Steam Navigation Companies will soon release the Government steamers from the conveyance of freight and passengers, and leave it entirely for the engagements of the state.

SATURDAY, JUNE 27.

The *Mofussilite* is sorry to state, that the Court of Directors has not the slightest intention of increasing the Regular army, but proposes raising local corps to do duty in the Provinces while the army is on the frontier. We believe, the intelligence is perfectly correct. The disbanding of the levies the moment the war was supposed to have ended, might have been considered decisive on this subject. All the augmentation which has been made to meet the Punjab demands on our army which have only now begun, appears to be the raising of some corps of Irregular Cavalry and two or three Sepoy Regiments to supply the place of the Bengal army withdrawn. Even the number of European troops to be sent out from England, once mentioned at 10,000, seems to have been cut down by the home authorities to four Regiments which will do little more than fill up the casualties of our victories.

MONDAY, JUNE 29.

The *Hurkaru* states, that in consequence of the rumoured return of Lord Hardinge to the Presidency, the Editors of the Native papers are clamorously calling on the community to make arrangements for welcoming his Lordship back with some suitable demonstrations. We are happy to hear of this improved tone of feeling in the native journals. Our successes have had a wonderful effect on their loyalty. But they may fold up their congratulations; for a long time to come, the Governor General cannot prudently quit the neighbourhood of the dormant, but not extinct, volcano of the Punjab.

A boat laden with Sugar was consigned from Ghazeepore to Calcutta. When off Rajmahl, the boat-men commenced opening the bags and helping themselves to the contents. The guard on board interfered to prevent it, and received a beating for his pains. On the arrival of the boat in Calcutta, the consignees were informed of the theft, and, on opening the bags, found that they had been rifled. But on application to the Police, they were informed that as the robbery had occurred out of the jurisdiction of the Court, no cognizance could be taken of it in Calcutta. The rogues will therefore in all probability get off.

TUESDAY, JUNE 30.

The *Hurkaru* states, that about 35 Lakhs of Lahore Rupees have been received in Calcutta by the Steamer, and are to be recoined and sent up the country again; but as the amount required had been partly sent up by anticipation, a portion of the specie will remain in Calcutta.

The fifth Opium sale took place yesterday, at the Exchange rooms. 3,416 chests of Behar sold at an average of 1,105 Rs. and 1,552 chests of Benares, at an average of 1,055 Rs. The entire proceeds of the sale exceeded half a million sterling, or half a crore of Rupees. The reduction in the average price, in consequence of the tightness of the money market, was 147 Rs. for Behar, and 116 Rs. for Benares.

Two more batches of Australian horses, amounting to a hundred and fifty-five, have arrived in Calcutta on the *Gerland Grove* and the *Lords*.

The *Englishman* has a letter from Cawnpore which announces the arrival of the trophies of the Sikh war at the station, the pomp and parade with which they have been received, and the beneficial effect of this exhibition on the natives, who are now fully convinced that we have beaten the Sikhs. The same feeling of incredulity as to the result of our engagements has got into China, and it is almost a pity we could not exhibit the same evidence of our triumphs before the people of the flowery nation.

WEDNESDAY, JULY 1.

We have a letter from Akyab, stating that it was understood Government intended to discontinue the despatch of the monthly steamer to Arracan and Moulmein. The same

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 4, 1846. [VOL. XI.

The *China Mail* furnishes us with very interesting statistical details regarding our commercial intercourse with China, before and after the late hostilities. They serve to prove the amazing benefit which has resulted from opening new markets, and placing our commerce on a healthy footing. They shew us also that of the four Consulates to which we resorted only one is likely to be of any value, and that the others are for the present, more expensive than useful. Our trade with China, is one of the most important elements of our national commerce, its absence is not to be considered in any interruption, even in the case of our intercourse with Europe and America, by the jealousy of competition. It is in the increase of our commerce with our own colonies, and with the empire of China, that we are to look for compensation for the diminution it may experience from the hostile tariffs of the European family.

TUESDAY, JUNE 29.

The *Hurkaru* states that the notes suspected to be imprinted in the attempt to commit a fraud on the Bank of Bengal by altering the figures of Government Promissory Notes, have been seized by the Police authorities in a boat in the Matchbhanga. The same process were successful in cheating a native merchant by giving him a piece of paper which purported to be for 2,000 Rupees, but was worth only 500 Rupees.

FRIDAY, JUNE 26.

We are happy to find, that it is the intention of Government to increase most materially the number of Police officers of the town. Perhaps the former increase is too recent, because it implies that the previous establishment, which we believe was large, was greatly understood to be the case. For one instance, in which crime has been extinguished by the addition of these officers, it has been put down in ten cases by putting down hours, and by the exhaustion of material to feed the flames.

The *Hurkaru* informs us that crimes on the river have diminished, chiefly in consequence of the radical reform of the Police of the town of Calcutta. But we still require a more vigorous River police. Talking of the Police, we may mention, that a very worthy citizen of this town was recently robbed of two plated candlesticks, and went down the next day to Calcutta to make some inquiries on the matter, when, the first man he met in Tank-square was hawking about the two identical candlesticks. He was immediately taken before the Police, and a clue is said to have been thus found to one of the receiving houses. If the Police could but detect a dozen of the *receivers of stolen goods*, they would do more to discourage theft than by catching a hundred thieves.

The *Englishman* states, that the last advices from Dinapore announce the departure of H. M. 31st Regiment on its way to Calcutta after having been detained seven days in exchanging their bad boats for better. Our contemporary is very indignant on the subject. "Our Military Chiefs ought to blush, had they any shame left, at having subjected the remnant of this gallant corps, with the sick and wounded, to be exposed for four months, at this season of the year, in country boats, with strong contrary winds, making some days only six miles, when two troop boats three flats, besides two accommodation boats, passed them literally empty!" How far the blame rests with Military authorities at Simlah, we have no means of saying; but it was a deplorable oversight. While the war raged, there was some excuse for filling up the Government steamers with military stores, but the necessity for this employment of them has long since ceased and it would apparently have been easy to have sent up steamers enough to bring down the remains of the Regiment. At any rate, the Gaieties and the Inland Steam Navigation Companies will soon release the Government steamers from the conveyance of freight and passengers, and leave it entirely for the engagements of the state.

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MONDAY, JUNE 29.

The *Hurkaru* states, that in consequence of the rumoured return of Lord Ellenborough to the Presidency, the Editors of the Native papers are commencing a change of the communications to make to welcome his Lordship back with some favorable demonstrations. We are happy to hear this improved tone of feeling in the native journals. Our addresses have had a wonderful effect on their loyalty. But the more fold up their congratulations, the longer time to come, the Governor General cannot prudently quit the neighbourhood of the dormant, but not extinct, volcano of the Punjab.

A boat laden with Sugar was consigned from Ghazeepore to Calcutta. When off Baranagul, the boat-men commenced opening the bags and helping themselves to the contents. The guard on board interfered to prevent it, and received a beating for his pains. On the arrival of the boat in Calcutta, the consignees were informed of the theft, and, on opening the bags found that they had been rifled. But on application to the Police, they were informed that as the robbery had occurred out of the jurisdiction of the Court, no cognizance could be taken of it in Calcutta. The rogues will therefore in all probability escape.

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SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA: SATURDAY, JULY 11, 1846. [VOL. XI.

THURSDAY, JULY 2

The following account of a *lusus naturæ* we extract from the *Hurkaru*. The account is perfectly correct.

"A native woman residing near Serampore, was delivered last week of a female child, having attached to the fore-part of its body, at the pit of the stomach by a strong fleshy band, a second headless female body. In other respects the child had the appearance of one likely to survive, and did well up to Saturday last, when it died. Dr. Abbott, the Medical Officer of the station, has since obtained possession of it from the parents and presented it to the Museum of the Medical College at Calcutta."

FRIDAY, JULY 3.

Our Agra contemporary states that Coal has been discovered in the Tejoona range, in the vicinity of Dubree near the line of the proposed Bombay and Agra Rail Road, a locality which gives it peculiar interest. Mr. Comerborne, an engineer from England, who has been surveying the line, is the gentleman through whom the discovery was made.

The Dada Khuzgeewala, for many years the Chamberlain at the Court of Gwalior, who so conducted the invasion of that State by us, and to the battles of Mahurajpore and Punniar, has just died, as it is supposed, worth a million sterling. On being made over to the British authorities, he was sent to Berhampore where he remanded two years; but as his health was impaired, he was permitted to reside at Benares, where he was attacked with dropsy. A surgical operation was performed by one of our Surgeons, which however proved unsuccessful. Had he occasioned a revolt against the Mogul authorities, when they were in power, and been surrendered to them, how much of his million sterling would he have been permitted to retain?

The Bombay Government appears to have made a present of one of the conquered countries of the Sutlege, the famous Koh-i-Shikun, to the king of Oude, and we are told the Prime Minister was about to leave the Capital with suitable pomp for Cawnpore to receive it. This gift is an act of policy. It will no doubt create a sensation at the Lucknow Court, and tend to confirm the impression of our irresistible power throughout that country.

The *Hurkaru*, of this morning contains a precis of reports from the Indigo districts, which are on the whole favorable. The general impression is that the crop will be to the extent of a Lakh and Twenty thousand Maunds. We do not remember to have seen the river so low, as it is at this time, for the last fifteen years. We have known a much larger crop, in a season in which appearances and reports were not so favourable as they are now.

SATURDAY, JULY 4.

We are happy to learn from the *Englishman*, that Col. Gough has remitted the sum of Rs. 9 997, as the subscription of the Army of the Sutledge to the fund raised for the relief of Ireland. This sum will be remitted immediately, and, with the balance in hand, will make £8,000 remitted from Calcutta, since the commencement of the subscription,—a noble tribute of sympathy to our starving fellow countrymen in Ireland.

The *Englishman* publishes a report of the decision of a case of inheritance in a Hindoo family, which involves receipts to the amount of a quarter of a Million Sterling. The original bill was filed in 1826; twenty years ago!

The same paper gives us a fresh instance of the progress of improvement among the Natives. The young Rajah of Burdwan, the wealthiest landholder in Bengal, is said to have engaged the services of an eminent European Engineer for the purpose of constructing an immense Park. He is also about to erect a "magnificent edifice" opposite to his mansion, for the reception of respectable visiters. We hear that his European guests, are received at his house with much cordiality, and fare sumptuously after the European fashion.

TUESDAY, JULY 7.

The *Fire Queen* which left Singapore on the 23d of last month, arrived yesterday. She has improved a trifle in her speed, having made the voyage from that Port to Calcutta in thirteen days. She brings intelligence that a squadron consisting of H. M. S. the *Agincourt*, the *Royalist*, the *Iris*, and the *Rifleman*, together with H. M. Steamer the *Sphynx*, and the H. C. Steamer *Phlegethon*, had sailed to Borneo Proper, to give the Knee a lesson, and teach him how he is to behave in future to the representative and the subjects of Queen Victoria.

The Dutch expedition against the island of Bally had not arrived on the island. The preparations of the Balinese were more formidable than the Dutch expected, and the tone they had assumed was one of arrogant confidence. Negotiations had been essayed, but in vain; and it is possible the Dutch may find this a more serious expedition far more arduous and expensive than they dreamed of. We do not know the grounds of the quarrel, but unless it was a case which involved the safety of Dutch subjects, or the honour of the Dutch Government, they ought perhaps to have let the Balinese alone, just as we have wisely contrived notwithstanding much provocation, to let the Burmese bluster without interruption.

We are told in the *Hurkaru*, that the great Tulloot case which has recently been decided in appeal by the Sudder Court, is not to be sent all the way to England to the Privy Council, as was at first intended. The conquered party has wisely thought over the matter coolly, and come to the wise determination of not staking two or three Lakhs of Rupees more on another desperate game at law.

Orders have been actually issued at Bombay, so says the *Gentleman's Gazette*, for paying the Prize money captured at Khelat. The fort was taken nearly seven years ago. Such speed is unprecedented; it is only now that the Ava Prize money has been paid off, after an interval of twenty years.

WEDNESDAY, JULY 8.

The *Hurkaru* states, that the ship *Edmonstone*, outward bound, has been aground for some days on the Mugiahutty lump, *James and Mary's*. She is in a very critical position, having been forced by the tides on the top of the sand. Shoops are now engaged in lightening her.

A letter published in the *Mofussilite* from Simlah, states that those who have seen the Dharmsala Hill near Kangra, pronounce it to be one of the most beautiful spots in the world, and admirably situated for a military station; both in reference to Lahore and Jummoo. There can be little doubt of its soon becoming the seat of a Sanatarium, which may seriously affect the prosperity of the over populated Simlah. It is said that one half the 44th Native Infantry has been already ordered there.

It appears that a *second* after packet was sent after the *Hindoostan*, on the 4th instant, but it did not reach Saugor before the vessel had gone out to sea. The letters have therefore come back to Calcutta. Few of those whom this event disappoints, will obtain any commisseration, for they had the regular mail of the 2d, and the supplementary mail of the 3d, for their letters.

The remnant of H. M. 16th Lancers reached Dum-Dum some days ago, and the skeleton of the 31st Foot reached Chinsurah yesterday.

Just as we were going to press, we received a copy of the address of Sir Emerson Tennent, relative to the Veranda question. He places the subject in a new light; and as we have been instrumental in disseminating the errors which were published by one of the local papers of the island, we shall have much pleasure next week in giving the Chief Secretary's explanation of the tax.—*Friend of India.*

SUMMARY OF INTELLIGENCE.

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FRIDAY, JULY 3.

On Accounts reports, Cross Cases Court. Mr. Cameron moved for a Rule to show cause why a writ of Habeas Corpus should not issue to bring up the bodies of Ramdoss and Kalee Kant Bose, the latter a lunatic, who have been confined in the Lunatic Asylum, under the orders of the Supreme Court.

The Dutch papers by the Overland mail say the Chamber of Deputies of Holland have consented to the sale of the island of Banca, and to the Treaty of Mutual Commerce and Payment, as proposed by Sumatra, worth a million sterling. On Java the crops of the British authorities, he will send to Batavia as soon as he has provided two years' but as he could not be appointed he was permitted to reside at Batavia where he is backed with money. A series of operations was performed by some of our Surgeons, which proved successful. Had he been found in a revolt against the Mogul authorities, when they were in power, and been surrendered to them, how much of his indiscretion would he have been permitted to return?

The Dutch Government appears to have made a present of one of the new steamers lately launched at Rotterdam to the Imaum of Muscat. Coals and stores are to be sent from Batavia to Muscat, and we are told the Prime Minister is about to have the Court with suitable troops for Cavalry to receive it. The gift is an act of policy. It will no doubt create a sensation at the Lucknow Court, and be calculated to confirm the impression of our irresistible power throughout that country.

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TUESDAY, JULY 7.

The *Fair Queen* which left Singapore on the 24th of last month, arrived yesterday. She has come over a little in her speed, having made the voyage from Point to Calcutta in three days. She brings intelligence, that a squadron consisting of H. M. S. the *Inconstant*, the *Rattlesnake*, the *Iris*, and the *Juno Line*, together with H. M. Steamer the *Sphinx*, and the H. C. Steamer the *Phlegethon*, had left Singapore to cruise the Eastern Seas, and report is to be sent to Singapore to meet Sir Thomas and the troops of Queen Victoria.

The Dutch expedition against Celebes had not sailed on the 18th. The preparations of the Rajah were considerable that the Dutch expected, and the Rajah had assembled a force of upwards of 20,000 men. Negotiations had been resorted to, but every effort possible to be made, and the Rajah had determined upon the more desperate course than the Dutch could offer. We do not know the grounds of the quarrel, but unless it was a case which involved the safety of Dutch Subjects, or the honour of the Dutch Government, they would do well to let the Rajah alone, just as we have wisely contrived, notwithstanding much provocation, to let the Burmese Princes without interruption.

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Orders have been received at Bombay, so says the *Government Gazette*, for paying the Persian army captured at Kholat. The loot is stated to amount to seven years' pay. Such seems to be the precedent, but it is more than the Ava Prize money has been paid off, after a period of twenty years.

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BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

ST. JOHN'S COLLEGE,

INTALLY.

THE VERY REV. DR. KENNEDY, V. G.

Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for further information to be made to the Principal of the College.

FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

BOW-BAZAR.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JULY 18, 1846. [VOL. XI.

THURSDAY, JULY 9.

The *Star* of the 7th instant mentions, that the French Government has determined to have a Consul of the first class at Calcutta, and that 60,000 francs a year have been appropriated to it. When the sum was objected to, Mons. Guizot stated that there was a considerable increase in the trade of France to this port.

The French papers state, that Mons. Ratti Menton, who lately figured as French Consul in China, has been appointed Consul General in Calcutta.

Our Bombay contemporaries have received copies of Col. Outram's book on Scinde. It appears to have been sent out before it was published in London. Its disclosures are said to be startling and painful in the extreme. We shall now therefore have the Napier and Outram controversy revived with tenfold virulence and bitterness, and the skill and possibly the honesty of Sir Charles Napier's diplomacy, most fiercely assailed. This internecine war has now lasted more than three years and threatens to be interminable. With the great bulk of the European community in India, in fact, with all but the friends of the two parties, the subject has lost its interest; and we scarcely think the most striking and piquant revelations of the new work will be successful in reviving it.

From the *Mofussilite* we learn, that a History of the Sikhs and their sirdars, the Punjab and its people, may shortly be expected from the pen of Major G. C. Smyth, 3d Light Cavalry.

The reception given by the Lahore Durbar to the Commander of Kote-kangra, who refused to give up that fortress on the requisition of the Lahore Government, cannot but be regarded as symptomatic of feelings of unfriendliness to the British. Instead of receiving him even with apparent displeasure, the rebels were presented by Dewan Deenonath, and received the gift of a horse a piece, and in return presented nuzurs. Sounder Singh, the offender, then stated that two of his brothers were in confinement, and an order was immediately issued for their release.

The *Harkaru* quotes from the *London United Service Gazette*, a statement that the deficit of the Indian Post Office Revenue is £130,000 a year. This assertion, is only one of a hundred which shews that the London papers which are most virulent against the Indian press, are the least informed on Indian matters. The whole deficiency of our Post Office Revenue does not exceed 1,000*l.* and this is more apparent than real, because the Government postage is never carried to account.

In the same paper, we have a notice of Lieut. Waghorn's plan, for the extension of Steam communication from Singapore to the Australian colonies. He asks a bonus of £100,000, or ten lakhs a year, for the establishment of Steamers adequate in number and power. And he founds his expectations on the precedent furnished by the grant of £240,000 on the part of Government for maintaining Steam communication with the West Indies, and £190,000 for that between London and India and China. Thus it appears that the Government of the Crown pays no less than *Forty-three* lakhs of Rupees a year to maintain the facilities of Steam communication; it is therefore probable that another hundred thousand Pounds will not be begrudged to extend this communication to the colonies of Australia which are daily growing in importance. We shall then have half a million sterling a year devoted to the establishment of a monthly communication with the British Colonies throughout the world. When this has been completed, we shall, though upon a different element, have eclipsed the far famed roads which the Romans constructed to the farthest limits of their empire.

FRIDAY, JULY 10.

It was stated some time ago, that his Neitherland's Majesty's ship of War, *Chameleon*, had been attacked near Banka by 4,200 pirates, who put every man on board to death to the number of 60 and then captured the vessel. The most minute details were given of this massacre, and much did the Press lament the death of the brave Lieutenant Van Hoogenhuizen, and his sixty companions. By the latest accounts from the Straits it appears that the whole story is moonshine, and that he has safely arrived with his charge at Soorabaya.

The *Harkaru* states, that a "friend" has lately received a letter from Lord Auckland, stating that the Court of Directors had taken a favorable view of the proposal to establish a university in Calcutta, and had expressed their gratification at the perusal of the last Annual Report of the Medical College examination. From what they have observed of the acquirements of the four medical students who are now in England, they are satisfied of the proficiency of the Calcutta Medical students.

SATURDAY, JULY 11.

The *Star* gives good news from Ceylon. The bug which has frightened the Coffee planters of Ceylon, has found his match in a Mr Worms, whose native soil is not mentioned, but who undertakes to root out the nuisance by means of *Castor oil*. How it is to be applied, is not yet revealed.

The papers contain three reports of Court Martial, which are of peculiar interest. The first was held on a Naik of the 21th Native Infantry, who was found guilty of having misbehaved himself before the enemy at Ferozeshuhur, and on the morning of the 22d instant proceeded to Moodkee, and endavoured, by representing that the British troops had been defeated, to induce the officers and men to desert their post. He was ordered to be dismissed from service. His Excellency did not confirm the sentence, on the ground that the man was mad; but ordered that he should be paid up and discharged as being an unfit person to remain in the ranks.—In the second instance, a Jemadar of the 1st Regiment was found guilty of having failed to give information to his Commanding Officer of a concealed combination against the State, and of having consented to participate in it. He was ordered to be dismissed from the service, but the Court having been ordered to reconsider their sentence, condemned him to Transportation for life.—In the third instance the Pundit attached to that Regiment was convicted of having not only failed to give information of the conspiracy, but of having taken an active part in it. He was sentenced to hard labour for *three* years; but the Court on being ordered to revise their sentence, enhanced it and ordered the man to be hung. Both these sentences His Excellency approved and confirmed, and praised the Court for having done their duty in reconsidering their sentences and awarding a just punishment to each of the prisoners. He then remitted the just punishment, and ordered that the milder sentence originally passed, and which the Courts had been ordered to revise, should stand. The reason given for this procedure is, that "the example of such appropriate sentences, will suffice to mark the heinousness of the offence committed, and serve as a warning to others."

MONDAY, JULY, 13.

The *Englishman* has received information on which he can rely, that the Court of Directors has been seriously deliberating on the propriety of taking off all the Indian Export Duties, with the single exception of that on Indigo, and our contemporary appears to think, in reference to the progress of liberal commercial principles at home, that this great improvement is likely to take place.

Our morning contemporaries mention, that cholera had made its appearance at Jessore, and was committing such havoc, that the local committee had closed the School for a fortnight.

The *Bombay Gentleman's Gazette* states, that her Highness the Baeza Baee, has subscribed the sum of One Thousand Rupees for the distressed Irish. The raja of Satara,

subscribed Two Thousand Rupees to the same object some time back.

WEDNESDAY, JULY 15.

From Bombay we learn, that Sir George Arthur had experienced a relapse, and that it was not improbable that he would be obliged to leave Bombay in the next steamer. Sir Henry Roper the Chief Justice, having completed his term of service, —seven years,—was about to retire on a pension of £1,000 a year.—*Friend of India.*

SERAMPORE LORETTO HOUSE BRANCH BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES.

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Terms for Boarders,.....per month,	16
Entrance money for the use of furniture,.....	10
For Day Pupils,.....	6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REVD. P. O'SHEA, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. O'SHEA Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta. *Howrah, May 16th*, 1845.

ANNALS OF THE FAITH.

No. (41,) for March 1846, has been just received, and may be had by subscribers applying to the Sircar at the Catholic Cathedral Library.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

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5, Moorgyhutta, Adjoining to the Cathedral House.

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Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

Boarders,.....	Co.'s Rs. 15	*Per Mensem.*
Day Pupils,.....	6	
For the use of books, stationery, &c.	1	
Music, ...	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year,

An Entrance Fee of ten Rupees (10 Rs.) *for Boarders only* shall be demanded, in order to meet the current expences of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JULY 25, 1846. [VOL. XI.

We have been requested to publish, and willingly do so, the following letter from Dr. R. J. Graves, Physician to the Meath Hospital, Dublin, and a member of the Home Committee, for the Bengal Subscription for the Relief of the Distressed Irish, addressed to Sir Lawrence Peel, and forwarded by him to the Committee here :—

"*Dublin* 4, *Merrion Square South*, 28*th April*, 1846.

"SIR,—I beg to acknowledge the receipt of your letter, "dated 7th March last.

"Your former letter to the Duke of Leinster, with the "bill for £3,000, was received in due course, and the fact "was gratefully recorded in the public papers.

"The trustees held their first meeting on 21st April, and "then commenced the work of distribution. We are to "meet again this day, when I shall lay your letter before "them. The sympathy evinced by our Indian friends for "their suffering countrymen in Ireland, claims, in the esti- "mation of every thinking and philanthrophical man, a "degree of admiration not inferior to that which the public "so willingly accords to the gallant heroes of the Sutledge.

"I have the honor to remain, sir, faithfully yours.

"ROBT. J. GRAVES, M. D."

The Committee have also received due acknowledgement of the receipt of their April remittance of £1,000.

Englishman, *July* 24, 1846.

THURSDAY, JULY 16.

The Circular road aqueduct is at length begun. The sum which was required to make up the amount of the expenditure, in conjunction with the donation of Government, has been subscribed, and this great thoroughfare, after the rains, will cease to be as invisible as Ludgate Hill on a November morning.

We are happy to learn, that according to the latest accounts from the scene of mortality at Kurrachee, the virulence of the complaint had abated. It is very provoking to find all the letters from thence so entirely silent as to the degree in which the disease affected the native population. If it arose simply from atmospheric phenomenon, it would have attacked equally the indigenous population and foreigners.

The *Hurkaru* states, that the Government has noticed in terms of strong condemnation the permission given to the *Courier de St. Pierre*, to proceed to sea. The conduct of the Superintendent of Marine on this occasion appears highly objectionable. When he was informed that thirty or forty Coolies had been smuggled on board this vessel under the shade of night, he ought instantly to have ordered the vessel back to Calcutta, that all parties concerned in this infamous transaction might be duly subjected to punishment. If he had sent a steamer down to tow up the vessel, with her live cargo of kidnapped coolies, he would have done the Government and the cause of humanity good service. Instead of which, he simply ordered the Pilot to take the Coolies out of the vessel and send them back to Calcutta, and then to allow her to proceed on her voyage; and what was worse, in consequence of some confusion the orders, we believe, ten Coolies were actually carried out of the country.

In common with our contemporaries, we received a copy of the *China Mail* of the 14th May this morning. Though out of date, it furnishes a fund of amusement, for it gives us the particulars of a squabble between the illustrious Government of Hong Kong and Mr. Shortrede, the able editor of the *China Mail*. This journal was honored with a contract for publishing the official notifications, but the editor did not choose to consider himself as thereby bound to entertain the same opinions of Sir John Davis's acts and deeds as Sir John Davis did. He wrote his editorials therefore in a free, bold and impartial style. It is a pity, that the Queen's representative could not have been persuaded that it was far more to his advantage to be lauded, when he happened to do any thing praiseworthy, by an independent writer, than to be perpetually slobbered by a Government House hack. But the Government of Hong Kong at length broke with the editor, who was required to insert the official returns of the trade of the Consular ports without being paid for it, as for all other official notices. Whether the displeasure of the ruling authorities arose from motives of economy, or from soreness at the freedom of Mr. Shortrede's strictures, it is not for us to pronounce. But his paper will soon cease to be honored with the public Notifications.

The Supreme Court was occupied during the whole of Monday, Tuesday, and Wednesday, with a suit instituted by Mutty Loll Seal against Mr. O'Dowda, the Official Assignee of Tulloh and Co., in reference to a sum of 60,000 Rs. which he had advanced to the house on the assignment of certain wines in their Godowns, which he claimed. It appeared from the plaintiff's own witnesses, that while the document stated a transfer of goods *then* in the Hicky, Bailey and Co.'s Godowns, the greater part of the goods now sued for, were not then in the godowns, but were subsequently moved into them. A general verdict was given for the defendant.

FRIDAY, JULY 17.

The *Hurkaru* of this day notices that a Ball and Supper are to be given to the officers of the 16th Lancers and 31st Foot, at the Town Hall, on Friday, the 31st instant.

The *Bombay Gentleman's Gazette* states, that the Military station of Jubbulpore is to be transferred by the Bengal Government to the Madras army, and that Colonel Leggett, who lately commanded at Moulmein, will be appointed as Brigadier, to command the Madras Regiments in that district.

The *Delhi Gazette* informs us, that an Installation of the Order of the Bath was to be held on Monday, the 6th of this month, at which Major General Sir Harry Smith and Sir Walter Gilbert were to be formally admitted to the first and second grades of that distinguished order by Lord Hardinge, the Senior Knight Grand Cross present

A correspondent of that paper at Lahore states, that the Lahore Durbar has purchased 300 copies of English spelling books. The following remarks will amuse the reader: "The greatest present that you can make to a native here is a telescope or musical box; next to these they value our English guns, and all kinds of Military decorations, especially our epaulettes which they cannot imitate. On entering a rich Punjabee or Sikh ruler's house, it is no uncommon thing to hear two or three musical boxes, all playing simultaneously, while your host looks at you, through a Dollond's "night glass." The tables in the room also are laid out with an odd heterogeneous medley, consisting of brass candlesticks, glass dishes, and certain articles of crockery that may be *useful* but decidedly are not *ornamental*." This last idea is not original. One of the Nabobs of Oude ordered out a very extensive crockery service from England, and in his ignorance, caused the *useful*, but not ornamental, vases, to be placed on the table before his guests.

SATURDAY, JULY 18.

Great anxiety has been felt in Calcutta for the passengers of the American ship *Genloo*, which was wrecked off L'Agullas bank on her voyage from Calcutta. It was reported, that Mrs. Watt, two children and an Aya, had found a watery grave. But the *Hurkaru* has heard that the commander of the *Eagle*, which brought the intelligence, was informed that *all the passengers and crew* were saved.

The Bombay papers express great surprize that the July Sessions should be noted for the heaviness of the Calendar, on which no fewer than forty cases appear, some of which are of a revolting character.

The *Hurkaru* states, that Mr. Minchin, the Master at Madras, who went home full of indignation, at the application of the screw to his fees of office, has been advised to keep his mouth shut, as the feeling in England is very strong

against such claims. From the very first it was evident, that Mr. Minchin's case had not a leg to stand on; the charges made in his office, though they had received the tacit countenance of the former Judges, were outrageous. That he should ever have supposed that an appeal to England in the matter of such fees would be successful, shews such a lamentable want, not so much of justice or of equally, as of common sense, as to render it doubtful whether he is fit to be entrusted with a responsible post again.

The *Bombay Courier* states, that all the requisite papers regarding the fortifications of the harbour of Bombay, to protect the shipping and the harbour of Bombay, from the attacks of Yankee cruizers, were in the hands of Government upwards of two months ago, but they have been laid aside because the Governor was too ill to look at them or forward them. Happy the community of the sister Presidency which has been so accustomed to a Railway pace in the administration of public business, that a delay of *two* months only, is deemed insupportable. Why; we have had the Wet docks proposal before Government the last two or three years; and the arrangement for remodelling and making really useful, the Court of Request has been under consideration during the incumbency of four Governors General, for a period of eight years and is yet undecided!

MONDAY, JULY 20.

The *Hurkaru* mentions that the *Malagascar* and *Plantagenet* have been taken up to convey the remnant of H. M. 31st Regiment to England, consisting of Sixteen Officers, and about Four Hundred men, women, and children. The number of men of the 31st and the 16th Lancers who volunteered to remain in India, did not exceed Thirty.

The *Delhi Gazette* last received states, that the general aspect of affairs in the Punjab is by no means satisfactory. A large majority of the discharged soldiers still remain unpaid, partly we suppose from a deficiency of assets in the Treasury, and partly from the unwillingness of the Minister to part with money till the very last movement. Perhaps he may be calculating that the debt will be cancelled, if the men once engage in a rebellion. Our contemporary says, the men *will* not starve without a struggle. The provinces are in a disturbed state. Cashmere is discontented with the iron sway of Golab Singh; and the general prayer of the inhabitants is, that we shoul assume the direct sovereignty of the country.

The *Bombay Times* notices that the disappearance of the Cholera from Kurrachee has been as sudder as its visitation. Strange to say, one officer alone, Captain Seton, has fallen a victim to it. Our contemporary states, that where Europeans of all arms and Natives, have suffered almost equally, and the European officers of the European and Native Corps have equally escaped, there must be something in the position or the construction of the houses to account for this phenomenon. The numbers who have fallen victims to it, however we cannot acurately ascertain from the *Bombay Times*. The Editor says, "there seems to have been in all about Four Hundred victims;" again, "it is said that well nigh 400 European soldiers, families included, have been cut off." If any of the Native Regiments have suffered, the victims must have exceeded 400.

TUESDAY, JULY 21.

The papers state, that Government has appointed Mr. Ricketts, the Commissioner, to report upon the embezzlement in the Backergunge Collectorate. As the Treasurer has recently been condemned by the Sudder Court, we suppose Mr. Rickett's investigation will have reference to the question, how far Mr. Sturt may justly be continued under suspension in reference to this case.

The *Hurkaru* of this morning given favorable reports regarding the crop of Indigo from Jessore and the Bhageerutee. We have been requested by a correspondent to pronounce editorially on the extent of the crop in the four chief Indigo districts in the Lower Provinces. This would be rather a hazardous step. There are few things about which it is so difficult for men to agree in India as about the coming crop of Indigo.

The *Star* has an announcement which may well make us tremble. All the measures which have been taken by our enterprising Ice king, to secure us a constant supply of that indispensible article of luxury, will be frustrated by the continuance of hostilities between the United States and Mexcico. Several Ice ships are now on their way to Calcutta; the supply they bring will be sufficient to last seven or eight months; but no other vessels will be despatched, if the war should continue.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, AUGUST 1, 1846. [VOL. XI.

THE CHOLERA AT KURRACHEE.—The Cholera has left Kurrachee after *nine* days of devastation. It disappeared almost as suddenly as it came; but its ravages have been more appalling than we have ever read of in the history of this mysterious scourge. We were led at first to suppose that its victims were limited to about *four hundred* Europeans. We now learn that no fewer than 895 Europeans, of whom 815, were fighting men, have been carried off, and that the whole number of casualties among the European and native troops at that unfortunate station fell little short of 1,500. The mortality among the camp followers was also fearful, and of the inhabitants of the town no fewer than 7,000 have perished. It is most singular that in this scene of almost universal death, only *two* officers should have been carried off, which would lead to the conclusion that mere atmospheric phenomena cannot sufficiently account for this disease.

THURSDAY, JULY 23.

Government has at length done justice to the Tenasserim provinces, and given them the same privilege regarding the export of their sugars which has been so long enjoyed by the provinces on the Continent of India. Permission to import foreign sugars into them is rescinded, and they may now export their own sugars to England on the footing of the most favored colony. It has been evident to the public authorities for a long period that no foreign sugars were imported into it by sea, or could be imported by land; and that to continue to include this province in the category of those provinces into which foreign sugar was admissible, was a mere act of injustice to it for which there was no justification. It will doubtless be a source of vexation to the authorities that the province was denied the same privilege which other British possessions possessed, at a time when it would have been of value, and that the privilege is conceded, just on the eve, as we hope, of the abolition of all exclusive privileges in our commercial code.

Meer Sobdar Khan, about whom so much is said in Col. Outram's book, died at Dum-Dum on the 9th instant. The *Englishman* inform us, that he had not left his bed for the last thirty years without assistance.

Affairs in the territories of the Nizam, which, next to Oude is the worst managed country in India, seem to be tending to a crisis. Notwithstanding the vast sums paid out of the treasury of the state for the Nizam's army, which we have organized, and which furnishes some of the most delicious bits of patronage at the disposal of our Government, and the large contingent which is kept up at the expense of the Nizam, life and property are no where less secure than in this country. There seems to be no ruling authority in the state; every man does that which is good in his own eyes. We now learn from the *Englishman* that a few days before the 13th of this month, Nabob Mootayid Yar Zung was attacked at Hydrabad by some Rohillas, on the part of his creditors with whom he had a dispute. A violent encounter ensued, in which the Nabob and seventeen men were killed, and many others severely wounded.

SATURDAY, JULY 25.

The money market is becoming much easier. The *Englishman* states that the Bengal Bank has reduced its rate of discount one per cent. and that it is supposed a farther reduction of two per cent, will take place in another fortnight. There are also rumours prevalent of an immediate renewal of the Company's advances at the Export Warehouse.

The *Madras Spectator* states that a smart shock of an earthquake was felt on board the *Duke of Argyle*, off Acheen head on the 21st June. The commander and officers were so much startled by the shock, that they supposed they had come in contact with some large drift, or unknown shoal. She was then *fifteen* miles from land. The deep sea lead was hove, but without touching ground.

The sale of Australian horses by Messrs. Mackenzie, Lyall and Co. yesterday was by no means so encouraging as the sales of former days. The horses averaged 480 Rs. all round.

MONDAY, JULY 27.

The *Star* rather unexpectedly announces the probability of a very deficient crop of Indigo this year, and seems to think that it will be as bad as, if not worse, than the memorable year 1842, when the out-turn little exceeded 70,000 maunds. But there has been nothing apparently in the state of the weather, or of the river, to justify the apprehension that the result of the season will be one-half that of the last.

Intelligence has been received from the Cape to the 4th June. The Colonists had experienced another reverse from the hands of the Kaffrees; a batch of forty-one hackeries, laden with stores, had been captured, pillaged, and burnt by them. The number of troops which had taken the field on our part amounts to 8,000.

The Bombay papers inform us that a census of the island is about to be taken. We shall look for it with much interest. The number of inhabitants at the Western Capital is stated in the *Bombay Gentleman's Gazette* at 400,000 which does not appear credible. The city of Palaces, the metropolis of British India, did not, according to the last census, boast of so large a number.

WEDNESDAY, JULY 29.

The Rev. Mr. Wenham, a Protestant Clergyman, on the Establishment of Ceylon, has gone over to the Romanists. He renounced his orders and his baptism, and was rebaptized by a French priest, and, being unmarried, will probably become a Roman Catholic Priest. But he cannot renounce his orders; they are indelible; and according to ecclesiastical law it behoves the Bishop of Ceylon to prohibit his performing mass, and to subject him to penalties for every mass he celebrates. We shall see whether the Bishop is disposed in this instance to do his duty or not.

All hope of the safety of the passengers who left Calcutta in the unfortunate ship *Gentoo*, is at an end. The *Hurkaru* of this morning gives an account of the wreck of the vessel off L'Agullas bank, and furnishes us with these melancholy particulars. "The passengers retired to bed about 10 p. m. In a few minutes afterwards the vessel struck, and a raging surf was sweeping over her. Mrs. Watt and the two children, the ayah, and Mr. Foster, the passengers, with the Commander and the crew got upon the forecastle. One tremendous sea swept away the poor children—the next carried off their unfortunate mother and the ayah, and the Captain. He got hold of some part of the wreck, and held on; the others perished."

The Bombay papers state that Sir George Arthur, the Governor, has been constrained to given up all farther hope of being able remain in the country. He has experienced repeated relapses; and all expedients to secure the recovery of his health have failed. He is obliged to return at once to England. The *Sesostris* steamer is, according to our Bombay contemporaries, to be got ready without delay to convey His Excellency to Suez.

The following notice of a horrible murder appears in the *Englishman* of this morning: "We hear that a most horrible ghaut murder took place at Barnagore, three or four days ago. A party of men, who appear to have come from Hooghly, brought with them a woman, supposed to be dying, in order to perform the usual ceremonies of cremation. She endeavoured to escape out of their hands, and her screams were loud enough to attract the attention of a European family living in the neighbourhood, who endeavoured in vain to interfere; and it is stated that the woman was actually forced upon the pile while living, and burnt to death. We are informed that information of this atrocity has been given to the Magistrate of the twenty-four Pergunnahs, and that enquiries have already been commenced." —*Friend of India, July*, 30.

DARJEELING

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Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, &c., with every branch of useful and ornamental Needle Work, ... Rs. 30 per month.

This pension includes all charges for Medical Attendance by the Physician of the Institution, for school books, stationary and washing. An extra charge will be made for the medicine supplied to each child.

An Entrance Fee of 30 Rs. for each Young Lady will be required for the use of Table and Bed-room Furniture, &c.

For Day Boarders,.....Rs. 21 per month.
For Day Pupils, ... 14 per month.

Day Boarders and Day Pupils are to provide their own stationery and school books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Drawing and Painting, each ....Rs. 5 per month.
Piano Forte and Guitar, each.... ,, 12 per month.
Italian,..... ,, 5 per month.

Music Books, Materials for Drawing, Needle Work, &c., and also the uniform to be worn by the children, are all to be provided at the expence of the parents.

Catholic Pupils only will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct. Reference for further information to be made at present to the Lady Superioress of Loretto House, Calcutta, and to R. S. Loughnan, Esq., B. C. S., or Capt. Samler, Darjeeling, and after the opening of the school on the 2nd October next, to the Lady Superioress, at Darjeeling.

Parents or Guardians proposing to send children to the Darjeeling Loretto school, will have an opportunity of sending them there at a very moderate charge, on or about the tenth of August next, under the care of the Loretto sisters.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

The Revd. P. O'Shea, Rector.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. O'Shea Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th, 1845.

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta. Adjoining to the Cathedral. House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

Bow-Bazar.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

JUST PUBLISHED,

Price 8 Annas.

The several letters and Articles on the Hill Asylum, which lately appeared in the *Calcutta Star*, and in the *B. C. Herald.*

To be had at Messrs. P. S. D'Rozario, & Co, and at the Cathedral Library.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

Printed at the Catholic Orphan Press, 5, Moorghyhutta, under the Superintendence of Mr. J. F. Bellamy, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, AUGUST 8, 1846. [VOL. XI.

THURSDAY, JULY 30.

The *Hurkaru* publishes a letter from a subscriber regarding the Chowkeedaree tax, which has been imposed on the inhabitants of Serampore. The distribution of this watch and ward tax has been left to Native Committees in the various divisions of the town, and they have done their duty considerately. But the tax is in itself arbitrary, harsh, and unjust. The house which cost a lakh of Rupees is taxed at 2 Rs. a month, and that which has cost only 300 or 400 Rs. is taxed at the eighth of that sum. The only equitable assessment is the tax which Act X. of '42 authorizes. A large number, we believe 800, of the house-holders have petitioned that it may be substituted for the Chowkeedary tax; and we hope their prayer will be complied with. The burden of providing municipal resources would then fall on those who are so well able to afford it.

We regret to be obliged to add a third to the number of Cholera victims among European officers at Kurrachee. Captain Napier, Military Secretary to the Governor, has been carried off by this fearful scourge.

The *Hurkaru* notices the singular charge made for the conveyance of a Bengal Army List from hence to Madras by the *Bentinck* Steamer. It was not less than *Five* Rupees a copy. This arises from the peculiar phraseology of the Treasury Warrant which establishes the postage between port and port in India for letters and papers sent by the Steam Packets. Letters are charged Two Rupees an ounce, Newspapers and printed Price Currants and Commercial Lists are conveyed at a lower charge; but as an Army List is neither a Newspaper nor a Price Current, it is considered *a Letter* and charged accordingly. For this there is said to be no remedy, except by an appeal to England. But is there no remedy? By what Act of the Legislative Council of India does the local Government levy the postage of the Crown? Is not the demand for steam postage totally unsupported by any legal authority? If the Post Master thought fit to prosecute any person for withholding the Steam postage, which he collects as the mere agent of the Crown, on what Act would the prosecution be founded?

The *Star* states that not a week ago, the Chief Mate of the *Henry Wynch*, was convicted of an assault on one of the crew which was prevented from proving fatal only by accident. The man was brought up by another of the sailors yesterday, and now we find from the same paper that a third charge of a violent assault has been brought against him, and that both he and the Commander have been fined 5 Rupees a piece.

FRIDAY, JULY 31.

The case of the Agra Bank *versus* Hulse, which was recently tried in the Supreme Court, has been the subject of much discussion in the papers, in which the *Englishman* has taken a prominent part, as he does in all questions which have reference to banking. The result of the discussion, even more than the decision of the Supreme Court, has been disadvantageous to the Agra Bank. But what we would now notice is the fact which appears to be established beyond dispute, that the Bank has been in the habit of advancing money on its own shares, a most dangerous and objectionable course, which cannot be too soon checked.

Lieut. Lucas, who has been sometimes in the Fort, in custody under a charge of forgery, has just been sent up to Allahabad by the steamer, from whence he will proceed to Umballa to appear before a General Court Martial.

The *Englishman* states, that in consequence of the panic created by the recent robbery in the Burra Bazar, the opulent natives have increased the number of guards at their family residence, and that Asootosh Deb, has engaged ten men in addition to his former staff.

The same paper informs us that two Zemindars in the district of Nuddea having been convicted by the Magistrate of collecting clubmen with the view of committing an affray, have been sentenced to six months' imprisonment. A few such convictions and sentences would eradicate the practice of private warfare, which is almost as rife in Bengal under the very eye of Government as it was during the wars of the Roses, or during the reigns of the Tudors.

SATURDAY, AUGUST 1.

Mauritius papers mention the loss of the *Guiana* from South Australia to Port Louis, which had been driven on shore and wrecked. The crew and part of the cargo were saved.

We have received the copies of the *South Australian Gazette* to the 18th of April. The colonists are in high feather at the discovery of a valuable gold mine, the produce of which, on being analysed, was found to exhibit

Gold, ...	94
Silver, 2-8 or under	3
Oxide of Iron, accidentally adherent particles of early matter, ...	3
	100

MONDAY, AUGUST 3.

The *Bombay Times* states, that the subscription which had been set on foot to redeem from the Scinde Prize property, the trinkets which belonged to the ladies of the Ameers, has reached the sum of Thirty-two thousand Rupees. As this appropriation of private property by the Prize Agents is one of the most disgraceful transactions in our Indian annals, so, the collection of this magnificient sum in order to wipe out the stain, and restore the property to its legitimate owners, is one of the most noble and honourable efforts which has ever been made in India.

Five men have been arrested, by the Deputy Superintendent of Police, as having been implicated in the late robbery in the Burra bazar. The *Star* appears to speak with some confidence of their being identified as the plunderers, and we shall most sincerely rejoice to find his anticipations correct. The discovery of the villains will do something to allay the anxiety of the native community; it will tend to prevent future depredations, by shewing the disturbers of the public peace that they cannot rob with impunity. We are happy to learn that all the wounded men who were sent to the hospital are recovering.

We are happy to learn from the *Star* that Government contemplates the establishment of a Marine Registry Office, and that the draft Act is already prepared.

TUESDAY, AUGUST 4.

A deputation from the mercantile community waited on Mr. Dorin, as the *Hurkaru* tells us, on Saturday last, to consult him relative to the credit to be given at future Opium sales. Fifteen days are likely to be the limit of the term allowed. The arrangements of the sales have been modified to meet the convenience of the public, and to check the spirit of wild speculation. The first sale will be held on the 25 November, and 2,500 chests are to be sold monthly till July. The total quantity to be sold during the season, will be 22,500 chests; that is, 500 chests above the sales of the past year. Thus Government is, year after year increasing the supply from this Presidency, where the profits to the state are so much greater than at the Bombay Presidency.

The Exports in

1833-34 were	12,006 Chests,	1840-41	[illegible]
' 34-35	10,995	' 41-42	19,172
' 35-36	14,851	' 42-43	16,670
' 36-37	12,606	' 43-44	17,774
' 37-38	19,600	' 44-45	18,792
' 38-39	18,213	' 45-46	20,481
' 39-40	18,965		

Papers from China have been received to the 11th of June; the only items of intelligence they give, are the increase of

piracy, and the appointment of Sir John Davis, to be Vice Admiral of the Island, and Mr. Hulme, Judge of the Vice Admiralty Court.

We stated last week that the new Constabulary force was to be armed with a sword in additional to the club. We now learn from the *Star*, that the men are to be provided with a rattle, and a dark lantern.—*Friend of India, Aug. 6th.*

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For Day Pupils, ... 11 per month.

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Drawing and Painting, each ....Rs. 5 per month.
Piano Forte and Guitar, each.... ,, 12 per month.
Italian, ... ,, 5 per month.

Music Books, Materials for Drawing, Needle Work, &c., and also the uniform to be worn by the children, are all to be provided at the expence of the parents.

Catholic Pupils only will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct. Reference for further information to be made at present to the Lady Superioress of Loretto House, Calcutta, and to R. S. Loughnan, Esq., B. C. S., or Capt. Samler, Darjeeling, after the opening of the school on the 2nd October next, to the Lady Superioress, at Darjeeling.

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ST. JOHN'S COLLEGE,

INTALLY.

Under the Direction of

HIS GRACE, THE ARCHBISHOP.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for further information to be made to the Archbishop, or any of the Clergymen of the Bengal Mission.

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SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUGUST 15, 1846. [VOL. XI.

THURSDAY, AUGUST 6.

The *Oriental* which sailed from Calcutta on the 15th ultimo, has been totally wrecked near Jugunnath. Two of her crew have perished, and the cargo is lost.

The *Plantagenet*, is semaphored as returning to town in a sinking state; she is coming up in tow of two steamers, and it is said, the troops must be taken out of her as soon as she arrives off Calcutta.

The Local intelligence column in the *Star* has for some time shewed that the audacious and successful robbery committed within an hour after night fall in the Burra bazar has created a general feeling of insecurity among the natives; and certainly not without reason; for our *Police* must be utterly inefficient, if no clue can be found to so daring a robbery. Its scout department is lamentably defective. We now learn from this paper, that a meeting of an influential body of native gentlemen was held at the house of Rajah Radhakanta Deb, when it was resolved, to go up with a memorial to Government on the subject of the new and reformed police, which turns out to be far more useless than the former. Mutty Baboo, the millionaire, moved a stupid amendment, that they should send a representation to the Chief Magistrate forsooth! But it was wisely resolved to go up with the memorial to the head of the Government, and it will do good. We beg leave distinctly to state that all the remarks we have made on the worthlessness of the Police have reference exclusively to the men, European and Native, whose business it is to dodge and take the thieves not to their worships, whose business it is to try and to punish them when captured, in whose department we have observed a great increase of zeal and diligence of late.

FRIDAY, AUGUST 7.

In his address to the students of Addiscombe as reported in the last Mail, the Chairman, Mr. Hogg, stated that "the facilities and inducements afforded to our servants to revisit their native land may soon be very considerably increased." This is an encouraging prospect for the Memorialists, for Mr. Hogg's promise could not have referred to any other question but the furlough memorial.

The *Hurkaru* states that the cause of the *Plantagenet's* sudden leak was her having taken several violent sheers while at anchor near Canterbury point, on the ebb tide, with a strong south east wind which has probably started the stern, or twisted the forefoot of the vessel. At seven in the morning the *Forbes* was towing the vessel down when the Commander reported four feet water in the hold. By eight, the leak had gained to seven feet. Another steamer came to the rescue and began to assist in towing her up, but had it not been for the strenuous exertions of the soldiers on board, she would not have been kept afloat.

The *Australian* of the 19th May reports that a railway had been projected from the town of Adelaide to the port, a distance of seven miles; and nothing but this was wanting to the prosperity of the town. Forty-five miles from the head of the gulf, a "conical hill of copper" has been discovered. Alas for the rents of the great proprietors of the Cornish mines, and the revenues of the Prince of Wales during his minority!

The *Delhi Gazette* states on the authority of a letter from Lahore, that a representation has been made by the principal sirdars and chiefs to the political authorities to the effect that a British subsidiary force may be established at Lahore as soon as the present garrison is removed. It is also stated that through the interference of the British authorities, the demand of the Lahore Government on the Viceroy of Mooltan has been modified, and that it is probable that a resort to force may be avoided. The report regarding the wishes of the Chiefs for the continuance of British troops at Lahore, has been so often repeated, and is in itself so reasonable, that it is likely to prove correct.

We are happy to learn from the *Bombay Times*, that returns from Kurrachee give the entire number of casualties through cholera in H. M. 86th up to the 5th of July as 265. The *Bombay Gentleman's Gazette* stated them at 387. We hope the same favourable diminution may be reported in regard to the other corps.

The ship *Active*, Renant, Commander, is reported in the Madras papers to have been totally wrecked off Neelravie, on the night of the 16th. Four Europeans and one native seaman were missing. The ship was a total wreck and not a vestige of either stores or cargo had been saved.

Twenty-three Chinese convicts have been sentenced by the Court of Singapore to transportation to Bombay; this is the principle of reciprocity in perfection. Why were they not sent to Calcutta, which is much nearer? perhaps because the arrival of these transported convicts in the city of Palaces, would create a sensation sufficient to put an end to the practice. As the expense of our convicts who are transported to the Straits is paid out of *their* revenues, we suppose the cost of keeping these Chinese convicts will be defrayed out of the Indian treasury.

We have extracted with great pleasure from the *Columbo Observer*, a very appropriate tribute to the virtues of Sir Andrew Oliphant, one of the Judges of the Court, who has just taken his departure for England. Both at the Cape and at Ceylon, he has exhibited all the qualities of an able and conscientious Judge, and secured the general esteem of society. He entertained the most liberal and enlightened views, and while a member of the Church of England, also encouraged every plan of benevolence beyond her pale, and thus obtained the suffrage of all but the bigotted, whose censure is the only boon they have it in their power to bestow.

Russomoy Bose, the Cashier of the Custom House, who absconded some time back with 20,000 Rs. has been arrested by the vigilance of the Police.

SATURDAY, AUGUST 8.

The *Englishman* has an ominous letter from Jullunder, which states that Golab Sing, who has largely increased his army of late, has been called on to reduce it, to give up possession of certain forts, and to alter his line of policy, particularly in reference to Cashmere; to all which requisitions he has given a flat denial. His son, who reproaches his father for his treachery to the Khalsa, is also said to be intriguing with Akbar Khan. In consequence of this unsettled state of affairs, the different corps at Lahore and Jullunder will not be relieved this year. Such is stated to be the report at Simlah. We are rather disposed to mistrust this intelligence, partly because we think that if there was any foundation for it, it would long since have reached Calcutta, direct, instead of going out of the way to Jullunder. The same paper states, that a large army will be collected upon the frontier immediately after the rains.

A case was tried in the Supreme Court last Thursday, which places in a strong light the reckless imprudence of natives when pinched for money, and the exorbitant terms on which it is often lent. The plaintiff, a native, sued the defendants, also natives, for a promissory note at two years' date, for 5,838 Rs. The defendants pleaded that they had received only 2,300 Rs. of the money, and that the plaintiff had promised to pay the rest, but had not done so. The plaintiff proved that he had discounted the note at the rate of *Thirty per cent per annum*; and had therefore paid them less than half the amount, or 2,300 Rs. Sir John Peter Grant said, the bargain made by the defendants was imprudent, but not illegal, and decreed the whole amount of the note. The natives must be not a little amused at the [illegible] often dinned in their ears that the laws and legal institutions which their conquerors have brought with them are the perfection of reason. The usury laws are an example of this perfection. Beyond the local limits of Calcutta, that is, beyond the jurisdiction of the Supreme Court, no higher interest can be decreed in the courts than twelve per cent.; in Calcutta itself there is no restriction whatever; and the

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Italian,..... ,, 5 per month.

Music Books, Materials for Drawing, Needle Work, &c. and also the uniform to be worn by the children, are all to be provided at the expence of the parents.

Catholic Pupils only will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct. Reference for further information to be made at present to the Lady Superioress of Loretto House, Calcutta, to R. S. Loughnan, Esq., B. C. S., or Capt. Samler, Darjeeling, and after the opening of the school on the 2nd October next, to the Lady Superioress, at Darjeeling.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REVD. P. O'SHEA, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

Boarding pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. O'SHEA Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th, 1845.

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

ACKNOWLEDGEMENT.

Received on account of the *B. C. Herald*, from the Subscribers of the Madras Presidency.

Rev. P. Doyle, from January to Dec. 1846, ... Rs.	10	0
The Rev. Dr. McAuliffe, ditto,..	10	0
Lieut. M. T. French, ditto, ...	10	0
The Very Rev. V. Ap. of Verapole, from August 45 to July 46, ...	10	0
Right Rev. Dr. Fennelly, from July 45 to June 46,	10	0
Rev. P. Gannon to 31st Dec. 45, ...	36	0
Asst. Surgeon J. F. S. Charlton, Jany. to Dec. 1846,	10	0
Mr. Desbassyns, Mauritius, from April 44 to March 1847, ...	30	0
Private P. McKenna H. M. 84th Regt. from July 45 to June 46, ...	10	0
John Loughnan Esq. H. M. 57th Regt. Sept, 44 to June 45, ...	8	0
Sergt. L. Cahill, from April 45 to March 46, ..	10	0
Mr. W. Oliver,, from March to July, 45,.. ..	5	0
John Perryman, from Sept. 45 to March 46, ..	7	0
Private P. Code, from April to June 45, ...	3	0
Right Rev. Dr. C. Bonnand, from April 43 to March 44, ...	10	0
Pensioner Kelly, St. Thos. Mount, ...	5	0
W. L. Johnstone, from July 41 to June 1846, ..	50	0
To 35 Old Nos. of Herald, ...	8	12
To 25 do. do.	6	0
Mr. F. J. Fallon, from January to Dec. 46, ..	10	0
Rev. Mr. Reuter, from July 45 to June 46, ...	10	0

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, AUGUST 29, 1846. [VOL. XI.

THURSDAY, AUGUST 20.

The *Hurkaru* gives us reason to hope for the speedy establishment of the mounted patrole in Calcutta. We hear that the brigade of Police Cavalry is to be limited to Thirty-six. It was at first intended that they should provide their own steeds, like our Irregular Horse, but the animals they could command were found to be so indifferent and so unfit for the pursuit of metropolitan rogues, that it was resolved to provide the horses at the expense of Government, and it is said that several purchases have already been made.

The Steamer lately arrived from Bombay reports that the *Hindoostan* had been aground near Cape Guardaful, that fatal Cape, but was got off without any damage, except to her rudder.

Eshur Chunder Mookerjee, who was charged with having forged a Promissory note, by changing 200 Rs. into 2,000 Rs. and having then palmed it on an unfortunate rice merchant, was yesterday placed at the bar of the Supreme Court, and acquitted. The evidence appears to have been defective. One of the most material witnesses, Geereesh Chunder, could not be found. The defendant was a brahmun.

FRIDAY, AUGUST 21.

The *Delhi Gazette* publishes the official return of H. M. Regiments during the late campaign, shewing their effective strength before entering into action, and the total number of casualties. It stands thus: Killed; officers 37; men, 774. Wounded; officers, 126; men, 2,214. Missing, 102 men. Total, 3,253, killed, wounded, and missing. The number of casualties in the native regiments, will, we believe, be found not to exceed one half this number.

The *Singapore Free Press* of the 30th of July which we have just received, brings accounts of the successful operations of our fleet in Borneo. The *Phlegethon*, one of the Honourable Company's Steamers, had her full share in the triumph of our arms. For particulars we refer to our extracts.

It will surprize our readers not a little to learn that the produce of the Government Tea plantations in Kumaoon having been brought to the hammer, yielded an average of Rs. 6-14 a seer. But this can scarcely be considered in any other light than as a fancy price, given as a compliment to the novelty of the thing. When the Assam teas were first brought to the hammer in England, we believe they fetched equally extraordinary prices.

The North-West Bank of India, the Head Quarters of which are at Meerut, has just declared a dividend at the rate of 10 per cent. Its subscribed capital is 23 lakhs of Rupees; its deposits amount to about 11 lakhs.

The *Englishman* publishes a letter from the Jullunder Doosb, from Hooseearpore, where it is proposed to hold a fair in the next cold season. It states that the climate is very salubrious, that there are very few men in hospital, and that all the Europeans enjoy excellent health. It must be highly satisfactory to find that the climate of the Punjab has hitherto been found to agree so admirably with the constitution of Europeans; there has been less than the usual average of casualties in that country and those which have occurred may be traced to the fatal habit of drinking, which neutralizes the effect of the finest climate.

SATURDAY, AUGUST 22.

The *Hurkaru* has an article on the apprehension at Benares of some of the rogues implicated in the Burrabasar robbery, in which he says: "We doubt, however, whether it is of any use sending them down to Calcutta, for trial in the Supreme Court, for, by some extraordinary fatality, every rogue and villain almost always gets clear off there!"

MONDAY, AUGUST 24.

There has been somewhat of an insurrection under the Madras Presidency, headed by one Nursimma Reddy, a Polygar, who has been driven into rebellion by the exactions of the native revenue officers. It has been necessary to resort to the extreme measure of sending out troops to subdue him. His followers have of course been dispersed, and he has betaken himself to the hills. He has declared that he will possess himself of the treasure at Cuddapah and Cumbum, and though this is a mere idle boast, it serves to keep the country in that neighbourhood in a state of alarm.

TUESDAY, AUGUST 25.

The *Englishman* publishes a table of mortality in the Madras army as prepared by Lieut. Colonel Sykes, from which it would appear that the highest rate of mortality among the European troops was under *five* per cent., and that the greatest mortality from cholera in any year, was little more than 1½ per cent. The total number of deaths among Natives is not more than one-half that among Europeans. This is a very unexpected and gratifying result of Colonel Syke's researches. From the greater rapidity of promotion in the Madras army, it has been supposed that the ratio of mortality must be greater than at the two other Presidencies. We shall look with great interest for similar tables regarding the armies of Bengal and Bombay, which he has promised.

The *Bombay Telegraph* states, on credible authority, that the Supreme Government have at length taken a more liberal view of the Postage question as regards newspapers, and that in a few months a reduction of the rate to One anna a cover is likely to come into operation. This intelligence is almost too good to be true. We have no corroboration of it at this Presidency, and have rather been led to believe that the measures proposed by the Post Master General were deemed too liberal for the first instalment.—*Friend of India*.

A FORTUNATE DETECTION.—Two cart-loads of spelter, were stopped the night before last, by a chowkeedar on his beat at the Mheerbhur Ghaut. When the drivers were challenged, they unyoked the bullocks, upset the cart, and ran away, but two men who were conducting or guiding the drivers, were apprehended and taken with the spelter to the Section House. On enquiry, they could give no account as to how or where they got it from, consequently the spelter has been detained at the police office. The police, in following up the case, have traced up the spelter to be the property of Mackey and Co. Enquiry is being followed up.

POST OFFICE DEBIT.—The Rev. Mr. Pearce, appeared before Mr. Hume, the magistrate, charging one of the Post Office peons as follows:—

The Rev. Gentleman stated to having received two letters at different times, the exact postage of one being 8 annas and that of the other 14 annas, which had been altered to—the first to 14 annas, and the latter to 1 Rs. 2 annas, of which grievances he also complained to the Post Office authorities, stating, as a reason, that he never paid at such high rates before.

The case is under investigation.—*Englishman August 27*.

DELHI.—The Nawab Hussun Ally Khan, the uncle of the late Nawab Faiz Ally Khan of Jhujjur, invited all the nobles and respectable men of the city to his son's marriage. The feasting was kept up for 11 days. The guests enjoyed themselves very much, and said, that every successive day's feast was better than that of the day preceding. The English also honored the party with their presence.—*Zubdut-ool-Akbar, Agra*.

THE JESUITS.—We are informed the Jesuits of Calcutta have been recalled, and are expected to leave towards the end of next month. It is stated they are withdrawn to circumscribe their labours in another and more extensive field.—*Hurkaru, August 27*.

LAHORE.—A letter from Lahore, dated 19th instant, says:—"There is no news stirring here, beyond the fact that in the last few days many deaths have occurred among

the European troops—in consequence of exposure to the sun, and drunkenness, which I regret to say has been too common since the Batta money has been received."—*Mofussilite, August* 18.

ST. JOHN'S COLLEGE,

INTALLY.

THE VERY REV. DR. RABASCALL, V. G. B.

Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of laborers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expiditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for further information to be made to the Principal of the College.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

Boarders, ...	Co.'s Rs. 15	*Per Mensem.*
Day Pupils, ...	6	
For the use of books, stationery, &c.		
Music, ...	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs.) *for Boarders only* shall be demanded, in order to meet the current expences of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

SERAMPORE LORETTO HOUSE BRANCH BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks of the river, and commanding a fine view both of the Hoogly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders, ... per month,	16
Entrance money for the use of forniture, ...	10.
For Day Pupils, ...	6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Lorretto House, Serampore, or, to the Rev. Chaplain to the Convent.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 5, 1846. [VOL. XI.

THURSDAY, AUGUST 27.

From the *Englishman* we have copied an account of the mode in which a brahmun relieved a debtor from the demands of a troublesome creditor, who had obtained a decree against him. It appears that on this occasion the mode of incantation prescribed by the holy Vedas, for the destruction of enemies did not prove efficacious; the impatient debtor demanded back the money he had given the brahmun, who, with the view of saving it, and of obtaining a farther supply, promised to resort to human means for the accomplishment of his object. He insinuated himself into the confidence of the creditor, as a religious mendicant, and proposed to reveal to him a mystery which would give him complete power over every one. He proceeded with the zeal of Dousterswivel with his incantations, and at length produced a poisoned cup, which his victim drank up, and soon after expired.

We copy the following paragraph from our contemporary the *Hurkaru*, who has obtained it from where we know not. But the writer who has appended a note to it might have done still more justice to the subject by bringing prominently forward the greatest miracle of modern times, the Electric Telegraph, and asked what the men in the Plantations would think of being able to communicate with England in less than a fortnight, and of having the means of conveying intelligence through two *thousand* miles of that wilderness with the speed of lightning:

"In the year 1671, on the second reading of a Bill in the House of Commons for building a bridge over the Thames, at Putney, after a number of members had delivered speeches in ridicule of the idea, Sir H. Herbert, just before the House divided, rose and said:—"I honestly confess myself an enemy to monopolies. I am equally opposed to mad visionary projects; and I may be permitted to say, that in the late King's reign several of these thoughtless inventions were thrust upon the House, but were most properly rejected. If a man, Sir, were to come to the bar of the House and tell us that he proposed to convey us regularly to Edinburgh, in coaches, in seven days, and bring us back in seven more, should we not vote him to Bedlam? Surely we should, if we did him justice; or, if another, that he would sail to the East Indies in six months, should we not punish him for practising upon our credulity? Assuredly, if we served him rightly." The journey from London to Edinburgh is now accomplished in something like twenty-four hours, or about seven times the speed that was thought preposterous in 1671; and, no doubt, when a railway communication is opened throughout, it will be performed in fifteen hours."

SATURDAY, AUGUST 29.

The Bombay papers mention it as very probable that Lord William Russell, the brother of the new Whig Premier, will succeed Sir G. Arthur in the Government of Bombay. The *Englishman* states that this relationship constitutes his only claim upon the public service; but, it is remarked that he has represented his sovereign at one of the principal Courts of Europe, and cannot therefore be unacquainted with public business. He has no claim on any Indian appointment, from any knowledge he may have obtained by his official connection with Indian affairs. But the same objection would lie against half the appointments which have been made to the higher offices in India.

The *Agra Chronicle* says, on the authority of private information from home, that *the late Banking mania* among the services in Bengal, has been brought to the notice of the Court of Directors, with the view of obtaining some regulation controlling the conduct of the Banks, and adds that it is supposed not improbable "that some measures may be taken to mitigate the moral and financial evils to the services which existing competition has been represented as certain to entail eventually." This sentence is not very clear. What can our contemporary mean by some "regulation controlling the conduct of the Banks?" Does it refer to the appointment of Directors; to the trafficking in shares, or to the disposal of their funds in loans to the services? The up country Banks are loan associations, the object of which is to get the money of those who have any, and lend it to those who have none, upon the best system of security. Is it that the services are to be debarred giving their funds to the Banks, or that they are to be forbidden to contract loans at them?

MONDAY, AUGUST 31.

Sir Charles Forbes, who made his fortune at Bombay, is repaying in some measure his debt of gratitude to that settlement. He has placed at the disposal of the Court of Directors, the sum of Twenty-five thousand Rupees, in aid of any plan which may be adopted by the inhabitants of Bombay, to obtain a better supply of water.

TUESDAY, SEPTEMBER 1.

The *Hurkaru* publishes a very sensible letter from Dr. Bowker, who has just returned from the Mauritius, and who suggests that the system of providing medical attendance for the Coolies sent to the Mauritius, should be modified. We question whether the public is prepared to hear that in the short voyage of two months, the mortality of coolies in eighteen months has been 523, or between 3 and 4 per cent. The Surgeon is the servant of the Captain, or of the Agent; his position is one of dependance, where he ought to be totally independent of all on board, and rather to be employed in watching over the conduct of those whose servant he now is. If emigration to the Mauritius is to be periodical, this plan ought assuredly to be adopted. A fee of 3 Rs. a head for every cooly landed at the Mauritius would be sufficient to obtain the services of men of professional experience. The Surgeon should be on board, on the part of Government, to watch over the interests of the emigrants, and to see that the benevolent provisions of Government are not disregarded as soon as the Pilot leaves the vessel. If the letter were not so long, we would transfer it to our own columns.

The Madras papers have publish a very interesting account of the danger and deliverance of the *Hindoostan* in her last voyage. Had Capt. Moresby not been on deck at the moment of peril, the vessel must have foundered. It is to his coolness and decision, and the admirable zeal and co-operation of all under him that the safety of the vessel is to be attributed. He speaks well of the noble conduct of the passengers and the ladies, and good reason had he to do so. They all rushed on deck when the imminent danger of the vessel became known; but during the five minutes in which her fate seemed to hang in suspense, and while the Commander was issuing his orders, one might have heard a pin drop. Only fancy the same number of fat Calcutta Baboos and native females in the same dangerous position, and how different would have been their conduct.

Mr. Sirr, we heard, had been summarily dismissed by the Queen's representative in Ceylon. Strange to say, we now learn from the *Observer* that he entertained the gentlemen of the local bar at Galle, at a farewell dinner; and that his health was proposed and drunk in the warmest manner: stranger still, he describes himself as having *voluntarily resigned* his office, owing to his unwillingness to remain adviser of the Crown, when he must be brought into contact with Mr. Cripps, the Government Agent of the district, to whose conduct he could not subject.

Raja Lall Singh is *not* dead; so says a correspondent of the *Englishman*. The report originated with an officer of the 8th Cavalry, who heard it from the Doctor of the Regiment, who heard it from Mr. Vansittart, who says, he never published it for the best of reasons, because he never heard it.

It is said, that Devee Lalls, the ringleader of the dacoity committed in the Burra Bazar, arrived at the Police office yesterday, under a heavy escort, loaded with irons from Mirzapore by steamer. He was, they say, the first to enter the shop. But how did he get to Mirzapore in less than a month with his booty? Another report says he looks haggard and dejected, and declares that he never was in Calcutta.

The *Mofussilite* of the 25th ultimo, which has just reached us, states on the authority of letters from Lahore of the 20th August, that Dewan Moolraj, the proconsul of Mooltan, came into Lahore the preceding morning under a safe conduct from the British Government. We suppose that his differences with his own Government will be amicably settled, by the intervention of Mr. John Lawrence.

The *Mofussilite* states that there has been a fight between the men of the Bundlekund Legion and the 54th N. I. at Ferozepore. The Mahomedans of the one corps turned out against the Hindoos of the other. Many were severely wounded, and it is supposed that some of them will not get over it. Col. the Hon. T. Ashburnham, who commands the station ordered the men of the Legion out of their lines and moved them near the 62d Foot.

The establishment of a mounted police will it appears be organized an an early period. Captain Hicks, the Superintendent of Police, has been entrusted with the duty of selecting suitable horses for the mounted Patrole.—*Friend of India.*

THE EFFECTS OF DRINK.—An European seaman, apparently "half seas over," was taken into custody on Sunday evening, by Inspector J. McCluskey, and charged before the Deputy Superintendent of the 3d divison, with insulting every gentleman he passed on the Course; and at the same time making use of most shameful language. The seaman was detained in custody for the night in the Station House, and brought before the Superintendent of Police, when he was dismissed with a severe reprimand.

AN OLD OFFENDER.—A native and an old offender, who had but a few days ago left the House of Correction, was taken into custody, on a charge made by a Pawnwallah, for having on Saturday evening pawned a neck chain for Rs. 22, which afterwards turned out to be brass. The case is pending.—*Englishman, September* 1, 1846.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REVD. P. O'SHEA, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. O'SHEA Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th, 1845.

ACKNOWLEDGEMENT.

Received on account of the *B. C. Herald.*
Private Micheal Kelleher, H. M. 9th Regt.
from January to December 1846, ... Rs. 10 0

ST. XAVIER'S COLLEGE.

The management of this INSTITUTION will be transferred on the 1st of October next, from the hands of the Religious Community that conducts it at present, to those of other Directors, to be appointed by His Grace the Most Rev. Dr. CAREW, Archbishop Vicar Apostolic of Bengal. To facilitate the arrangements rendered necessary by this change, the period allowed for the Holidays will be prolonged. They will begin on the 27th of September, and end on the 15th of the following month.

HENRY McCANN,
Rector.

August 31, 1846.

SERAMPORE LORETTO HOUSE BRANCH
BOARDING AND DAY SCHOOL,
FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks of the river, and commanding a fine view both of the Hoogly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders,.....per month,	16
Entrance money for the use of furniture,.....	10
For Day Pupils,.....	6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

PRINTING.

BOOK and JOB WORK of every description executed at the *Catholic Orphan Press*, with neatnest, correctness, and despatch, on moderate terms.

FREE SCHOOLS
OF
ST. XAVIER'S CONVENT,
BOW-BAZAR.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 12, 1846. [VOL. XI.

THURSDAY, SEPTEMBER 3.

We are happy to perceive that a subscription has been commenced to reimburse the Publisher of the *Moulmein Chronicle*, the amount of his double fine. One gentleman, who veils his generosity and public spirit under the initial of W., has sent the *Hurkaru* a contribution of 500 Rupees.

We have papers from Australia to the 18th of June. They tell of the renewal of the war with us by the natives, a large party of whom suddenly attacked the camp on the Hutt, near Wellington. They were under the command of Rangihatta. They rushed on our post, and the pickets were overpowered. They then surrounded the out-houses occupied by the main body, keeping up a heavy fire on the troops. A hand to hand fight ensued with the whole of the detachment under Lieut. Page, and after a determined and protracted encounter the natives were driven back into the woods. Our loss has been severe. Out of a body of forty or fifty men, six were killed and four wounded. The settlers at Wellington expected to be attacked by the natives; and could muster only 600 firelocks, of which only 200 were from the regulars. The public authorities would probably refrain from weakening the defence of Auckland, lest Heki should take advantage of the circumstance and attack it. No dependence can be placed upon the hollow peace which that formidable chieftain has made with us. It is evident that large reinforcements must be sent out from England, or some of the settlements in New Zealand must be given up. The maintenance of this colony will probably entail a very heavy expence on the mother country; but having once tenanted it, and made known its advantages, we cannot safely resign it to the French.

The same papers inform us that hostilities had recommenced at Tahiti, between the French and natives, and that the latter had rather the advantage of their opponents. It is a thousand pities that the French Government does not wash its hands of this Tahitian affair, in which not only has its national honour been compromised, but its military reputation affected, and that in a conflict in which even success would be without glory.

The *Morning Chronicle* of Sydney states that one Mr. J. H. Scrutton is about to proceed from that colony to Calcutta, on the *Royal Saxon*, for the purpose of *engaging coolies as shepherds*. The authorities here, being thus forewarned of the expected descent of Mr. Scrutton, for the exportation of coolies under a false pretence, will be forearmed. We are certain that the vigilance of the Bengal Government will prevent his carrying out a single shepherd from Calcutta.

The 31th Regiment, which was disbanded for mutiny in 1814, and which has recently been restored to its position in the Bengal Army, has now been regularly reformed. With the exception of two sepoys, the whole of the 1st Battalion of the Bundlekund legion volunteered into it.

The *Hurkaru* has just published the opinion given by the Advocate General of the nature of the assistance which Magistrates are bound to furnish to the Bailiffs. The opinion arose out of the Darjeeling case, in which the debtor threatened to break every one of the Constable's bones if he attempted the arrest. Our contemporary says, it has been placed at his disposal by a friend. It was published a fortnight ago in the *Bengalee Government Gazette*. It is sometimes amusing to see notices given as news from that publication which had appeared in it a fortnight or three weeks before.

The *Bhaskur* informs his readers, that there were no fewer than twelve burglaries committed in one night in Calcutta. We think that for the instruction of the Police, he ought to specify the localities.

FRIDAY, SEPTEMBER 4.

The man, Davee Lall, who has gained notoriety by the late robbery in the Burra Bazar, is said in the papers to be a noted dacoit, who was transported seven years ago for striking off the head of a Daroga, employed in executing a writ which it would have cost him neither expense nor inconvenience to obey. Three years ago, he returned from banishment, and, without any ostensible resources, commenced a trade in jewels. We hope the trial will inform the public of the steps taken by the Superintendent of Police, and the Chief Magistrate of Calcutta, for his apprehension, which have been crowned with such signal success.

The House of Messrs. Brightman and Co. have been constrained to place their affairs in the hands of trustees for the benefit of their creditors.

The Monument at Dum-Dum to the officers and men, who fell in the disastrous retreat from Cabul and more particularly to the 1st Troop 1st Brigade of Horse Artillery has, as we learn from the *Englishman*, just been completed. The Tablet commemorates the gallantry of the men as well as officers, and does great credit to the firm of Holmes and Co., by whom it has been executed.

The *Hindoostan* Steamer from Suez was semaphored yesterday morning and the Express from Bombay came in about One P. M. The Steamer did not reach her moorings much before five in the afternoon. She is now under the command of Capt. Lovel. She brings information that on the 16th August a party of about 400 Arabs made an attack on that portion of our lines at Aden, which are called the Turkish wall. A heavy cannonading was opened upon them, which lasted about a quarter of an hour, when they retreated with considerable loss. It was said that they intended to make a grand attack with 6000 men on the night of the 17th, just after the *Hindoostan* left the harbour; but our troops were well prepared to receive them, and would doubtless drive them back with disgrace. The head of the party is a religious fanatic who marched from Algiers, and deposed the chief who was friendly to us, and has now determined to wrest Aden from us.

The *Englishman* publishes a letter from Madras which states the Indigo crop of the year at 5,000 chests. Our contemporaries all appear to estimate the extent of the present year's crop, at this Presidency, at 90,000 maunds, at the outside.

We have received our papers from China to the 24th July, and have given among our selections an account of a riot at Canton. The mob at that place made an attack on the European factories, and the residents were obliged to arm themselves, and fire upon the assailants, by which four were killed, and a considerable number wounded. The Danish frigate *Galathea* sent up a large body of marines and sailors for the protection of the factories, and their presence, together with that of the crews of several merchant vessels, so overawed the mob, that no farther attack was made. The Chinese Government also sent a body of 400 soldiers, who succeeded in dispersing the mob for a time, but the salvation of the mercantile establishments was owing to the zeal of Capt. Bille, of the *Galathea*. No English vessel of war was present. It is not to our national honour that on two occasions the British residents at Canton should have been indebted for the safety of their lives and the security of their property to foreign nations; in the first instance, to an American frigate, and now, to a Danish corvette. It is to be hoped that Lord Grey, our new Colonial Secretary and his two able under Secretaries, Mr. Buller and Mr. Hawes, will make a vigorous effort to remedy this evil.

The *Mofussilite* stated some time ago that the King of Lucknow had resolved to construct a metalled road at his own expense between his own capital and Cawnpore. The cost of the road and of a bridge was estimated at one lakh of Rupees; it is now said that two lakhs will be required. This sum also he is prepared to pay. We can scarcely believe the assertion made by our contemporary that his request for an Engineer officer to superintend the work has not yet been attended to, though he has offered to pay all the expenses of the Engineer also.

MONDAY, SEPTEMBER 7.

The *Bentinck* Steamer which leaves town to-morrow morning takes rather a larger number of passengers than the vessels of the Peninsular Company have of late been accustomed to; 22 gentlemen, 7 ladies and 13 children. A reduction of the charge to a rate which the public can pay without inconvenience, would double the number of passengers.

The *Delhi Gazette* states that unusual sickness prevails in almost every European corps in the Upper Provinces to a greater or less degree. At Agra, one of the very healthiest stations in India, the Fusiliers have 230 in Hospital; the 53d. at Umballa, upwards of 200, and other corps in proportion.

We regret to learn that the Court of Directors have refused to restore Col. Mosely to the service; is it said that their refusal is grounded solely on the Governor General's reply to their reference. If this be true, it is deeply to be regretted. The future historian will assuredly not coincide with the award which condemned him to expulsion from the service. His transgression was, after all, very venial; and in the moment of victory, and triumph, the opportunity might we think have been embraced of restoring him to his position in the service, without weakening the bonds of discipline. Such an act of grace would have been well regarded by the whole body of the army.

We learn from the Madras papers that with the exception of 2 or 300 yards a depth of 11, 12 and 15 feet has been attained in the Pamban passage Though the depth at the northern entrance is only 9 feet, it is thought that 11 and 12 feet will be gained in the next year, when vessels of 500 tons may pass through. It is to be hoped that the operations will be continued with vigor until a clear passage is made for our large steamers, and they are enabled to avoid the circuitous voyage round the island of Ceylon, and thus save one, if not two, days between Calcutta and Suez.

TUESDAY, SEPTEMBER 8

The *Star* says that the Act for imposing a tax on wheeled carriages is now ready, *and will soon be carried into operation.* But it has not been passed yet, and cannot be passed while the Legislative Council is in a state of suspended animation.

The *Samuel Boddington* has brought seventy-eight New South Wales horses up from Sydney for Government, all in very good condition, which reflects great credit on the grooms who have come in charge of them.—*Friend of India.*

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta, Adjoining to the Cathedral. House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan Press, 5, Moorgyhutta, shall be strictly attended to.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

Boarders,.....	Co.'s Rs. 15	*Per Mensem.*
Day Pupils,.....	6	
For the use of books, stationery, &c.	1	
Music, ...	5	

School business will commence on the 7th January.

The system of Education is as follows:—

THE ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year,

An Entrance Fee of ten Rupees (10 Rs.) *for Boarders only* shall be demanded, in order to meet the current expences of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance.* No reduction for any part of a month, when once it has been entered on

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

THE SCAPULAR.

A Treatise of the Institution and Privileges of The SCAPULAR, compiled and chiefly translated from the Italian, and dedicated by permission to His Grace the Most Rev. Dr. Carew, Vicar Apostolic of Bengal. By the Rev. Thomas Zubiburu, Priest of the Carmelite order. To which are added, the Novena of the Immaculate Conception, St. Joseph and St. Teresa, with the Prayers used in blessing the Scapular and enrolling Members in the Confraternity of the Most Blessed Virgin Mary of Mount Carmel.

To be had at P. S. D'Rozario, & Co's. No. 8, Tank-Square.

Price Eight Annas.

TO CORRESPONDENTS.

We have received the letter of *Peregrinus*, a Protestant of the English Church, in favor of the Catholic Doctrine of Justification. Of that important dogma, we shall insert, from time to time, such an exposition, from approved Catholic Divines, as will we trust, satisfy our Protestant readers of the orthodoxy of our doctrine. But, on so difficult a subject, and one in which it is so easy to err, we do not deem it expedient, to publish an expose prepared by any other than a well known and an approved orthodox writer.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyhutta, under the Superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 19, 1846. [VOL. XI

THURSDAY, SEPTEMBER 10.

In consequence of a representation from the Chamber of Commerce, Government has extended the Doorga Poojah Holidays to the 5th of October. According to the Calendar, they terminate on Friday; and Saturday would be a business day; but as Sunday was a Christian, and Monday a Hindoo Holiday, Saturday has been thrown into the vacation; and the European community has thus a continuous relief from the fever of business for eleven days—with the exception of the unfortunate Secretaries to Government, and still more unfortunate Editors of the daily papers.

We are happy to find that the Agra Post Master General, has been able to reduce the charge for those who avail themselves of the Government Mail in the North-West Provinces to five Annas the mile. When shall we have our carriages in the lower Provinces? The period of two years, at the end of which they were promised us, is rapidly coming round.

SATURDAY, SEPTEMBER 12.

The Magistrate of the 24 Pergunnahs has ordered that the number of Ghats for the burning of the dead between Chitpore and Barrackpore shall be limited to *Seven*, that is, in a space of about fourteen miles. Though some of the native papers are disposed to complain of the limitation, it is very judicious. The health and convenience of those who live on the banks of the river, require to be consulted as much as the comfort of natives in the interior of the country.

MONDAY, SEPTEMBER 14.

We are happy to find that Lieut. Hebbert, of the Engineers, has been appointed by the Governor General to superintend the construction of the road between Lucknow and Cawnpore, which the King of Oude has promised to be at the expense of.

The Post Office Act of 1837, prohibited the continuance of private dawks, or establishments for conveying letters, under a penalty of 50 Rupees for each letter. The Act has, we believe, never been enforced at this Presidency, and the breaches of it have been winked at. At Bombay, however, they have discovered in the house of a Marwarre, a bundle of 305 native letters which he had brought from his own country, intending to charge two annas a letter. There can be no doubt that he had never heard of our Post Office enactment. The penalty for this breach of it would have been 15,000 Rs., but the Magistrate considerately reduced it to 250 Rs. We are also told that "the letters were to be sent back to Marwar, where the prisoner's employers and accessories would be made to pay the full penalty." How is this? Marwar is no part we believe of the dominions ruled by the Company; and the inhabitants are not amenable to British law. The Act itself is harsh; and the penalties are excessive; and if it is to be enforced upon the inhabitants of a country, who are not even by legal construction British subjects, there will be committed an act of deep injustice.

Mr. Williams, the Government Geologist, who accompanied the Committee up the Damooda, reached town yesterday morning. The other members are expected on Wednesday.

The Bombay papers inform us, that intelligence has been received from Aden of the arrival there of the steamer which conveyed Sir George Arthur. The voyage had proved very beneficial to him, and it was supposed that he would be completely restored to health by the time of his arrival in England.

The papers state, that the plan of a new building for the Medical College of Calcutta, will shortly be submitted to Government. It is said, that it will be a *grand* building, and that the contemplated University will be located in the *magnificent* edifice.

The expected attack was made on Aden by the fanatical Mahomedan, on the evening of the 17th August, with some five or six hundred followers; but they were speedily driven back with the slaughter of ten or twenty of their number.

The *Englishman* informs us that Captain Arthur Broome, of the Artillery, now resident with the Raja Golab Singh at Jummoo, has been appointed to the superintendence of the Cossipore foundery, which has now been sometime vacant through the death of the late Capt. Dyke.

A letter published in the same paper states, that Colonel Solano, a Spanish gentleman, whose death was lately mentioned in the papers, fell in a duel with a Mr. D., near Bulleah on the Soane.

TUESDAY, SEPTEMBER 15.

The *Bombay Gentleman's Gazette*, which is usually well informed on all Scinde matters, states that orders have been received by the last mail to prohibit the farther expenditure of public money in public buildings in Scinde. These seems some reason to believe that the Whig Ministry doubt the propriety of retaining a country, which was acquired by objectionable means, and is maintained at a large sacrifice of health, while at the same time it has proved a drain on the public treasury. But the idea of restoring a country which has once become an integral portion of the British Empire must be most carefully weighed, in every aspect, before it is adopted. We wish the public could obtain a sight of the minute in which Lord Ellenborough recorded his reasons for retaining Scinde. It is said to have been a master piece. But there is a time for all things; a time for unlocking the archives of the Council Chamber. We must be satisfied with knowing much that was concealed from our predecessors, and refrain from envying those who come after us to whose lot it will fall to know that which is hidden from our eyes.

It is said that the people of Santipore are about to petition Government to remove the College from Kishnagur to Santipore. Santipore is said to be a place of classical celebrity among the Hindoos; but so is Kishnagur, the residence of the celebrated Raja Kishnuchander Roy, the modern Mæcenas of Bengal. If such a request is ever made, it is not at all likely that Government will comply with it.

Among the local notices of the *Englishman* we find it stated that some members of the executive Police in Calcutta paid a visit to a Native editor, who has for some time held up to public view the inefficiency of the Police; and that they have persuaded him to discontinue his hostility towards them. This story does not however seem very probable.

The *Englishman* says, he has good authority for mentioning that the Government of Bengal has ordered the Commissioner of Moulmein to release Mr. Abreu on his own recognizance, pending the issue of his appeal to the Nizamut Adawlut.

There has been some discussion in the native papers regarding the number of Ghats between Chitpore and Barrackpore, at which bodies are to be allowed to be burnt. The Hindoo inhabitants are said to have petitioned the Magistrate to prevent extortion on the part of those who supply the wood, and other substances used in the ceremony. We should like to know whether some, if not many, of these ghauts are not considered the private property of the Zemindar, and whether the sellers of wood are not required to pay some kind of fee to their agents for the privilege they enjoy.

WEDNESDAY, SEPTEMBER 16.

We are agreeably surprised to find from the *Englishman*, that the native gentlemen in Calcutta have resolved to vindicate their public spirit by preparing a statement of facts and suggestions relative to the Calcutta Police to be presented to Sir Herbert Maddock. Among the local items in our contemporary we have a list of the names of the gentlemen who have assisted in preparing these suggestions, which have been sent to the Secretaries of the Native Municipal Committee. At the head of the list stands the Raja Radhakantu Deb, and we may therefore expect some valuable practical hints from the paper.—*Friend of India.*

PRAYER BOOKS.

To be had at the Catholic Cathedral Library.

Key of Heaven, Roan, gilt edges,	...	Rs. 4
Key of Paradise, do.	do.	... 4
True Piety, do.	do.	... 4
The Ursuline Manual, &c. embossed binding, gilt edges,	... ...	4
Sacred Wreath,	... ...	1

The CHRISTIAN'S GUIDE TO HEAVEN: or a complete Manual of CATHOLIC PIETY; containing a selection of Fervent Prayers, Pious, Reflections, and Solid Instruction, adapted to every state of life; with the Gospels and Epistles for all the Sundays and Festivals of the year, and Turberville's Abridgement of the Christian Doctrine.—*Price*, ... Rs. 1 8

Ditto embossed binding, gilt edges, .. 2 8

The Manual now offered to the Piety of the Catholics of India, will be found, on dilligent perusal, to have no small claim to merit. The many editions it has gone through, the high esteem it is held in by interior souls, the constant and universal demand for it, is all we shall say in its praise.

To render it still more acceptable and more complete, the present edition has been very considerably enlarged, improved, and enriched with Instructions and Devotions for Confirmation; with an explanation of the Latin Liturgy, and of the Ceremonies used in the Sacrifice of the Mass, and different pious methods of assisting thereat; with particular Devotions for every day in the week; in short, with a great variety of Sacred Hymns of Praise and thanksgiving, and of Spiritual Exercises of Piety, for several occasions, taken from the most approved Books of Devotion in the French and English Languages.

DARJEELING

LORETTO HOUSE BRANCH BOARDING AND DAY SCHOOL.

TO OPEN ON OCTOBER 2ND, 1846.

The Loretto Sisters receive Young Ladies on the following terms.

FOR BOARDERS.

Instructions in Writing, Arithmetic, English Grammar, Reading, Geography, History, Chronology, the Use of the Globes, French, &c., with every branch of useful and ornamental Needle Work, ... Rs. 30 per month.

This pension includes all charges for Medical Attendance by the Physician of the Institution, for school books, stationery and washing. An extra charge will be made for the medicine supplied to each child.

An Entrance Fee of 30 Rs. for each Young Lady will be required for the use of Table and Bed-room Furniture, &c.

For Day Boarders,.....Rs. 21 per month.
For Day Pupils, ... 14 per month.

Day Boarders and Day Pupils are to provide their own stationery and school books. These can be supplied by the Institution at moderate prices.

EXTRAS.

Drawing and Painting, each ....Rs. 5 per month.
Piano Forte and Guitar, each.... ,, 12 per month.
Italian,..... ,, 5 per month.

Music Books, Materials for Drawing, Needle Work, &c., and also the uniform to be worn by the children, are all to be provided at the expence of the parents.

Catholic Pupils only will be required to attend Divine Service and Religious Instructions in the Institution. Puplic not Roman Catholics will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct. Reference for further information to be made at present to the Lady Superioress of Loretto House, Calcutta, to R. S. Loughnan, Esq., B. C. S., or Capt. Samler, Darjeeling, and after the opening of the school on the 2nd October next, to the Lady Superioress, at Darjeeling.

ST. JOHN'S COLLEGE,

INTALLY.

The course of Studies in St. John's College, comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, and the Native Languages

Terms for Boarders Rs. 25 per month.

For Day Pupils, Rupees 8 per month.

Payments to be made quarterly in advance.

CHOWRINGHEE DAY SCHOOL.

Branch Day School of St. John's College, at St. Thomas' House, adjoining to St. Thomas' Church, Middleton Row Chowringhee.

To open on the 1st October, 1846.

The course of Education in the Branch Day School of St. John's College to be opened in Middleton Row, will be the same as that taught in St. John's College.

The Clergymen appointed by the Archbishop to conduct the Day School, will be assisted by the Professors of St. John's College, who will attend for that purpose at stated hours.

Terms for Day Pupils, Rs. 8 per month.

Reference to be made to His Grace the Archbishop, Vicar Apostolic, of Bengal, or to any of the Clergy at the Cathedral House, to the Very Rev. Dr. Rabascall, Vicar General St. John's College, or to the Clergy Officiating at St. Thomas' Church.

THE SCAPULAR.

A Treatise of the Institution and Privileges of The SCAPULAR, compiled and chiefly translated from the Italian, and dedicated by permission to His Grace the Most Rev. Dr. Carew, Vicar Apostolic of Bengal. By the Rev. Thomas Zubiburu, Priest of the Carmelite order. To which are added, the Novena of the Immaculate Conception, St. Joseph and St. Teresa, with the Prayers used in blessing the Scapular and enrolling Members in the Confraternity of the Most Blessed Virgin Mary of Mount Carmel.

To be had at P. S. D'Rozario, & Co's. No. 8, Tank-Square.

Price Eight Annas.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

Subscriptions will be received at *Calcutta*, by P. S. D'ROZARIO & Co.; at *Madras*, by MR. P. BARRY; at *Bombay*, by Mr. M. A. D'MELLO; at *Ceylon*, by D. A. ANNANDAPPA; at *Singapore*, by J. J. WOODFORD, Esq. at *Penang*, by MR. J. P. DE MURAT, at *Agra*, by MR. R. P. STOWELL, and at 14, *Soho Square*, *London*, by MR. J. A. SMITH.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 26, 1846. [VOL. XI.

THURSDAY, SEPTEMBER 17.

We learn from the *Star* that a number of gold and silver coins, 60 of the former, and 135 of the latter, of ancient date, have been found at Saugor.

It would appear that the order for suspending the progress of public works in Scinde, emanated from the Governor General. We must conclude, therefore, that if this course is adopted in concurrence with the wishes of the home authorities, it must have been Sir Robert Peel's President of the Board of Control, with whom it was concocted.

The *Kurrachee Advertiser* states, that the Hill tribes are "up and doing," and that they have shown a great deal of *boldness* between Khangur and Shahpore. It is very surprizing that they should have for so long a time exhibited so much acquiescence in our arrangements, and break out just at the precise time when the reduction of the Scinde Army is talked of. Can any one have betrayed our secrets to them, or is the 'rising' a mental hallucination?

FRIDAY, SEPTEMBER 18.

The *Englishman* says, he has heard that one of *the youngest of the new Indian Banks has advanced its whole capital on the security of Indigo factories.* It is time that our up-country friends, who are dabbling in these speculations, should look about them. Such an investment of Capital *must* lead to an eventual, if not an early, smash; and the shareholders are not perhaps aware that they are *individually* answerable with their whole fortune for the entire debts of the Bank, whenever it may become insolvent.

It is said that the little bit of confusion which lately disturbed, for a day or two, the circulation of the copper currency, put 30,000 Rs. into the pockets of the money changers of Calcutta. This money came chiefly out of the poor. The remedy for this evil lies in recalling the pice on which the old name of the Emperor of Delhi has been entirely obliterated, and sending out a bran new coinage in its stead. Is not the seignorage the mint has received in the last ten years, enough to cover the cost of a recoinage?

The *Harkaru* mentions in a notice, that the Committee deputed to examine the Damoodah, have returned to Calcutta with the conviction that the best thing which could be done would be to remove the embankments altogether, because they are the greater of two evils. We believe, that there was a strong disposition to adopt this plan before. The Damoodah is described as the most impracticable of rivers; and yet it is the only channel through which nearly 100,000 tons of coal are brought to Calcutta. The coal, at the place of embarkation, does not cost more than *an anna and a third;* it is sold in Calcutta at *five annas and a third;* and yet the Coal Company divides only 12 per cent. Allowing that the Agency of the Company swallows up a good slice of the profits, still the expence of conveyance must be very great. The first stages of the East Indian Railroad would run to the Collieries; and the conveyance of coal would yield a most profitable return on the Capital, and give new vigour to our manufactures.

MONDAY, SEPTEMBER 21.

From the *Star* paper we regret to learn that the American vessel *Arragon*, Capt. Coffin, of 800 tons, with a cargo of Ice for Calcutta, was totally wrecked off the Sand Heads, on Thursday last, by mistaking the upper for the lower floating light. She was insured for the whole value of the ship and cargo. We subsequently learn that she had 1,600 Rs. worth of seeds for the Agricultural Society, which have perished.

We are happy to learn, that a gentleman who is said to be fully competent to the task, and who is already well known as a statistical writer, is engaged in writing a work on the ancient and modern history of Lahore, its geographical and geological position, inhabitants, religion, commerce, climate,—in short every thing that can render such a work interesting.

H. M. 98th, which left China nearly two months ago, may be daily expected to arrive in Calcutta. The next regiment to return to England is H. M. 39th, *the Primus in India*, which has been twenty-one years in the country.

We extract from a letter, published in the *Englishman*, a very pleasing account of the effect produced on Ibrahim Pasha's mind and habits, by his visit to Europe. We rejoice to learn from the same source that Abbas Pasha, who has charge of the transit between Suez and Cairo, is making the most vigorous efforts to improve it, and is determined to spare no cost and no labour to render it efficient. He is said to have a salutary dread of the Indian Press. The articles which appeared sometime since in the Bombay papers have done much to infuse more energy into this department.

Mr. H. Torrens, the Secretary to the Board of Customs, Salt, and Opium, has been appointed to succeed General Raper, as Superintendent of Nizamut affairs at Moorshedabad.

TUESDAY, SEPTEMBER 22.

The intelligence brought by the present mail from Aden, is, to a certain extent satisfactory. The hostile Arabs collected a body of more than a thousand men, and came down to the settlement on the 27th August, but they did not venture within range of our batteries, and a few shots led them to disperse. A letter published in the *Star* states, that all the neighbouring tribes have joined the fanatic, whose force is now very considerable. It was said, that they intended to make another attack on the night of the 30th or the 31st August. Our troops were ready for them, and rather longed for the assault, as all their supplies had been cut off, and they were beginning to be straitened for many articles. The same letter adds, that there can be no doubt that when the relief comes up, a strong force *will be sent inland.* We trust this anticipation is not well founded. Our position at Aden is, to all appearance, impregnable; but if we once embark against our opponents in their own desert, the character of which is so entirely unknown to us, we may be led into a most disastrous expedition.

The *Madras Atlas* of the 10th September mentions the death of Major General Wahab, of apoplexy. Lieut. Colonel Sir Walter Scott, Bart. of H. M.'s 15th Hussars,—the son of the immortal author of the Waverly novels—was also dangerously ill at the same time of liver complaint.

The General Half Yearly Meeting of the shareholders of the Agra and United Service Bank, took place on the 31st of August last. From the accounts which were produced, it appeared that the profits of the half year were at the rate of Rupees 12-11-5 per cent. per annum; a dividend of six per cent. for six months was therefore declared.

The *Englishman's* Aden correspondent says, that the Government steam packet *Atalanta*, brings intelligence that a Volcano had burst out in the island of Zebeer in the Red Sea. It is to be hoped, that Government will despatch a vessel with some scientific individual competent to examine and report on the appearance both of the Volcano and the Island.

Both the *Agra* and *Delhi Gazette Extra*, received this morning, state, that the troops of Golab Singh had been defeated by the old Governor of Cashmere, who was resolved not to relinquish this province to the Prince to whom the British Government has sold it. Lieut. Edwardes, Col. Lawrence's Assistant, was, it is said, on the point of starting for Jummoo.

WEDNESDAY, SEPTEMBER 23.

This morning's post has brought us a letter from Lahore, from which we give the following interesting extract, relative to the late conflict between the old Governor of Cashmere, and Golab Sing's troops:

"An affray has taken place in Cashmere, between Rajah Golab Sing and Sheikh Emam-oo-deen, the former ruler of the Province and the servant of the Durbar of Lahore. Go-

Jah Sing, I believe, insisted on his showing him his accounts for former years, which the Sheikh refused to do, stating he was not the Rajah's servant, neither had he any connexion with him whatever. Force was threatened, but still Emamooden would not yield, the Rajah's troops were about to seize the Sheikh and his party, but they fought well and entirely defeated Golab Sing's troops, killing upwards of 120, and wounding nearly 400. The event has caused much commotion, and given great pleasure to the Durbar, who cordially hate the Jummoo Rajah.

The papers state that the section of the Dhurmu Subha, of which Rajah Radha Kantu Deb is President, now distributes monthly the sum of 1500 Rs. in charity to two hundred and thirty-seven distressed Hindoo families.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, OCTOBER 3, 1846. [VOL. XI.

FRIDAY, SEPTEMBER 25.

The *Star* says, "We have been favoured with the following particulars of the ship *Sundany*, now on Saugor beach:

She was boarded by Mr. G. B. Smart on the 20th, but owing to the indolence and want of activity of the crew in working her against the North wind that prevailed, she could get no further than the inner Floating Light by the 21st. During that night it came on to blow from the South East and a second anchor was let go: about 8 P. M. the ship rolled away her mainmast which falling aft, took with it the mizen; the crew could not be got to clear the wreck which hung at her stern. Shortly after day-light on the 22nd, both cables parted, and the ship was put before the wind under the remnants of the foresail and foretopsail. Mr. Smart with great exertion got an old cable bent to an anchor, but scarcely was it done when by accident it was let go and brought her up in a worse position than ever; fortunately the cable parted and the ship weathered Saugor Point by a biscuit's throw, and was beached by the pilot just inside the Light as the sole means of saving the ship and cargo. We conceive that the highest credit is due to Mr. Smart for his abilities and exertion from the hour he boarded the vessel."

The great Mahomedan festival of Eed, which was celebrated on Wednesday, occasioned among the lower classes of Mussulmans the indulgence of excessive intemperance. Towards night in the streets in all quarters of the town might be seen numbers of drunken men quarrelling and vociferating among themselves. Yesterday between forty and fifty men and women, the night occupants of the lock-ups at the different police station houses, were brought to the police. They were taken before one of the authorities there and dismissed with an admonition, touching their future behaviour.—*Hurk.*

We have just heard that as a person was bringing a bag of money, being the rent of some houses in the suburbs of Calcutta, he entered into a shop at Baugbazar for the purpose of smoking a *Chilum* of tobacco. While he was smoking, he placed the bag in the shop under the care of the *Durwan*, who was in his Company, two sharpers at the time stepped into the shop, and while one of them fell into conversation with the *Durwan*, the other ran away with the bag full speed, and has not been up to this time detected.—*Ibid.*

A person just returned from Pergunnah *Raur*, informs us, that the paddy crop in this extensive country has thrived remarkably well on account of sufficient quantity of the fall of rain.—*Ibid.*

We understand that Baboo Tarreeneechurn Sen, one of the past students of the Calcutta Medical College, is appointed Sub-Assistant Surgeon of Kythul, on a salary of one hundred and fifty Rupees per mensem.—*Ibid.*

SATURDAY, SEPTEMBER 26.

A correspondent expresses his surprise that none of the Calcutta papers have noticed an order lately passed by Sir Henry Seton in Tulloh and Co.'s affairs, to the effect that notices need not be served on creditors for sums below Co.'s Rs. 50. By this arrangement our correspondent says a saving will be effected to the estate of 10, to 12.000 Rs. He adds that there are seven hundred and fifty creditors for sums of less than *one Rupee each*, and that the expense of serving each of these with a notice, would be about three Rupees. A happy exemplification of that perfection of wisdom said to subsist in our law. The *Hurkaru* of the same date adds—In regard to the estates of the late firm of Tulloh and Co., schedules have been filed in the office of the Co.-Assignees. It appears from these documents, that the number of the creditors is no less than about *four thousand two hundred and fifty.*

MONDAY, SEPTEMBER 28.

The *Star* says, under our Military head, will be found one of Sir Charles Napier's General Orders, which will be found as remarkable as the documents from the pen of the eccentric conqueror of Scinde, generally are. It relates to "The Frauds in the Scinde Commissariat;" and the decision of the Court of Enquiry, and the comments made by the Governor, will be read with much interest. It is vexatious enough to find that a system of frauds has been carried on for years in that province, by which means our men have been deprived of a large proportion of the rations they are entitled to, and we only hope that those who have been concerned in these infamous transactions, will receive a punishment which will serve as a warning to others, who may be disposed to engage in practices of the same sort.

We cannot think but that Sir Charles Napier has acted rightly in reprimanding with such severity, the officers, through whose negligence the frauds have so long remained undetected. The Governor of Scinde however, is known to set up for a wag, and he could not let the present opportunity escape, without making a display of his fondness for a joke. He therefore comes down upon one unlucky Quarter-master, who had talked of seeing whether the rations were of a wholesome quality or not, in the following terms:—"Now the Governor would ask that gentleman, what a Quarter-master has to do with wholesomeness? His business is not that of a *doctor*. It is to see that the rations are of the proper quality and quantity stated in the Government contract. The Quarter-master who made this speech may take the Governor's word for it, that nothing is so unwholesome for a British soldier as being cheated!" What Quarter-master would ever mistake his duty after this!—*Cal. Star.*

THE TAREEKH-I-NADIREE.

We have seen the Tareekh-i-Nadiree, a valuable Persian work, which has been compiled and edited by Mr. H. Torrens, and lately printed by the Asiatic Society of Bengal. The text of this work has been prepared by careful collation, with a number of manuscripts of the Tareekh-i-Nadiree, procured from various quarters. the best of which were two manuscripts brought by Major William Anderson, C. B., from Candahar and two lent to the compiler by Nawabs Busher-oo-deen and Rûsheem-oo-deen, grand-sons of Tippoo Sultan. Mr. Torrens mentions in the preface the names of several talented Mahomedan gentlemen who assisted him in the preparation of the work, and concludes with the remark "I have been careful to record the names of those gentlemen, by whose gratuitous aid the difficult work of preparing a good copy of the *Tareekh-i-Nadiree* has been principally accomplished, as feeling that this at least was due to them, the Asiatic Society of Bengal being so mainly indebted to their labours for the production of a work long called for and much valued, in a complete and creditable shape."—*Hurkaru, Sept. 26.*

ENTERTAINMENT AND TESTIMONIAL TO THE JESUITS.

On Thursday last the senior students of St. Xavier's College, gave a farewell dinner to the Jesuits,—several toasts, valedictory and eulogistic, being drunk on the occasion. A handsome silver cross, wrought by Pittar and Co. has also been presented by them to the Rector, whose departure will be deferred to a short time longer until the boarders still remaining in the Institution, are removed by their respective parents and guardians. The other gentlemen with the students entrusted to their charge embarked on the *Scindian* on Friday.—*Hurkaru, Sept. 28.*

A STEAMER FOR MIRZAPORE AND BENARES.

Benares, the strong hold, as it might be thought, of old-world notions and stand-still prejudices, is up and stirring in the cause of the great innovator Steam! It is with almost as much surprise as pleasure, that we learn from the *Mofussilite*, of a Meeting, attended by very many of the most influential and wealthy natives of the place having been held there, for the purpose of forming a Company

the establishment of a regular passenger steamer betwixt that city and Mirzapore. It would seem, too, that it had been determined on by some of the people, even long before this meeting that such a communication should be established, for our contemporary says that a steamer—iron we presume—to be called *Kasheefee*, has been in progress in England since July last, and is expected to be in the country in about a twelve-month. With an united population, estimated by the *Mofussilite* at half a million, and with an already extensive commercial intercourse, we should suppose that Benares and Mirzapore can well afford to keep up one steamer or more, for the purpose of passenger traffic betwixt the two places.—*Hurk. September* 24.

LATEST INTELLIGENCE FROM BORNEO.

By the arrival last evening of the H. C. Steamer *Phlegethon*, Captain Ross, we have received some particulars respecting the progress of the Fleet, and the state of our relations with Borneo. From the subjoined details some information will be gained of what was done by the fleet after the departure of the *Spiteful*. The Admiral after quitting Maluda Bay was to proceed to China, without calling at Soolou or Manila as expected. What will be the moral effect of the expedition we have yet to hear. We learn however that Mr. Brooke refused to have any personal intercourse with the Sultan, but negotiated through a native servant. In addition to ratifying former treaties, the Sultan is understood to have conceded to the British the right to work all the Coal found at Brunei and its neighbourhood The *Hazard* was at the mouth of the Brunei river when the *Phlegethon* left—H. M. S. *Ringdove* proceeded to Manila, the *Iris* to Sarawak.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, OCTOBER 10, 1846. [VOL. XI.

GOVERNOR GENERAL OF INDIA.

Who is to be the new Governor General?—for Lord Hardinge only awaits some tidings of a successor in order to return to England. Rumour mentions the Marquis of Normanby as willing and not unlikely to exchange the festivities of the Paris embassy for the grandeur and emoluments of India. His lordship is a man of undoubted talent; but it is a species of talent of which many are afraid. Indeed, his ancient colleagues have been playing with Lord Normanby the well known infantine game of "You 're none of my child." None wish to have him in a very serious or responsible place at home; and sending to India is one way of handsomely getting rid of a friend. We ourselves do not know what to say as to such an appointment. India is far, A blot or a blunder there is a blot and blunder consummated for there is no stopping or remedying it. Though Lord Normanby is a very able man, we are not fully certain of his fitness to rule that military empire. It requires the utmost firmness and the utmost humanity in a Governor. The Sikhs are still unruly, at least at Peshawur, an important point. Goolab Sing appears to be encroaching; the lord of Mooltan is not so quiet and obsequious as at first; and Chinese affairs look by no means either prosperous or settled. Here is work for a Governor General, and for one that is a soldier. Yet there is much that demands the humanity and administrative foresight of the civilian. Lord Hardinge showed all the latter. At the same time, he has been most delicate in interfering with or undoing any of the unjust acts of his predecessor. He has, indeed, ordered their jewels to be restored to the poor Scinde princesses; but he has not ventured to order any alleviation of the Ameers' sentences. Lord Normanby's would be a difficult task, in dealing with military pretensions, and following up military designs, without thwarting or offending the instruments necessary for carrying them on. We see, indeed, the loudest complaints against Lord Hardinge himself for the appointment of one or two aides-de-camp, not exactly according to the rules of the India service. Our military folk in the other hemisphere are difficult to satisfy; and nothing less than an Ellenborough, who flings himself headlong into military interests, and avows exclusive military predilections, can hope to satisfy them.

But we trust that our Indian empire will outgrow its military mothers; that it will hear little more of great wars; and that heroes, very useful in their way as founders of empires, may give way to the more useful greatness of organising a fit system of administration for so many mixed and degraded races.—*Daily News.*

FRIDAY, OCTOBER 2.

The *Mofussilite* gives the following intelligence:—Loodiana, Sept. 20th.—Captain Mowatt"s troop of horse artillery (native) is directed to march from this on the 25th, to Jullundur—at which place all the troops are ordered to hold themselves in readiness—and march at a moment's notice. Destination not known—but supposed to be Cashmeer. The Commanding officer here is directed to comply with any requisition made by Brigadier Wheeler—in case he should want troops. We are all on the qui vive, and I fear some of us will be disappointed with regard to the Relief lately published. It is reported that all officers, whose corps are on the Frontier and in the Punjaub—now on leave at Simla and Landour are ordered to join without delay. Should I hear of any thing worth recording, I shall write again.'

The Lahore correspondent of the *Delhi Gazette*, in his letter, also tells us that the Durbar is manifesting unusual activity, in preparing to support Goolab Singh, in taking possession of his still unacquired principality. If this be the case, and the preparations made by the Sikh Government, are such as are likely to prove sufficient to quell the insurrection, we think it extremely doubtful whether our troops will interfere. Whether the Durbar can furnish a sufficient force or not, it is very evident that there is nothing in the terms of the treaty to require our affording Goolab Singh any assistance, and if it were really intended to avoid anything likely to lead to a further appropriation of territory, Goolab Singh and the Durbar would be left to fight their own battles with the insurgents. One thing is plain enough, when the last settlement of affairs beyond the Sutledge was made, it was morally impossible that it should be a final one.

The Secretary of the Dacca Bank has written to the *Englishman*, informing him, that, "The securities on which this Bank has granted loans and credits, are quite unconnected with, and independent of the issue of Indigo operations."

EXCEEDING BOUNDS.

A native visiter at the house of a Baboo during the poojah festivities, appears to have rendered himself obnoxious to the rest of the company, and was ordered, by the host, to quit the place. The visiter met the request in a fury, and positively refused. The Baboo, insisting upon his departure, directed his durwan to put the unwelcome guest out of doors. The latter resisted; upon which the durwan dealt him a severe blow with a club he had in his hand. The stroke was so severe, that the man lost his senses, and it was found necessary to convey him to hospital. The durwan, we believe, is in the costody of the Police.—*Cal. Star, Oct.* 2.

SATURDAY, OCTOBER 3.

"The determination of the Company to open the treasury for advances on the hypothecation of goods, sets at rest all the speculations which have taken place, regarding the advisability of such a measure. Immediate relief it will of course afford, and we are glad to find that the present mail holds out assurances of a speedy improvement in the state of the money market. The Free Trade Tariff, which has been passed by the American Government, will, in connection with the Free Trade in Corn at home, give British manufactures a chance for prosperity which they have not enjoyed for a long time."—*Cal. Star, October* 3.

The *William Abrams*, a fine vessel of 600 tons, bound from Boston to Calcutta, was lost on 3d August, on the rocks called the Black Ledge, three miles westward of the Seal Islands, and within 200 yards of the spot where the Columbia steam ship was wrecked a short time since about. It occurred in the morning, and within an hour after she had struck the ship heeled over on her broadside and quickly went to pieces, the crew saving themselves by floating ashore on the spars and portions of her rigging. The ship was insured for 12,000*l.*

TUESDAY, OCTOBER 6.

The *Calcutta Gazette Extraordinary*, published last evening, announces the re-opening of the Five per cent. loan of 1841.

The *Hurkaru* says—"we understand it has been fully determined by the powers that be, that every inhabitant of this City of Palaces, who has attained to the dignity of a wheeled vehicle, shall be honoured with periodical visits from an important public functionary—the tax-gatherer. In other words the Act for establishing a tax on wheel-carriages will shortly be in the *Gazette*, and will become law as soon as the legislative body is strong enough to carry it through council."

The Furlough Question is where it was; that is to say, if it has not been referred to India, as some persons are inclined to think.

It turns out upon investigation, that petitions, memorials, &c., entrusted to the Government of Ceylon for transmission to this country, have never reached the Colonial Offices. Where were they stopped?

A notice has been posted at the East India-house, stating that a despatch will be forwarded by this mail, authorising

the Government of India to open the Treasury for advances upon the security of goods hypothecated to the East India Company, and that the amount of advances for the term ending May 1, 1847, is limited to 800,000*l.*

The Queen and Prince Albert are expected to pay a short visit to their Majesties the King and Queen of the French, at Eu, in the course of ten days or a fortnight, proceeding to the French coast in the Royal Victoria and Albert yacht, from Osborne House.

It is understood that Parliament will be prorogued about 2d or 3d September.

A flight of locusts has been seen in the neighbourhood of Sunderland.

It is now admitted, on all hands that the potatoe crop has gone for this year, at least as far as Ireland is concerned.

EMBARKATION OF TROOPS FOR INDIA.—On the morning of the 16th the various detachments of regiments under orders for embarkation arrived at Gravesend from Chatham Barracks, and proceeded on board the ship Alfred, of 1,350 tons, Capt. A Henning, for Bengal.—*Friend of India.*

NOTICE.

On To-morrow Sunday October, the 11th, Feast of the Dedication of the Churches of Ireland, the Archbishop Vicar Apostolic will preach at 7 o'clock, A. M. in favor of the Bengal Catholic Orphanage. After the Sermon, a collection will be made for the support of that most important institution. In the evening, the Archbishop will preach at St. Thomas' Church Chowringhee.

ACKNOWLEDGEMENT OF SUMS

Received on account of the *Bengal Catholic Herald.*

Rev. Father Felix, Sirdanah, from January to Dec. 1845, ...	Rs.	10 0
* Sergt. E. Burke, Lahore, from Sept. 46 to August 1847, ...		10 0
* Sergt. Lauhur, Lahore, 4th Co. 4th Bat. Arty. from Oct. 46 to Sept. 47,		10 0
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* Subscribers in the Punjaub are requested to forward the amount of Postage with their Subscriptions, as the paper will not be conveyed "bearing." The postage on each cover is 3 Annas.

NOTICE TO CORRESPONDENTS.

We decline giving insertion to the article sign *A Christain,* until the writer forward us his address.

We acknowledge the receipt of a letter signed *James Gorton,* dated 6th October 1846, wherein the writer grievously complains of his name being inserted as a contributor to the Catholic Chapel of Chunar, and wishes that it should go forth to the world,—"That he never subscribed, and trusted, he never would subscribe *aught* towards any set of doctrines which he believes in conscience to be opposed to truth, or inconsistent with the *Bible.*"

ANNALS OF THE FAITH.

No. (42,) for May 1846, has been just received, and may be had by subscribers applying to the Sircar at the Catholic Cathedral Library.

CATHEDRAL AND BOW-BAZAR MALE AND FEMALE SCHOOLS.

The Classes will open in these Schools on Thursday next, the 15th October.

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The Manual now offered to the Piety of the Catholics of India, will be found, on dilligent perusal, to have no small claim to merit. The many editions it has gone through, the high esteem it is held in by interior souls, the constant and universal demand for it, is all we shall say in its praise.

To render it still more acceptable and more complete, the present edition has been very considerably enlarged, improved, and enriched with Instructions and Devotions for Confirmation; with an explanation of the Latin Liturgy, and of the Ceremonies used in the Sacrifice of the Mass, and different pious methods of assisting thereat; with particular Devotions for every day in the week; in short, with a great variety of Sacred Hymns of Praise and thanksgiving, and of Spiritual Exercises of Piety, for several occasions, taken from the most approved Books of Devotion in the French and English Languages.

THE SCAPULAR.

A Treatise of the Institution and Privileges of The SCAPULAR, compiled and chiefly translated from the Italian, and dedicated by permission to His Grace the Most Rev. Dr. Carew, Vicar Apostolic of Bengal, by the Rev. Thomas Zubiburu, Priest of the Carmelite order. To which are added, the Novena of the Immaculate Conception, St. Joseph and St. Teresa, with the Prayers used in blessing the Scapular and enrolling Members in the Confraternity of the Most Blessed Virgin Mary of Mount Carmel.

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, OCTOBER 17, 1846. [VOL. XI.

THURSDAY, OCTOBER 8.

From the *Hurkaru* we learn, "that the last Mail brought several letters of condolence to the Tagore family from several noblemen of England, on the death of the much respected Baboo Dwarkanauth Tagore. It is said that the nephew of the Baboo has left England, and is now on his way to this country. Baboo Nogenderanauth Tagore, the youngest son of the Baboo is still continuing in England."

The Secretary of the College of Fort William, with a view of securing efficient teachers for the students of this institution, has directed, that in future the private tutors for the Junior members of the Civil Service, will be required to pass an examination in their knowledge of *Mohabharut, Rugoobungso, Sugoontollah, Hitupodesh,* in Sanscrit, and *Proludchundrica, Puruspurikhya* and *Hitupodesh* in Benglee. The teachers that acquit themselves well in this examination, will be paid at the rate of fifty Rupees per mensem, instead of thirty as before.—*Hurk.*

"The inhabitants of this city" (says the *Calcutta Star,*) "were startled yesterday about 3 P. M., by a sharp crack as if of a very heavy rifle, increasing in volume till it rose into a respectable roll of thunder. It was occasioned by a solitary bolt which fell within a few hundred yards to the south of the Ochterlony Monument, almost upon the road to Jaun Bazar, killing a cow in its descent. A friend who saw the flash describes it as intensely bright and perpendicular in its descent. The cow was flexible in every limb, and totally dead within a minute, which time was necessary for our informant to reach it. There was a slightly singed track upon the hide, but the lightning had apparently not penetrated."

FRIDAY, OCTOBER 9.

We understand from the *Englishman,* "that an Anglo-Hindoostanee Hand Book, is now in the press and will shortly be published. It is compiled by a very competent European gentleman. From what we have seen of this publication, we have no doubt it will prove essentially serviceable to foreigners visiting the ports of India. The Baptist Mission Press is now printing the work."

SATURDAY, OCTOBER 10.

"We are in the receipt of a letter, dated Meerut, 30th ultimo," says the *Hurkaru,* "from which we make the following extract:—

"I understand from a high authority that Golaub Singh, the wily politician, has offered *seventeen lakhs* of rupees to the British Government, in order to be placed on the Cashmerian Guddee, but the natives of Cashmere are decidedly opposed to it, and a brush is consequently expected. The British Troops at Lahore are not to be withdrawn at the end of the present year, as was originally contemplated, but only relieved. The 10th Foot at Meerut is to relieve Her Majesty's 80th at Lahore, and the 9th Foot also here has been directed to return home. The Troops, European and Native, at Umballah and Loodianah, are under orders to hold themselves in readiness for the field at a moment's warning. The Governor General and Commander-in-Chief are expected at Meerut."

The same paper states "that a fearful catastrophe has taken place at Benares, by which very many lives have been lost. It appears that about two thousand natives were assembled on the top of the house of a rich Baboo to celebrate the Doorgah Poojah, when the whole of the roof fell in at once. The loss of life is said to have been appalling. The authorities and police were actively engaged in superintending the removal of the ruins, and disintering the mutilated corpses."

MONDAY, OCTOBER 12.

The renowned Chief Sirdar Lena Singh Majestees—the *Hurkaru* informs us, "left town on Saturday *en route* for Benares, where he proposes to reside, provided he does not obtain restitution of his jaghires. The Sirdar established for himself here, the reputation of an amiable and able man, devoted to scientific pursuits. Previous to his departure he expressed his satisfaction with the attention shown him by the authorities, and by the heads of the native community."

TUESDAY, OCTOBER 13.

We learn from an announcement of to-day's *Hurkaru,* "that Mr. Beaufort, the Magistrate of Howrah, is about to publish a work styled "Guide to the Criminal Law of Bengal." He intends to collect under each head every appropriate Regulation and Act, Circular Order, Construction, and Report of the Nizamut Adawlut, and Circular Order of the Superintendent of Police which is now in force. The subjects, we hear, will not be arranged in alphabetical order, but will rather be placed in their natural connection. Mr. Beaufort also intends to add English Law on various points, a knowledge of which appears useful (chiefly definitions of offences not clearly defined in regulation law); he will also supply a few hints on such parts of medical jurisprudence as appear likely to assist the Police or Judicial officers. The work will be furnished with a very copious index to all matters treated of. Besides this, it will contain indexes to the various regulations, &c. quoted, after the manner of Mr. Marshman's Civil Guide and Nizamut Circulars.

It is with great regret, we have to announce the death of Mr. George Gillanders, of the Firm of Messrs. Gillanders, Arbuthnot and Co. of this city. For some months Mr. Gillanders had been suffering from derangement in the digestive organs, but a severe attack of cholera was, we understand, the immediate cause of his death. As an English gentleman and as a merchant, well-known for his hospitality and his courtesy, his liberality and his integrity, his loss will be deeply and sincerely lamented by a numerous circle of friends and acquaintance, and by the commercial community, of which he was so distinguished a member.—*Hur. Oct.* 13.

LAHORE.

We have very important intelligence from Jullunder to the 3rd instant:—

"The Lahore Force has crossed the Ravee, and the Ferozepore force has advanced on and occupied the citadel of Lahore, H. M.'s 62d Foot, 6th Cavalry, the 7th, 51st, and 52d Regt. N. I., besides a large Force of Artillery, leaving only one Regiment of N. I., the 14th I believe, to garrison the Fort, besides some Regiments of Irregular Cavalry. All officers are ordered to join their corps on this side of the Sutledge, and Corps moving up from Meerut and Umballah, with all possible haste, to strengthen the Frontier, which will be entirely denuded of troops.

"The reason or cause of the unexpected march of the Troops from Lahore, is in consequence of a secret combination of the Moolraj of Mooltan with Shaik Emaum-ood-deen in Cashmere, together with the discontented who will flock to their standard to cut the communication with Cashmere and Mooltan.

"As to any relief this year, it is out of the question, we shall have enough to do to hold our own. This alone shows the evil policy of having disbanded the levies ordered in the early part of the year. Victory then was supposed to be quite sufficient to hold India without an increase to the force; now the niggardly policy is apparent, and the shifts that Government will be put to, will be but too evident. Will they find officers again to accept appointment in the chance of being again disbanded after having travelled hundreds of miles to join their imaginary appointments. One and all whom I have seen and conversed with will decline."—*Eng. Extra, Oct.* 12.

Friend of India.

The *Mechanic's Magazine* says, that some of the new steam-boats on the Thames have been fitted with engines upon Wolff's principle, by which the steam is first applied to the piston at a high pressure, and then acts on a second piston at a lower pressure. By this means they have reduced the consumption of coal to 4lbs. per horse power, per hour, and a great reduction of fares has taken place in consequence. If this principle should be found applicable to large engines for sea-going vessels, the economy in fuel will be a most important advantage, and will greatly facilitate the performance of long passages. The principle has long been known, but the *Mechanic's Magazine* says, that it has never been applied to steam-boats. We believe, however, that a small iron boat on this principle was constructed three or four years ago in Calcutta, by Mr. Calder, but we have never heard whether its performance was satisfactory or not.—*Englishman.*

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SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, OCTOBER 24, 1846. [VOL. XI.

OUR PROSPECTS IN INDIA.

Since Clive marched upon Moorshedabad our power in India has never been exerted in a more anomalous fashion, or for a more singular purpose, than in Lahore, at this present moment. We have chastised the insolence and infidelity of other Indian states as heartily as we chastised the aggressions of the Sikhs. We have been perpetually driven to successive extensions of our frontier, without the ability of exempting the new boundary from the expenses and insecurity of the old, and without much further benefit than the removal of hostilities to a greater distance from the central seats of power, and the prorogation of the struggle to another day. We have repeatedly guaranteed in the possession of his throne, in the enjoyment of his revenue, and, we regret, for humanity's sake to add, in the undisturbed exercise of his vicious propensities, a native rajah who but for the protective power of our name could never have collected a single rupee or impaled a single subject.

We have struck down gigantic usurpers like Tippoo, and restored the ancient stock like the Hindoo Princes of Mysore. We have charged ourselves with the extirpation of an universal scourge like the Pindarees. We have pacified highland frontiers like Nepal, and bargained for the cession of barriers like Arracan. We have been the arbiters of disputed successions, and the dictators of decent compromise on occasions innumerable. From Seringapatam to Simlah, we have tried an infinity of methods for securing the simple, but, in India, most impracticable, end of insuring a quiet neighbour who would content himself with being left in the possession of his own, without insulting ourselves or plundering our neighbours, and who would rule his people fairly and efficiently, without taxing us to provide for his humanity and moderation, or compelling us to annex his territory to our own as the only means of preserving the lives and property both of our own dependents and his.

This is the precise end at which we are now aiming in our intercourse with the vanquished Sikhs; but the arrangement by which the object is to be secured, and the means by which facility is to be given to the experiment, are such as have never yet been tried. We are endeavouring to restore to absolute independence a state which has just now exercised that independence in most unprovoked aggressions upon ourselves, in the hopes that it may henceforth apply to better purposes the privilege we are willing to leave it. We make allowance for the compulsion it pleads in its defence, and at its own request we furnish a body of those very troops which chastised its aggressions to overawe the turbulence of those mutinous subjects at whose instance the aggressions are said to have been undertaken. We are called in to give power and stability to a Government whose instability and weakness are the alleged causes of its outrages upon others. We are in possession of an enemy's capital as friends, after defeating its troops as enemies. Such a picture is not unfrequently to be found in European history; but here we are not changing a dynasty, or ejecting a mischievous usurper. We are simply asked by a Government to secure it a fair field for reconstructing itself.

Our interference, however, is only up to a certain point. We dictate no principles of external policy. We offer no such insidious guarantee of privileges or customs to any faction in the state as would give us an opportunity of future intervention at any moment we please. We are not hereafter to march our Sepoys to Lahore, as Catherine II. marched her troops to Warsaw. For a limited period, fixed by ourselves, we lend the *prestige* of a successful force, present in the capital; but we take no part in the proceedings for which we thus secure an opportunity. On a fixed day we shall retire and witness the result of the experiment which we have enabled other parties to make. The probable issue of the trial, there are, unfortunately, but too good grounds for conjecturing; and we yesterday published a letter of peculiar interest from our own correspondent on the spot which will furnish any person with the means of estimating our chances of success in this novel attempt to pacify and propitiate such troublesome borderers.—*Times.*

THURSDAY, OCTOBER 15.

The *Star* contains a notice of a very successful operation performed by Dr. Esdaile—"at the Native Hospital yesterday, in the presence of about a dozen gentlemen. The case was the removal of a tumour estimated to weigh about 7st! The operation occupied 6½ minutes. The patient never moved limb or muscle we are told, and was awakened by the usual means with the view of giving him some wine and water. The loss of blood was considered much less than might have been expected, and notwithstanding the shock the nervous system must receive from such an operation, it is to be hoped the patient will do well."

From the *Englishman* we learn that—"yesterday morning, between the hours of three and four, a native child was taken away by a hyena, from its mother's residence, which is in Bang Bazar, in the Northern Division of the town. It appears that the mother had occasion to go out in the morning, leaving her poor little infant asleep in the hut, the door of which was left open, when the animal entered, took the child into his mouth and was making off towards the jungles which surround that part of the town, when the dreadful shrieks of the child, attracted the attention of a chowkeedar on his beat, who, running up, struck the animal a blow with his stick on its back, which compelled it to drop its prey. The nose and mouth of the infant have been completely torn off, leaving the face a horrid spectacle. The child was conveyed to the College Hospital."

FRIDAY, OCTOBER 16.

We understand that the *Precursor* has brought out to the Calcutta Medical College, pictures of the four students who are completing their education in England, and who will shortly return to this country in the capacity of Assistant Surgeon.—*Eng.*

MONDAY, OCTOBER 19.

Yesterday about 2 P. M. a smart shock of an Earthquake was felt in Calcutta and its vicinity;—at Serampore—the undulation continued for about 8 or 10 seconds.

TUESDAY, OCTOBER 20.

We are happy to announce that it has been decided upon to appoint two extra Captains to the European Regiments in the East India Company's Service. This is a tardy act of justice. The Cavalry, we suppose, must bide their time, but they should nevertheless press their claims upon the India House.

Mr. George Thompson has commenced his career of public agitation on behalf of the late Rajah of Sattara. The first meeting was held at the Marylebone Institution, and resolutions were passed, expressing "sympathy with the wrongs and sufferings of the deposed prince."—*Friend of India.*

We take the following from a *Mofussilite Extra* received yesterday:—

A letter from Lahore, dated 9th, says:—

"The troops ordered for service—viz., the 5th Troop 1st Brigade H. A.—No. 9, Light Field Battery—H. M.'s 80th Regiment—12th, 42nd, and 45th N. I.—and the 2nd Irregular Cavalry—sent their Baggage over the Ravee this morning, and will follow it to-morrow (10th). Genera Littler goes at the head of the force."

A letter from Brigadier Wheler's force—says:—

"We are now marching on to occupy the Stations in Goolab Sing's territory.

Our letters (dated 10th) from Ferozepore, says:—

"The 51st and 54th, crossed the River and encamped there yesterday. The Irregulars and the 6th Cavalry g across to-day. The guns go to-morrow—(the 11th) an the 62nd Queen's on the day after.—*Cal. Star, October 22.*

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, OCTOBER 31, 1846. [VOL. XI.

DEATH OF LORD METCALFE.

It is with the deepest regret that we announce the death of Lord Metcalfe, of which authentic intelligence has *just* been received in Calcutta, by the last mail. It took place on the 6th Sept. No individual has ever reflected greater honor on the service to which he was attached, and few have laid the country under greater obligations. The act by which his brief administration as Governor General has been immortalized, is the Liberty of the Press, and a greater boon could scarcely have been conferred on India, as the numerous improvements in our local institutions, which the Press has suggested and fostered, abundantly testify. But we must not allow the blaze of this act of transcendant merit to cast into the shade the various other services which he rendered to the country. His whole career in India, from the time when the discernment of Lord Wellesley selected him for an appointment in the office of Governor General, which his Lordship had established to train up a body of statesmen, to the period of his departure, was distinguished in a very extraordinary degree, and was eminently calculated to excite not only admiration, but a laudable emulation. It is impossible to do justice to such services in the brief space to which we must limit the present notice.

INDIAN RAILWAYS.—The Bengal Government, we understand, is deeply engaged in discussing the practicability and expense of laying down a line of railway from Calcutta to Mirzapore. In connexion with this subject, the local functionaries have received a letter from Mr. Theobald, the Secretary, proposing on the part of the East India Railway Company, the grant of the privilege of purchasing lands for the construction of railroads. Mr. Simms, however, differs in opinion, and suggests that the Government be required to provide all hands, and make them over to the Company. We hear, that the question has been sent home for the opinion of the authorities in Leadenhall street.

CAWNPORE, 16TH OCT.—"On Tuesday morning last at 6 A. M., H. M. gallant 61st received their new colors from the hands of Lady Smith, after which Sir Harry addressed them in a few soul-stirring words. I regret that I cannot give you his speech in his own words. It commenced with "Soldiers of the 61st!" and went on to recount the glorious career of the sphinx—created, regiment exhorting them to continue that career and expressing his conviction that whenever they should have an opportunity they would not fail to add new laurels to those with which their regimental colors were already so richly adorned. Such words as he spoke make men rejoice at being soldiers, fill their breasts with ardour, and cause even the lukewarm to be proud of their profession. If was a glorious sight to see man who before the foe would be as firm as rocks, tremble with excitement while their brave General spoke.—*Mofussilite.*

THURSDAY, OCTOBER 22.

The Affghans, who have been banished from Hydrabad in the Deccan, have been enlisted in Bhopal in Central India, by Ameer Mahomed Khan, who, we are told, is the "great uncle of the Begum and the Bhopal state." We have heard of a man's being the father of his country, but the relationship of great uncle to a state is quite original. Be that as it may; the Ameer, strengthened by this new enlistment, lifted up the arm of rebellion against the state of which he is the great uncle, and 600 men of the Contingent were sent to bring him to reason. The Ameer surrendered, but the son would not, and the parties came to blows, when it is said that 233 of the Affghans were killed, and 15 wounded,—which must be incorrect—and that the Contingent had only 15 men wounded.

The *Hurkaru* states that the Court of Directors have taken such a fancy to Thornton's History of India, that they have subscribed for 500 copies of it, which they are sending out to India.

The intelligence given in the *Delhi Gazette*, that the viceroy of Cashmere, Sheikh Imam-ood-deen, had resolved to surrender, is premature, if not fabulous. The Khalsa troops which had been sent against Mooltan have been ordered to march to Cashmere; and *five* Regiments from Lahore,—including H. M.'s 80th—together with a complement of Artillery, have been ordered up to coerce the Sheikh. This does not look like submission or peace.

FRIDAY, OCTOBER 23.

The *Englishman* has Mauritius papers to the 24th ultimo; they afford no local news of importance, but contain accounts three weeks later than our last advices from the Cape, from which it would appear that the Caffree war may be considered as at an end. Some of the Chiefs were suing for peace, which was refused except on their unconditional surrender.

The *Columbo Observer* states on the authority of a letter, from Kandy, the 23d September, that in twenty days, 62 men out of 250 belonging to H. M's. 95th Regiment, had been carried off by that scourge, the Cholera.

The papers state that the autumnal crop of rice in the lower Provinces is likely to be very abundant. This is owing to the unusual rain of the last week, which has extended from one extremity of Bengal to the other, and which, however unpleasant to the dwellers in houses, will prove extraordinarily beneficial to the poor.

The *Hurkaru* states that Lord Arthur Hay and the Hon. Capt. Hardinge had safely returned to Simlah after an interesting and agreeable tour in the Himalaya Hills. Lord Elphinstone was a day or two behind the party.

The same paper states, that Lieut. Colonel Wheeler, C. B. will probably succeed General Raper in the rich sinecure of Governor General's Agent at Moorshedabad; and that Mr. J. P. Grant is the favourite candidate for Moulmein. What a change for the better would be instantly effected by the substitution of a man of such large and comprehensive views as those by which Mr. Grant is distinguished, for the contemptible littleness which has lately marked the administration of that ill fated province.

SATURDAY, OCTOBER 24.

We are happy to learn, that a requisition signed by many of the most respectable European and native gentlemen in Calcutta is about to be presented to the Sheriff, to convene a meeting to do honour to the memory of the late Dwarkenath Tagore.

The *Mofussilite* of the 16th instant states, that the viceroy of Mooltan, the Dewan Moolraj, has actually reached Lahore and tendered his allegiance to the Maharaja. Raja Lall Sing told him he regarded him as a brother and as such loved him. The *Hurkaru* considers this as a signal for him to look sharp about him, as he values his life; but we question whether the Queen's paramour would venture to assassinate a chief of such importance, while a British force was in garrison at Lahore. The Dewan has doubtless a safe conduct from Colonel Lawrence Saheb, and his life is safer than ever that of John Huss was.

H. M. Ship *Cruizer*, has brought us the first number of a new Moulmein paper, the *Moulmein Free Press*, and a *Moulmein Chronicle* extra. The *Chronicle* has appeared again. Orders were despatched from the Bengal Government for the release of Mr. Abreu. The Steamer arrived early on Saturday morning, but he was not released till Tuesday afternoon. A meeting had been held of some gentlemen of Moulmein—though, according to Capt. Rowlandson they could not be respectable—to raise a subscription to pay the fines, and liberate the Press, and the seals were at length taken off, and the offending Press restored to its right owner; and the "poor little *Chronicle* is itself again." Meanwhile, another paper called the *Moulmein Free Press* has been established, we suppose, by a contribution of "respectable" gentlemen, as we are informed that

one gentleman put down a donation of 500 Rs. Should both papers live, one of them, according to prescriptive custom, must be on the ministerial, and the other on the opposition side. But there is scarcely room or patronage for a single paper in that limited community, still less for two; and we should not be at all surprised to find that both had ceased to exist some four or five months hence. If Government should send Mr. J. P. Grant to administer the province, there will scarcely be grievances enough to keep a single paper alive.

The subject of paying the expenses of witnesses in Criminal cases has been discussed by the Justices of the Peace at Bombay on the recommendation of the Hon. Sir Erskine Perry. In the course of the discussion, Mr. Crawford stated, that the sum raised—annually we suppose—in the Supreme Court at that Presidency from fines and forfeitures, amounted to about 17,000, and he supposed a portion of it would be appropriated to this object.

The matchless absurdity of some of our judicial arrangements in the East, has seldom been so clearly exemplified as in a recent case at Moulmein. The Commander of the *Isabella and Ann* accused one of the passengers of stealing a watch, value 50 Rs. The Magistrate, after hearing the evidence, resolved to send the case for adjudication to Calcutta. The master of the brig, who was bound to another quarter, alarmed at the idea of being obliged to proceed to Calcutta, requested leave to withdraw the charge. The Magistrate refused to accede to his request, and bound him over to complete the prosecution. All the witnesses were called on to find two good securities of 200 Rs. each to appear personally in Calcutta. One of these unfortunate individuals, the mate of a vessel proceeding to the Mauritius, being unable to find parties to become his securities, was sent to jail by order of the Police Magistrate, on an allowance of One Rupee a day, and placed in the cell next to that of the prisoner accused of stealing the watch! On this extraordinary proceeding, the *Moulmein Free Press* observes

"We have examined the Acts and Regulations of Government with reference to prosecutors and witnesses, and find that by Reg. IX. of 1807, "such parties shall be bound over in their own recognizances;" and again by Reg XX. of 1817, Section 23, Clause 1 it says that "the officers of Police *shall not* subject witnesses to restraint or unnecessary inconvenience, nor require security from them for their appearance."

TUESDAY, OCTOBER 27.

From the same paper we learn, that the Governor General has it in contemplation to erect a column in Fort William, to bear the names of those who fell in the late campaign. This is a most laudable design, and worthy of Lord Hardinge, who bore a personal share in the dangers of that memorable campaign: and we hope it will be carried into execution before his Lordship resigns the helm of affairs, and that it will not be bequeathed to the zeal of a succeeding administration.

WEDNESDAY, OCTOBER 28.

The *Delhi Gazette* states that the Regiments of the line may shortly be expected to be reduced to 800 men, and that a large portion, if not the whole, of the Police Battalions will be reduced. The contemplated reduction will be made good by raising more Sikh Regiments "as the most effectual mode of drawing the fangs of our trans-Sutledge neighbours.

The following account of earthquakes which have been felt at Mymensing, we copy from the *Calcutta Star*. In other parts of Bengal and Behar, one shock only has been felt; in some places, two have been reported. The greater severity of these shocks at Mymensing seem to point to the Hills, east of that station, as the original locality of this phenomenon.

"MYMENSINGH, 19*th October*.—We have had some severe shocks of earthquakes yesterday and the day before and again this morning. Yesterday it was very bad, recurring almost every five minutes, and two of the shocks which occurred at 2 p. m., were so strong that every house in the station has suffered some injury. The Collector and his family left their house and are living in a boat: the house there is split from 'turret to foundation stone,' along every wall. The Magistrate's place is no better, and he is obliged to put up in a tent. To your tents, O Mymensingh, is the general alarm. When the first violent shock took place, I was lying in my bed reading, and thought it very pleasant, excitement to see the house rocking like a ship at sea. It lasted full a minute, and was followed about an hour after by a much worse one, I really thought then that the house must come down, but was so much engrossed with it, that it never occurred to me to run out till the worst part of it was over. Another shock like that of yesterday, will I am sure rattle down every house in the station. Every wall in the place is cracked more or less; such a loud rumbling noise accompanied the earthquake, as was quite frightful. We have had no shock since ten this morning, which makes me hope we shall not have any more of them.—*Friend of India*.

AGRA.—The Hon'ble Mr. Thomason, the Lieutenant Governor, is about to quit the station for a longer period than that of any previous absence. We learn that after completing his official tour through Rajwara and the Provinces, he will remain during the remainder of the year in the hills, and it will probably be fifteen months before his return.—*Agra Chronicle, Oct.* 21.

FEAST OF ALL SOULS.

CATHOLIC CATHEDRAL.

The solemn office for the Faithful Departed, will be performed at the Cathedral on next Sunday Evening at 5 o'Clock; and on the following morning, the Archbishop will celebrate High Mass at the usual hour for their eternal repose.

The Rev. Mr. Powell will preach on the occasion. Immediately after Mass, the Procession for the blessing of the Graves will take place.

ST. JOHN'S CHURCH,

CIRCULAR ROAD.

The solemnity of blessing the Graves of the Cemetery attached to St. John's Church, will take place at five o'Clock, on next Monday Evening. The Rev. Dr. Nash will preach immediately after the conclusion of the sacred offices

CATHOLIC CATHEDRAL.

On next Tuesday, 3d November, Solemn High Mass will be celebrated for the deceased Clergy and Religious of this Vicariate. On Wednesday 4th Inst. High Mass will be offered up for the deceased Wardens of the Cathedral. On Thursday 5th for the deceased members of the Confraternity of the Rosary, and on Friday the 6th Inst. for the deceased Members of the Confraternity of the B. V. M. of Mount Carmel.

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SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 7, 1846. [VOL. XI.

THURSDAY, OCTOBER 29

That noble vessel, the *Monarch*, Capt. Walker, was reported yesterday. She has made a splendid passage of *Eighty seven* days according to one account, and of *eighty-one*, according to another.

Sir Charles Napier has issued a stringent order against complaints being sent in otherwise than through the regular channel. "If any officer, non-commissioned officer, or private soldier presumes to make a representation to any authority out of Scinde except through his immediate superior to the Major General commanding the troops in Scinde, such officer, non-commissioned officer, or private soldier, shall be punished for such un-soldier-like conduct. Her Majesty and the East India Company have issued orders on this head, and they shall be rigidly obeyed, or this army would become a mob!"

The great Madras rebel, Narsima Reddy, has been at length captured with his followers. The following account of his capture we take from the *Madras United Service Gazette*: "The troops were it appears, distributed by Col Grantham in different parties with a view of enclosing the fellows. A Sawar, who had been on the look out in advance, saw the Reddy and his people retreating to a Pagoda on a hill at some distance. He immediately galloped back with the information to a party of the 19th under Capt Nott, who followed in pursuit. The insurgents were strongly posted, the Pagoda being surrounded by a double wall with only one entrance. They however made but a feeble resistance, as only two Sepoys, and one officer, Captain Youngbusband, are reported to have been wounded. Of the insurgents 17 were killed and wounded when the rest threw down their arms and surrendered; the Reddy himself being the last to give in."

FRIDAY, OCTOBER 30.

The two vacancies in the Judges of the Supreme Court are expected to be filled up in the next steamer. The *Englishman* states that there are no fewer than forty cases to be tried, which are *remanets* from the last term, in all of which fees have to be paid over again.

A Mahratta newspaper quoted in the *Englishman* states, that in the village of Ratnagree under the Bombay Presidency, pearls descended from the heavens in lieu of water. Perhaps they were attracted by the name of the village, which means, the peak of pearls. The Mahratta Editor was incredulous, and enquired of some of his friends in the village, who not only confirmed the report, but sent him some of these invaluable gealites!

A general order dated Simlah, directs that the increased allowances now drawn by all native troops serving westward of the Sutlej are *not* to be reduced. Those troops have received extra allowances to a very considerable amount, since they crossed that river, by which the charge of the Jullunder troops has been augmented in no common degree. It was generally understood that Government had resolved that the troops sent to relieve them should receive only the usual allowances, and the recollection of the scenes which occurred on the reduction of allowances in reference to Scinde, had led the public to look forward to the period of relief with no small anxiety. The evil day is now put off for a time.

MONDAY, NOVEMBER 2.

The *Englishmen* has intelligence from Brigadier Wheeler's force at Kooloowal on the Chenab up to the 18th ultimo. The troops were to begin crossing the river the next day, and the operation was likely to occupy four days. Sir John Littler's force left Lahore on the 15th, and was expected to reach the Chenab on the 20th. Both forces were to unite at Beemblun. The *Star* says, news was stated to have been received by the Durbar, that an attempt on the part of its troops to force the pass has proved unsuccessful, and that eighteen men had been killed. There is nothing in the intelligence received by our correspondence to corroborate the report of the Sikh's submission, any attempt of success has, emboldened him, and protracted the operations of the expedition till the passes are blocked up with snow.

The *Fair Queen* has brought us Straits papers to the middle of last month, and China journals to the end of September. Their contents are not of any peculiar interest. The *Inquirer* states that Sir John Davis, the Governor of Hong Kong, has on the demand of the Governor of Macao, delivered up two Portuguese gentlemen, who had taken refuge at Hong Kong, and thereby sent them away on a British vessel of war! The paper deplores this extraordinary transaction but we strongly recommend by it that the Governor General of Portuguese India did positively refuse, and to this day has refused, to deliver up men, who were in a state of open revolt against the British Government, and had taken refuge in the Goa territories.

The *Penang Gazette* mentions the death of Mr. Thom, the British Consul at Ningpo, and states that the day before the *Braganza* Steamer left Hong Kong, it was reported that a revolt had broken out against the Government of Macao, in consequence of an attempt to levy the 10 per cent. assessment.

TUESDAY, NOVEMBER 3.

The *Mofussilite* of the 27th October, has a long article, the purport of which is to shew that Sheikh Emam-ood-deen, has no intention to submit to Raja Golab Singh, that he is temporizing till the passes are closed, that he has a large army at his command, and money enough to augment it, and a large park of artillery. This formidable article recalled to mind the Cabul campaign, and its woes and its disasters, but our anxieties were speedily relieved by a letter of the 22d October from Lahore, given by our contemporary, stating that the Sheikh had actually met Captain Edwardes and the Rajah, at Nowshahr, that he declared himself in every way a slave of Golab Singh, and our representative, and that the former had written to Tej Singh who commands the Sikh contingent to say that it was not necessary for him to advance any farther. This is the best news we have heard for two months, and we pray that it may prove correct. We believe there is no one in India who does not deprecate a winter campaign in the mountains of Cashmere.

The papers announce a fatal and melancholy accident, which has just occurred at Chandernagore. Mr. Constance Guezenac, the nephew of the late Captain Guezenac, so well known as the Commander of the *Petite Nancy*, and who had just received an appointment at the Sulkea Salt Golahs, was out with his gun, and met a snake which he endeavoured to kill with the but-end of it. It went off, and the charge passed close to his heart. A medical gentleman passing by, was instantly at his side, but life was extinct.

We have extracted from the *Harkaru*, an account of the successive shocks of an earthquake which were felt at Mymensing on the 17th, 18th and 19th of last month. The earthquake of the 18th seems to have been felt throughout Bengal and Behar, but in no place was the visitation so severe as at Mymensing.

The Governor General was, it is said, to leave Simlah on the 27th of October on his tour through the newly conquered province of Jullunder.

WEDNESDAY, NOVEMBER 4.

We regret to find the death of Mr. Cameron, Apothecary General to the Company, mentioned in the papers of this morning. He had been nearly thirty years in the service.

The *Hoorungotta* steamer with the *Goomtee* in tow arrived off Calcutta on Monday evening, with *One thousand* chests of opium from Ghazeepore and Patna. Government has wisely resolved that all the Opium of the season, instead of being conveyed to Calcutta in the crazy craft of the river,

shall come down in safety in their own steamers. More than twenty vessels will be required to bring down the whole supply.

The following most interesting account of a volcano at Kyouk Phyoo, we extract from this morning's *Hurkaru*:—"On the evening of Sunday, 25th October, at about half past eight o'clock, the district of Kyouk Phyoo in Aracan, was lighted up by a volcano which burst forth from a hill some few miles off.—*Friend of India.*

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Native Languages,	Modhoo Sooden Mookerjee,
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Mathematics,	Rev Mr. Egan.
Native Languages,	Modho Sooden Mookerjee,

Music —The Organ, Piano and Guitar each,... ... ... Rs 10 0
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SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 14, 1846. [VOL. XI.

THURSDAY, NOVEMBER 5.

The last *Calcutta Gazette* contains a Government Notification, of considerable importance to those who have occasion to visit the Hill stations of [illegible], Subathoo, Jutogh and Simlah, [illegible] who have hitherto been [illegible] to resort to [illegible] for the conveyance of [illegible]. This system [illegible] has directed a Mule train with Post Office Dawk Bungalows, and store rooms to be established on these routes. [illegible] and will be employed [illegible] Government stores and will be available for the carriage of [illegible]. Lieut. Jackson of the 12th Regiment Native Infantry, is appointed Acting Superintendent of the Mule train, and Acting Post-Master at Kalka.

Dr. [illegible] has repeatedly missed books from his library [illegible] to the number of 200, but was unable to trace the theft to any of his servants. The other day, one of the [illegible] of the town offered him for sale, a Number of the *Lancet*, which he recognized as one of the books purloined from his library. The Dr. kept the number, and asked the man to bring the others, and he brought a great number the next day. He was immediately made over to the Police, and the whole set was found in his house.

The *Hurkaru* states, that Dr. John Grant has been provisionally appointed Apothecary General to the Hon. Company, [illegible] deceased, until the decision of the Governor General, with whom the appointment rests, can be known. Dr. Grant enjoyed this post for many years before he went home on furlough to England.

The papers announce that in consequence of the death of the mother of [illegible] Mullick, one of our Calcutta wealthy Baboos, it is his intention to expend two lakhs of Rupees (£20,000) in the performance of her shraddu, or funeral obsequies. It is to be hoped that when our municipal corporation is established, and facilities are created for the safe custody and permanent appropriation of funds which may be given by public spirited individuals to public objects, some portion of the money now lavished on these *shraddas*, will find its way to the municipal chest.

The *Englishman* publishes a report of an act of justice on the part of the Court of Directors, which will be duly appreciated by the officers of their own army. An invidious distinction formerly existed between the compensation given to the officers of the Crown and the Company for wounds received in action. The former were paid in sterling money, while the latter received their pensions at the rate of 2s. 6d. The matter was submitted by Government to the Court of Directors, and they have authorized the payment of wound pensions to their own officers at exchange of 2s.-0¼ the Rupee.

The Rajah of Oorcha has just performed an act which entitles him to the high consideration of Government. On hearing of the victories gained over the Sikhs, he presented a nuzzer of congratulation of 21 Goldmohurs, and the sum of Two Thousand Rupees, which he solicited permission to have distributed among the widows and orphans of those who had fallen in battle.

FRIDAY, NOVEMBER 6.

We learn from the *Englishman*, that Mr. H. Torrens, having been nominated to officiate for General Raper, as Superintendent of Nizamut affairs at Moorshedabad, and having consequently resigned the office of Secretary to the Asiatic Society, two gentlemen have been elected to supply his place, and to act with his coadjutor Dr. O'Shaughnessy. The Assiatic Secretariat is therefore thus composed at present: Dr. W. B. O'Shaughnessy, Mr. Laidley, and Dr. Roer.

The Madras papers, after having described the weather as being very threatening, have now announced a gale, which appears to have done more damage on shore than at sea. Guns were fired to warn the shipping, and they took the precaution to quit the roads the same evening. The brig *Hope*, which had [illegible] the [illegible], rode out the gale steadily, and [illegible]. We have placed [illegible] selections, a brief report on the subject from the papers of the sister Presidency.

The Bombay papers report the condemnation of the Commander of the [illegible] to the amount of £165 at the rate of £15 for each of the eleven men, of whom his crew consisted, for not having served out to them the supply of antiscorbutics required in the new Merchant Seamen's Act. It appears that the commander rested his defence on a clause in the articles, which were signed by the men; but as they were contrary to law, the articles themselves were thereby vitiated, and the men entitled to their discharge. The commanders of vessels will now learn that they are not at liberty to take advantage of the simplicity of the [illegible], and make agreements with them contrary to the Act passed for their protection.

The Moulmein papers last received, give the Report of the Commission of Enquiry appointed by Capt. Durand, the Commissioner, to investigate the claims for salvage and equitable remuneration in regard to the preservation of the ship, the *Norman Morrison*, which was wrecked on that coast. It consisted of two officers of the Royal Navy, and Lloyd's Agent. After hearing the claims of all parties, they determined that the salvage should be equal to one-fourth the value of the ship, with the cargo and stores on board; that all the expenses incurred by Government, or otherwise, in saving the ship, should first be deducted, and the remainder divided into 392 shares and distributed in equitable proportions among the salvors according to the extent of their efforts. The Commissioners of Enquiry speak in the highest terms of the honesty of the Burmese villagers, who first discovered the wreck, and began to remove articles from her, and who faithfully accounted for everything they removed.

SATURDAY, NOVEMBER 7.

A letter from a correspondent in Jessore, informs us, that the loss of life from the destruction of the Iron Bridge over the Kuppurduck has been greatly understated in the papers, and that it did not fall short of 340 in killed and wounded. He farther states that sufficient praise cannot be given to to Captain Duncan, the Superintending Engineer, and his subordinates for the very substantial manner in which the masonry of the bridge was executed, for, great as the concussion must have been on the fracture of the beam in the centre of the span, it did not cause the slightest fissure in the masonry of either pier. The bridge would in all probability have stood for years all the weight of ordinary traffic; and would not have given way if any precaution had been taken to prevent so large a crowd as 500 men passing over it at once.

The Steamer has brought back Sir Lawrence Peel and Sir John Grant to the bench of the Supreme Court, and relieved Sir Henry Seton from the heavy duties which have devolved on him.

We rejoice to learn from the *Mofussilite* that Lord Hardinge has ordered Capt. Baker to carry on the works of the Great Ganges Canal, at any scale of expenditure he can contract for. We hope the intelligence will turn out to be correct; if so, it will be the first instance we believe in which Government has not been induced to slacken the imperial works of peace, when the exchequer required to be replenished by a loan.

A correspondent of the *Englishman* has the following remarks on Golab Singh: "To shew you how nice a man we are giving the Cashmeerees for a ruler, I will relate to you a history, which Golab Sing told an officer. The Maharajah after pluming himself that his name was well-known, remarked that the first great step he took which made it illustrious, was, that when employed by Runjeet to conquer Cashmere and its dependencies, he caught 500 of a tribe, which had given his own people a good deal of trouble,

flayed a few of the ringleaders alive, then stuffed their bodies with straw and suspended them from trees the rest he partly flayed and sent them back to their respective villages, as standing memorials of his power and justice. Of course these people with a recollection of such treatment, are not very anxious to come again under his sway." Many anecdotes we have heard of this successful chieftain from those who have had full opportunities of knowing his character and have been on terms of intimacy with him, enable us to aver that this account is entitled to every credibility.

The *Englishman* states that Mr. Williams, the Government Geologist, will soon be engaged in boring at a place nearly one hundred miles from Calcutta. We had understood that he was about to proceed to the coal localities in Burdwan, and examine the mines, pursuing his researches from the most easterly bed, to the point on the South, where the finest coal has been discovered, in a position which would admit of its being easily transported to Patna. These mines of coal lie in almost a straight line, and indicate the existence of this important mineral throughout the whole of this range of country.

MONDAY, NOVEMBER 9

The city article of the *Hurkaru* states that the Bengal Bank has reduced its rates of discount one per cent all round. Its example will doubtless be followed by the other banks. This is an indication of more ease in the money market. The last mail has brought drafts on the Indian Treasuries, to the amount of 16 or 17 lakhs of Rupees, which makes the sum of nearly £900,000 or ninety lakhs of Rupees drawn in six weeks, besides £800,000 which are to be remitted by the bye-post-vation of goods. But the high rate of Exchange, 2s. the Rupee, fixed by Government, is said both here and at Bombay to have shut out all applications from the public.

A notification from the Post Office on Saturday evening informed the public, that no after packet would be despatched after the Steamer. As she did not leave her moorings before 9 A M, the regular post despatched from Calcutta on Sunday evening was sure to overtake her.

The *Delhi Gazette* of the 31st October, has intelligence from Cabul, of the 24th August—we have news from London of the 24th September. In consequence of the exceedingly refractory conduct of our old friend, the good Samaritan, the Sultan Mahomed Akbar Khan, his father, Dost Mahomed, has been thrown into the greatest perplexity, and appears at his wit's end. The Ghizies are in a state of complete insurrection; the passes are closed; no man can pass through them without the risk of being plundered, and the conveyance of merchandize has been altogether interrupted. Meer Afzul Khan of Gundamuk was treacherously put to death by order of Akbar Khan, and Azeez Khan, the head of the tribe, has written to Cabul to state that peace should not be restored unless Mouseh Khan Barukzie was delivered up to him by the Wuzeer, that he might be put to death in satisfaction of the murder of the Ghilzie Chief. Dost Mahomed is said to have observed that Mouzeh Khan was one of his own tribe being the ruling one in the country, it could not be expected and that tribe being the ruling one in the Country it could not be expected, that he would be given up in satisfaction of the death of a mere Zemindar of an inferior tribe. Meanwhile the passes continue closed, and trade is seeking other and safer routes.

We are happy to learn from the *Englishman* that our late Chief Justice, Sir Edward Ryan, has been appointed President of the newly erected Board of Railway Commissioners, on a salary of £1500 a year.

TUESDAY, NOVEMBER 10.

The *Hurkaru* states that in consequence of some mistake on the other side of Suez, many packages of goods expected by the *Bentinck* have been left behind to come on by the next vessel.

The papers of this morning have each their say on the Report of the Mesmeric Committee, and the view they have taken of it is all but unanimous. The *Hurkaru* publishes the Report *in extenso*. Not having received a copy of it, we propose next week to copy it from the columns of our contemporary, and to add a few remarks of our own.

We are happy to learn from the *Star* that our present active Postmaster General has recommended the *one* anna postage for newspapers. Without such a reduction there would be no boon. But, it is so long since the question of Post Office Reform was mooted, and so long a time has elapsed without any apparent movement, that the public have almost lost sight of the subject, and are beginning to despair of any hope of improvement. We give the extract from our contemporary, though the subject, now, has little comparative interest.

The *Mofussilite* of the 3d November, just received, does not contain any positive intimation of the surrender of the Sheikh, and the close of the Cashmere campaign; but the latest letters from the passes published in the *Englishman*, seem to point to an immediate settlement of the difficulty; for so we must interpret the disappointment expressed that the troops under General Wheeler and Sir John Littler will have no opportunity of acquiring any laurels.

The *Hurkaru* states that every preparation is now complete for the establishment of the Police Patrol; horses, saddles, swords and pistols; nothing is wanting but the men.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 21, 1816. [VOL. XI.

THURSDAY, NOVEMBER 12.

The Governor General quitted Simla on the 26th of October, under the usual salute fired from one gun at the Observatory. His Lordship, after visiting the various sanatoriums established in the hills, intended to leave Bilaspore on the 1st instant, and to proceed to the Doab, and return to Head-quarters, at the period when the new Fort is to be opened under Brevet auspices.

FRIDAY, NOVEMBER 13.

The people announce that the Chief Magistrate has taken up the investigation of the case of the dacoits, who committed so glaring a robbery in the Burra Bazar. There seems to be some difficulty in identifying the culprits. Those who were wounded state them inability to recognize any of them, and there is great reason to fear that if the case is sent up to the Supreme Court, the parties will be discharged.

The *Englishman* states that the enquiry which was instituted at Patna, regarding the complicity of Hossein Aly, a wealthy and influential Mahomedan, in the attempt to tamper with the fidelity of our native troops at the beginning of this year, has been abruptly brought to a close, and all those who were said to have been implicated in it have been discharged. Two Principal Sudder Ameens were summoned by Mr. Dumper, the one from Tirhoot, the other from Behar, to answer the charge of having been concerned in the supposed conspiracy.

The papers unite in asserting that Sir Harry Smith, the Hero of Allewal, will positively be obliged to go home in January next, in consequence of ill health.

SATURDAY, NOVEMBER 14.

The following letter has been addressed by the Under Secretary of the Government of Bengal to Mr. Hume, the Honorary Secretary of the Agricultural Society, conveying the wish of the Deputy Governor that a second attempt should be made to introduce Carolina Paddy into the province of Arracan, the granary of the Bay of Bengal:

There has long existed a dispute between the koists, or writer caste, and the brahmuns, regarding the right of the former to wear the sacred thread, but public opinion has always been against the assumption of this privilege. The *Englishman* now informs us, that Baboo Rajnarayun Mitter, a koist, has lately published a work to prove that his tribe has precisely the same privilege of wearing the thread as the brahmuns have, and Raja Rajnarayun of Andool has, on the authority of this work, now assumed the sacred thread, to the great surprise of the Hindoo community.

MONDAY, NOVEMBER 16.

The *Calcutta Gazette* of last Saturday, contains the draft of another Act, "to regulate distresses for small rents in Calcutta." We have placed among our selections an article from the *Star*, in which the injustice of the existing system, and the opening it leaves for abuse, is very accurately described, as well as the machinery which it is intended to established by the new law. This is, if we mistake not, the *ninth* draft of Acts which the Legislative Council will be required to consider, whenever, from the accession of one additional member, it is enabled to proceed again to business.

The papers announce that an illegal system of exacting tolls at the ghats in Calcutta has existed for some time unknown to the Police authorities. The subject was brought to the notice of Mr. Patton, the chief Magistrate, and on Saturday last, some men were apprehended in the very act. The same system will be found to exist throughout the country wherever it can be practised without much fear of detection.

The *Hurkaru* states that orders have been issued to the Preventive officers in charge of vessels loading for the Mauritius, Bourbon, New South Wales, the West Indies, or any other port to which Natives of India are likely to be taken, to prevent the embarkation of natives as passengers, or as servants, beyond the number specified in a list to be sent from the Custom House on the outward clearance of the vessel. But has the Collector of Government Customs a right to prevent the deportation of Natives to any place except the Mauritius, in the capacity of menial servants? Apparently, coolies may, by law, be shipped under this capacity, without the possibility of public interference; and the reason why the scenes of the *Orwell* have not been repeated is most probably because the men sent to Sydney have not answered expectation, and not because there is at present any power to prevent their deportation.

The last *Calcutta Gazette* announced the appointment of Capt Richardson, as Principal of the Hooghly College. Mr. Rochfort, who has been employed as Head Master until it is posted to the newly formed institution at Kishnegur, the rough materials of which he is well fitted to bring into shape.

TUESDAY, NOVEMBER 17.

The *Mofussilite* of the 10th instant states, that after two-thirds of the first number of the *Meerut Review* had been printed off, and upwards of two hundred subscribers obtained, it had been found necessary that the project should for the present be altogether abandoned, in consequence, we believe, of the difficulty of obtaining that mechanical aid at Meerut which is so easily procured in the city of Palaces. We must beg to differ from our contemporary as to there being no sort of doubt of the success of a Periodical,—quarterly we mean—in the North-West. We think it highly problematical, whether, while the *Calcutta Review* exists, another work of the same character would live a twelvemonth within the same Presidency; there is not room for two quarterly publications of this description. It would be difficult to obtain a supply of writers.

We have received Cape papers to the beginning of September, but they contain no news regarding the war on the frontier. They speak in gloomy terms of the prospect of bringing it to a termination. Sir Henry Pottinger will probably infuse new life into the operations.

A meeting of the Shareholders of the Bonded Warehouse was held yesterday, when a report of the result of the last half year was submitted. It was more gratifying than any which the proprietary body have received since the existence of the Association. The return from the rent of the buildings was 31,830, Rs. which was greater by 6,988 Rs. than that of the previous half year, and by 19,823 Rs than that of the six months before that. A dividend of 6½ per cent. per annum was declared.

The *Madras Spectator* of the 5th instant states, the price of grain in the city of Hydrabad, has been kept up 100 per cent. beyond its ordinary value, by the combination of four rich natives, who have also taken measures to forestall the crops of the next two years. Our contemporary observes that, "under a civilized Government, such a conspiracy to raise the price of an article, and more especially that of grain, would not be tolerated an hour." We question, whether any civilized Government at this day would commit such an error in political economy as to interfere with even such a combination, by the arm of power. There is no sound or legitimate mode of counteracting the designs of such a league but by competition. There is plenty of grain to be found in other parts of the country, and all that Government can or ought to do, is to encourage, if necessary, the importation of it. If it be true that our Government is the loser by three lakhs of Rupees, because it is obliged to pay compensation money to the sepoys, at Hydrabad when the grain is beyond a certain price, the remedy is clear. Let the Commissariat officers follow the advice of the *Spectator* and import it into the military bazars.—*Friend of India.*

ST JOHN'S COLLEGE.

The Rev. Mr. O'Shea, late Superior of St. Aloysius Seminary at Howrah, has been appointed Principal of St. John's College.

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School business will commence on the 7th January.

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The English Course; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

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As the most accomplishments of life were vain and unprofitable, unless accorded by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves that no exertion on their part shall be wanting, in order to ensure the possession of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; an airy though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, to provide for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year,

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N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

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SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 28, 1846. [VOL. XI.

THURSDAY, NOVEMBER, 19.

We are happy to learn from the *Englishman* that at the recommendation of the Nizamut Adawlut, the Deputy Governor has been pleased to remit the sentences passed by the Commissioner at Moulmein on Mr Abreu and Mr. Lemaine. It remains to do justice to the poor old Shan prince incarcerated for three years, for a crime, that of perjury, which of all others it is most difficult to bring home to a man, and in the punishment inflicted for which a Judge can never be certain that he is not committing an act of injustice. It remains also to do justice to the province itself, by going to the root of its malady

The *Delhi Gazette* states, that a second massacre has been perpetrated at Catmandoo. At 4 P. M., about a dozen of the partizans of the Muha Ranee were shot down, and a larger number thrown into confinement. But no attack had been made on the Residency, where all was quiet.

The *Delhi Gazette* of the 11th instant, which we received just as our last number was going to press, gave Cabul news to the 8th of September. The atrocities of our old friend, the good Samaritan, continued to torment his aged father, and embarrass the Government. The whole of the Ghilzie tribes were in a state of insurrection, and the passes were closed, and mercantile enterprize suspended, in consequence of the outrageous conduct of the Vizier, Akbar Khan. The troops of the Dost refused to march against the mountaineers, except at their own time and pleasure. But the Vizier has now added to his crimes and unpopularity. He invited Shah Newaz, a chief of the Hazareh country to a feast in the Bala Hissar, and persuaded him to proceed to the garden on pretence of private conversation, and there ordered him to be hung up as "rebellious scoundrel." This ceremony took place the day after the Vizier's marriage with the daughter of Yar Mahomed Khan, "the greatest villain in Central Asia."

Captain Biden, the Master Attendant at Madras, and the indefatigable promoter of benevolent objects, has sent a letter to the papers stating the damage done by the late inundation. No fewer than 2,590 houses and 4,230 huts were completely washed away, and 1160 houses, more or less, injured. The subscription raised for the relief of this calamity amounts to about 10,000 Rs. by far the greater part of which has been given by Europeans. The "Natives still refrain from those acts of pity and compassion they ought to perform." Of all the Presidencies, Madras is distinguished for the absence of liberality among its native gentry. In this respect Bombay has always taken the lead, and Calcutta followed in its wake; but Madras is always in the back ground,—not however for want of an example, for its European gentry have invariably vied with their brethren at the other Presidencies in generosity.

FRIDAY, NOVEMBER 20.

The *Star* states on good authority that Government has ordered Mr. Sims to visit Diamond Harbour in order to report on the eligibility of that locality as a site for wet docks to be connected with Calcutta by means of a Rail. The deputation of Mr. Sims on this enquiry, is exactly what was to have been expected from Government. He has been engaged by the Court of Directors as their adviser on all matters of Railroads, and as the Rail between Diamond Harbour and Calcutta has been more than once brought before the public, and must come up for the decision of Government, it is desirable that the opinion of the official civil engineer should be obtained on the subject.

The papers state that none of the men recently seized by the Police at Mirzapore on the charge of having been engaged in the great robbery at the Burra bazar, have been identified by the sufferers, and that the case is not be sent up to the Supreme Court. The men are to be discharged on bail.

SATURDAY, NOVEMBER 21.

The *Catholic Herald* mentions the death of the Rev. Dr. Rabaseall, the Vicar general of Calcutta, at the early age of 35. He was for some years in charge of the Catholic Church and interests in this town, where he greatly endeared himself to all by the mildness of his disposition, and great liberality of his views and conduct. He was a well educated, high principled Spaniard, and was distinguished alike as a scholar, a gentleman, and a Christian.—*Friend of India.*

The *Englishman* states that Adam Smith, Esq. has been appointed Sheriff, and Mr. R. T. Allan Deputy Sheriff for the ensuing year.

MONDAY, NOVEMBER 23.

An address to the Sheriff of Calcutta, headed by Sir Lawrence Peel and signed by the most influential members of European and Native Society, is published in the journals of this morning, the object of which is to request that he will convene a meeting of the inhabitants of Calcutta "to adopt measures which may commemorate their admiration of the enterprise, the talents, the fine qualities and charitable acts of their lamented fellow citizen, Dwarkenath Tagore." The meeting is to be held at the Town Hall on Monday, the 30th instant, at 4 o'clock.

We have received papers from China to the 8th of October. The *Mail* states that though Macao has been declared a free port, the authorities resolved to levy a tax of a dollar a month on the boats employed in conveying passengers between that port and Hong Kong. This imposition is supposed to have led to the serious riot mentioned in the *Singapore Free Press* of the 23d October. It is stated that the riot took place on the 8th of October, that a hundred Chinese, and six Portuguese were killed; that all the fast boats in the inner harbour had been burned, and that the Portuguese had applied to the British Government for assistance in protecting Macao—Sir John Davis has at length permitted one of Her Majesty's ships, the *Wolverine*, to lie off Canton, for the protection of British interests in that port.

WEDNESDAY, NOVEMBER 25.

The Bombay papers received this morning state that it is highly probable Lord Dalhousie will come out as Governor of Bombay, with the provisional appointment of Governor General of India, to succeed Lord Hardinge when his Lordship may relinquish the Government. This will probably not be for the next two years, during which period Lord Dalhousie will be acquired Indian experience. The information is almost too good to be true.

The *Precursor* Steamer reached Madras in the short space of 61 hours and a half from the Sand Heads. She is unquestionably the finest of the three vessels, and the very finest Steamer this side the Cape.—*Friend of India.*

HORSE STEALING.—A Syce was on the 23rd placed at the bar before Mr. Hume, accused of stealing a horse, the property of Mr. W. Glass, valued at two hundred rupees. At the early hour of four yesterday morning, while yet dark, the prisoner who was leading a horse along Kindardine's lane, was accosted by a chokedar, who asked him if he knew the owner of the horse. He replied he did not, and at the same time let go the cord fastened to the animal. The chokedar stated, that he took the horse and lodged it at a station house. On returning to his beat he found the Syce endeavouring to hide himself in a godown by holding a small mat before him. The horse was left the previous evening in a stable facing the street, and fastened in by a bamboo being placed across the doorway. Another Syce who attends upon a horse in the same stable, thinks it is possible that the bamboo may have been kicked down, or by the horse rubbing against it might have caused it to fall. The prisoner has been committed to take his trial.

SALT SHIPS.—Of late it has been discovered from detections made through the means of the police people, that a

Serampore,

very considerable quantity of salt is smuggled on shore by the crew and others, of vessels bringing out that commodity. This circumstance having come to the knowledge of the Custom House authorities, it is said to be in contemplation to check the description of petty smuggling alluded to, by introducing a practice of the Preventive Officers on board of Salt ships sealing up the hatches every evening.

ST. JOHN'S COLLEGE.

The Rev. Mr. O'Shea, late Superior of St. Aloysius Seminary at Howrah, has been appointed Principal of St. John's College.

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This pension includes all charges for Medical Attendance by the Physician of the Institution, for school books, stationery and washing. An extra charge will be made for the medicine supplied to each child.

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For Day Boarders,.....Rs. 21 per month.
For Day Pupils, ... 14 per month.

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Drawing and Painting, each ....Rs. 5 per month.
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Music Books, Materials for Drawing, Needle Work, &c., and also the uniform to be worn by the children, are all to be provided at the expence of the parents.

Catholic Pupils only will be required to attend Divine Service and Religious Instructions in the Institution. Pupils not Roman Catholics will be allowed to attend at the place of worship fixed upon by their Parents or Guardians, both on Sundays and at such other times as their Parents or Guardians may direct. Reference for further information to be made to R. J. Loughnan, Esq., B. C. S., to Capt. Samler, Darjeeling, or the Lady Superioress, at Darjeeling Loretto House.

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Liguori, Spirit of, a Selection from his shorter Spiritual Treatises, 24mo cloth,	1	0

FEAST OF ST. FRANCIS XAVIER,

ST. THOMAS' CHURCH.

On Thursday next, the 3rd December, the solemnity of a Religious Reception and Profession will take place at St. Thomas' Church. The ceremony will commence at 7 o'Clock A. M. The Archbishop will preach on the occasion. After the Sermon a collection will be made for the support of the Bengal Catholic Orphanage.

NOTICE.

The Novena of the *B. V. M. of Good Voyages and Health*, will commence on Friday the 4th day of December, at 7 o'Clock, A. M. in the Catholic Church of Howrah, and on the Evening of the 12th, will be sung the usual Vespers, after which the illuminations will take place. On Sunday the 13th at 10 o'Clock, A. M. will be sung the High Mass; after the Gospel, a Sermon will be preached by the Rev. Dr. Nash.

ACKNOWLEDGEMENT.

Received on account of the Bengal Catholic Herald.

J. J. Mermet, Rome, from November 1846, to October, 1847, ...Rs. 10

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SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, DECEMBER 5, 1846. [VOL. XI.

THURSDAY, NOVEMBER 26.

The *Calcutta Gazette* of yesterday evening, publishes a most important ordinance of the Straits Minister, the Governor General of Netherlands India declaring Macassar a Free port. There can be little doubt that this movement is intended as a counter move to the efforts which our Government is about to make for the establishment of an entrepot of commerce at Labuan, which lies on the North-West of the great island of Borneo, as Macassar lies on the South-East corner. It will doubtless be highly serviceable to all the little clusters of islands which surround it, and give a great stimulus to the commerce of the Archipelago.

The return of dogs killed at Madras during six months of the present year, amounts to only 6 196 of "both genders," which falls short of the slaughter of the preceding year, which amounted to 10,000

FRIDAY, NOVEMBER 27.

The *Bombay Telegraph* states the almost incredible fact that the Steamer *Akbar*, on her last voyage from Suez, came down the whole way under reduced Steam power, *in order to save coal*, and that this was done under express official injunctions. Thus it would appear that while her Majesty's Ministers at home are making every exertion to shorten the passage between London and Alexandria, even by a few hours, the Company's agents in this country are satisfied to lose days, on a principle of economy. Surely if this statement should attract the notice of the Governor General, his Lordship will not fail to direct a most severe reprimand to the police authorities at Bombay.

We are happy to find it stated in the *Hurkaru*, that a Circular has lately been sent from the Adjutant General's Office, to Officers commanding Stations, Divisions, &c. directing that on no occasion shall the punishment inflicted by sentence of a Court Martial either on Natives or Europeans, exceed fifty lashes and that the opinion of a medical officer shall always be taken as to the expediency of carrying the sentence into execution with reference to the existing state of the weather

The "debt due for some thousand years," to the land of the pyramids, is about to be paid. The *Spettatore Egiziano*, a small journal in the Italian language, has now been established for some time in Egypt, and continues to be issued twice a month.

The *Tenasserim*, which left Calcutta for Moulmein on the 10th of the present month, returned yesterday, having accomplished the trip there and back, in the remarkably short period of sixteen days.

A melancholy accident occurred on board the *Patna* steamer. In going down the river, the chief officer accidentally lost his hold while looking at some machinery, and fell over board. Every exertion was made to save him, but it was night, and they proved unavailing.

SATURDAY, NOVEMBER 28.

The latest accounts from the Punjab are contained in a letter published in the *Englishman*, dated from the Jullunder, the 17th November, and it would appear from it that the city of Lahore was to be bona fide evacuated; and the troops have probably quitted it ere this. This measure does certainly appear hazardous, for the British bayonets are the only support of the present cabinet, though it is just possible that the presence of a large British force at no very great distance in the Jullunder may overawe the turbulent. The 15th, 24th, 30th, 33d, 41st, and 59th N. I. and the 4th and 8th Irregular Cavalry have gone to Lahore, and will proceed from thence with all speed to Ferozepore. The object of this movement, it is said, is to prevent the troops who are entering the Punjaub, and who are not to receive extra batta, from coming in contact with the troops who have enjoyed that indulgence and are now quitting it. The year closes therefore with two causes of anxiety, the result of our evacuation of Lahore, and the denial to the receiving force of the same high rate of pay which was enjoyed by those who preceded them.

The *Englishman* states that on a recent occasion "in thirty different apartments in a large gambling establishment at Khurda, some two hundred persons were engaged in high play," when a person of respectable appearance, followed by others, gained admission, and began immediately to seize the gamblers, who fancying that the Police was upon them, gave leg bail, and abandoned all the money to the intruders. It was not till the next morning that the fact was discovered, and the gamblers found out how grossly they had been outwitted. But the question arises, How is it that gambling to such an extent can be carried on without the knowledge and the interference of the Police? Was this circumstance known to the thanadar; if so, why was it not reported? The gambling at Khurda, the head quarters of the Gossains, is the cause of incalculable mischief, and renders all property for miles round insecure.

The ex-King of Burmah, who was deposed by Tharrawaddy, who has since been deposed himself, is dead His funeral is said to have been conducted with royal honours.

MONDAY, NOVEMBER 30

The *Hurkaru* reverts again to the rumour that it was the intention of Government to raise a number of Sikh Regiments; and we believe the rumour to be well founded. Four Regiments, if not a greater number, are to be immediately embodied, for service on both sides the Sutledge. The men will not be incorporated with the regular regiments of the line, partly we believe because of the difference of their habits, and partly because the sepoys are always anxious that their numbers should be recruited by men of their own province, if not by their own connections. There can be little doubt that the Sikh troops who may enter our service, will be as true to their salt as any other body of men in our service; and that they will soon be found equal if not superior, in all the qualities of a soldier, to the regiments withdrawn from our own provinces.

We stated some time since that a very daring and extensive robbery was committed at the house of Capt. Ramsay in Chowringhee; and we are now happy to learn that through the perseverance efforts of that gentleman, more than 3,000 Rupees worth of the jewels have been recovered. The following account on this subject we extract from the *Hurkaru*:

"More than a month has elapsed since information was given to the police, of a very extensive robbery of jewels from the house of Captain Ramsay, of the Commissariat. Among the contents of the stolen casket were some gems set in ornamental gold work which the owner of them, independent of their intrinsic worth, held in much estimation as the relics of other days. A part of the property recovered consists of a diamond ring and a ruby ring valued at a thousand rupees each. So little was one of these rings appreciated by a native into whose hands it had fallen that he disposed of it for the small sum of three rupees. The timidity of the natives of the lower classes to possess articles of of value of this description, was shown by one man voluntarily coming forward and giving up to the police a valuable ring, on hearing that they had already detected a part of the property. The value of the jewels taken was about eight thousand rupees, of which three thousand rupees worth are now in the possession of the police. On Saturday afternoon seven natives were placed at the bar before Mr. Hume, with whom were found parts of the jewellery recovered. They have been remanded till Tuesday next, when they will be brought up for examination."

TUESDAY, DECEMBER 1.

A very extraordinary scene was yesterday presented at the Exchange Rooms on the occasion of the first opium sale of the season. The opium gamblers had firmly resolved